THE UNIVERSAL JEWISH ENCYCLOPEDIA

IN TEN VOLUMES

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

EDITED BY

ISAAC LANDMAN

Rabbi of Congregation Beth Elohim, Brooklyn, New York
Founder and Director of the Academy for Adult Jewish Education

In Collaboration with the Following

BOARD OF EDITORS:

EXECUTIVE AND LITERARY EDITOR
Louis Rittenberg, American Editor, *London Jewish Chronicle;* formerly Editor, *The American Hebrew*

AMERICANA: A. S. W. Rosenbach, President, American Jewish Historical Society

ANGLO-JUDAICA: Paul Goodman, Historian and Author, London

ARCHAEOLOGY: William F. Albright, Professor, Semitic Languages, Johns Hopkins

ART: Clifton Harby Levy, Rabbi, Author and Journalist

BIBLE: Julian Morgenstern, President and Professor of Bible and Semitic Languages, Hebrew Union College

ETHICS: Louis L. Mann, Rabbi of Temple Sinai, Chicago; Lecturer, Oriental Languages and Literature, University of Chicago

HISTORY: Ismar Elbogen, Research Professor, Jewish Theological Seminary, Hebrew Union College, Jewish Institute of Religion, and Dropsie College

Abraham A. Neuman, President and Professor of History, Dropsie College

JEWISH LITERATURE: Joshua Bloch, Chief, Jewish Division, N. Y. Public Library

LITURGY: Solomon B. Freehof, Rabbi of Congregation Rodef Shalom, Pittsburgh; formerly Professor of Liturgy, Hebrew Union College

PHILOSOPHY: Leo Strauss, Associate Professor, Political Science, Graduate Faculty of Political and Social Science, New School for Social Research

RABBINICS: Louis Finkelstein, President and Professor of Theology, Jewish Theological Seminary of America

SOCIAL INSTITUTIONS: Maurice J. Karpf, Formerly President, Faculty, and Professor, Social Technology, Graduate School for Social Work, New York; Executive Director, Federation of Jewish Welfare Organizations and Jewish Community Council, Los Angeles

THEOLOGY: Samuel S. Cohon, Professor of Theology, Hebrew Union College

REVISION EDITOR: Abraham Shinedling, Rabbi, Linguist and Reviewer

DIRECTOR OF RESEARCH
Simon Cohen, D.D., Former Instructor at the Hebrew Union College School for Teachers

NEW YORK
RABBI
GEORGE WOLF

VOLUME 9

UNIVERSAL JEWISH ENCYCLOPEDIA CO., INC., NEW YORK

Digitized by Project Zikaron
Touro University-NY Libraries
www.zikaron.tourolib.org
2025

COPYRIGHT 1943 BY UNIVERSAL JEWISH ENCYCLOPEDIA, INC.
COPYRIGHT UNDER INTERNATIONAL COPYRIGHT UNION.
ALL RIGHTS RESERVED.

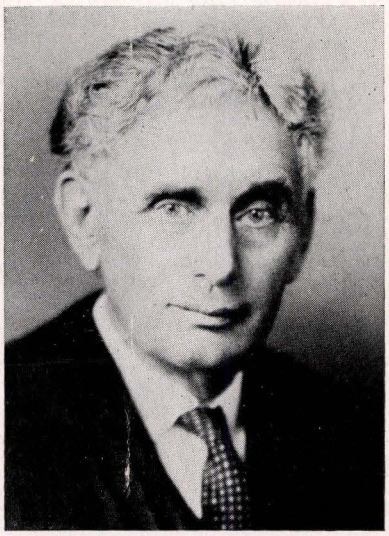
COPYRIGHT 1948 BY UNIVERSAL JEWISH ENCYCLOPEDIA CO., INC.

Digitized by Project Zikaron
Touro University-NY Libraries
www.zikaron.tourolib.org
2025

MADE IN THE UNITED STATES OF AMERICA

הרב גדליהו בן צבי ויעלף
NEW YORK
RABBI
GEORGE WOLF

This volume is dedicated to the indelible memory of



Louis D. Brandeis
(1856-1941)

Illustrious jurist, champion of justice and lover of Zion, whose life was an inspiring blend of Americanism and Judaism, and who left an enduring imprint on the social, economic, judicial and spiritual character of America

ASSOCIATE EDITORS

AMERICANA: Carl Alpert
Managing Editor, *New Palestine,* Washington

David Landman
Captain, United States Army (on leave)

Henry W. Levy
New England Secretary of the American Jewish Committee

Bernard Postal
Director of Public Relations, B'nai B'rith; former editor, Seven Arts Syndicate

BIBLE: Robert Gordis
Associate Professor, Biblical Exegesis, Jewish Theological Seminary of America

HISTORY: Jacob Lestschinsky
Director, Department of Economics and Statistics, Institute of Jewish Affairs, New York

JEWISH LITERATURE: Leon Nemoy
Curator, Hebrew and Arabic Literature, Yale

RABBINICS: Samuel Belkin
Dean, Isaac Elchanan Theological Seminary

Hirschel Revel
Librarian, Rabbi Isaac Elchanan Theological Seminary

SOCIAL INSTITUTIONS: A. G. Duker
Editor, Research Institute on Peace and Post War Problems, American Jewish Committee

CONTRIBUTING EDITORS AND THEIR SUBJECTS

Bernard J. Bamberger, Albany, N. Y. *Rabbi, Beth Emeth*	Rabbinics
Hugo Bieber, New York *Historian and Critic*	German and French
David Ewen, New York *Critic and Biographer*	Music
Adolph J. Feinberg, Hammond, Ind. *Rabbi, Temple Beth-El*	Bible
Oscar Frankl, New York *Philosopher and Educator*	Czechoslovakian
Theodor H. Gaster, New York *Orientalist*	Bible and English History
Hirsch Loeb Gordon, New York *Writer and Physician*	Medical History
Alexander Gross, New York *Cartographer*	Geography
Alexander Hafftka, New York *Historian*	Polish
George S. Hellman, New York *Critic and Editor*	Art
R. Travers Herford, London *Historian of Religion*	Religion
Ernest I. Jacob, St. Joseph, Mo. *Rabbi and Author*	Bible
Davide Kleinlerer, New York *Journalist and Lecturer*	Italian
Adolf Kober, New York *Rabbi and Historian*	History
Saniel Labin, New York *Editor*	Roumanian and French
N. B. Minkoff, New York *Poet and Critic*	Yiddish Literature
Ahron Opher, New York *Rabbi, Hebrew Tabernacle*	Modern Hebrew Literature
John F. Oppenheimer, New York *Editor*	Modern Biography
Max Osborn, New York *Art Historian*	Art
W. Gunther Plaut, Chicago *Rabbi, Washington Blvd. Temple*	Bible
S. A. Rochlin, Johannesburg *Editor*	South Africa
Louis Rosenberg, Winnipeg *Sociologist and Economist*	Canada
Charles A. Rubenstein, Baltimore *Rabbi and Author*	History and Theology
Benjamin G. Sack, Montreal *Editor and Historian*	Canada
Emanuel Schwartz, New York *Educator and Author*	Languages
Abraham Shusterman, Baltimore *Rabbi, Har Sinai Congregation*	Theology and Ethics
J. W. F. Stoppelman, New York *Editor, "Netherlands News"*	Dutch
Joseph Thon, New York *Economist and Author*	Polish
Lajos Ujlaki, Budapest *Editor and Linguist*	Hungarian
Mark Wischnitzer, New York *Historian and Author*	Sociology
Rachel Bernstein Wischnitzer *Author*	Art and Architecture
Max Wohlberg, Minneapolis *Cantor, Beth-El Congregation*	Hazanuth
Samuel J. B. Wolk, Brooklyn *Rabbi, Educator and Writer*	Religious Philosophy
Avrahm Yarmolinsky, New York *Chief, Slavonic Division, New York Public Library*	Russian

MEMBERS OF THE EDITORIAL STAFF

Sherry Abel
Writer

Libby Benedict
Editorial Assistant

Anna Bettelheim
Editorial Assistant

Helmut Galliner
Librarian

Emanuel R. Polack
Proof Reader

Julius Sachs
Library Assistant

Edward N. Saveth
Writer

Gertrude Nurko Silk
In Charge of Manuscript

Alfred Werner
Writer

SPECIAL CONTRIBUTORS TO VOLUME NINE

HERMAN ABRAMOWITZ, Montreal
Rabbi, Shaar Hashomayim Congregation

FANNY R. ADLERSTEIN, New York
Director, Public Relations, Joint Distribution Committee

WILLIAM F. ALBRIGHT, Baltimore
Professor of Semitic Languages, Johns Hopkins University

CARL ALPERT, Boston
Managing Editor, "New Palestine"

MAXWELL ANDERSON, New York
Author and Playwright

SAMUEL ATLAS, Cincinnati
Instructor, Hebrew Union College

ELIAS AUERBACH, Haifa
Physician

M. H. AYLESWORTH, New York
Radio Executive

FRITZ BAER, Jerusalem
Professor of History, Hebrew University

BERNARD J. BAMBERGER, Albany, N. Y.
Rabbi, Temple Beth Emeth

EDUARD BANETH (deceased)
Former Professor, Hochschule für die Wissenschaft des Judentums

NATHAN CARO BELTH, New York
Director of Public Relations, Army and Navy Service Division, Jewish Welfare Board

JEREMIAH J. BERMAN, New York
Rabbi, Temple Gates of Israel

PHILIP S. BERNSTEIN, New York
Executive Director, Committee on Army and Navy Religious Activities, Jewish Welfare Board

HORACE R. BIGELOW, New York
Chess Editor, "New York Post"

JACK BJOZE, New York
Statistician

WILLIAM G. BRAUDE, Providence, R. I.
Rabbi, Temple Beth El

MINA BROWNSTONE, New York
Publicity Director, Hadassah

EDWARD N. CALISCH, Richmond, Va.
Rabbi, Congregation Beth Ahabah

UMBERTO CASSUTO, Jerusalem
Professor of Bible, Hebrew University

SIMON COHEN, Brooklyn
Director of Research

MARCUS COHN, Basel, Switzerland
Jurist

WILLY COHN, Breslau, Germany
Author and Historian

SAMUEL S. COHON, Cincinnati
Professor of Theology, Hebrew Union College

LEON CRYSTAL, New York
Journalist

BERNARD DRACHMAN, New York
Rabbi, Ohab Zedek Congregation

ROSA DUKAS, Palestine
Former Director, Bureau of Jewish Orphans' Aid, Berlin

DAVID MAX EICHHORN, Tallahassee, Fla.
Rabbi, Temple Israel (Chaplain, U. S. A., on leave)

MOSES EISENSTADT, New York
Rabbi

IRA EISENSTEIN, New York
Managing Editor, "Jewish Reconstructionist"

ISMAR ELBOGEN, New York
Research Professor, Jewish Theological Seminary, Jewish Institute of Religion, Dropsie College and Hebrew Union College

ADOLPH J. FEINBERG, Hammond, Ind.
Rabbi, Temple Beth-El

ALEXANDER FEINSILVER, Sacramento, Cal.
Acting Rabbi, Congregation Israel

LION FEUCHTWANGER, Los Angeles
Author

LOUIS FINKELSTEIN, New York
President, Jewish Theological Seminary of America

G. GEORGE FOX, Chicago
Rabbi, South Shore Temple

CLARENCE I. FREED, New York
Writer and Linguist

SOLOMON B. FREEHOF, Pittsburgh
Rabbi, Rodef Shalom Temple

ISMAR FREUND, Jerusalem
Former Executive, Berlin Jewish Community

HUGO FUCHS, Buenos Aires
Rabbi and Author

NORMAN BEL GEDDES, New York
Designer and Author

MARIE GINSBERG, New York
Lecturer and Librarian

B. Z. GOLDBERG, New York
Journalist and Author

MORRIS GOLDSTEIN, San Francisco
Rabbi, Congregation Sherith Israel

ISAAC MEYER GOODMAN, Cape Town, So. Africa
Journalist and Author

ROBERT GORDIS, New York
Associate Professor, Bible Exegesis, Jewish Theological Seminary of America

LEONARD A. GREENBERG, Cincinnati
Writer

ALFRED GROTTE, Breslau, Germany
Specialist on Synagogue Architecture

MAX GRUNWALD, Jerusalem
Rabbi and Author

ELISABETH GUTMAN, New York
Art Historian

MORRIS A. GUTSTEIN, Newport, R. I.
Rabbi, Congregation Jeshuath Israel

JULIUS GUTTMANN, Jerusalem
Professor, Jewish Philosophy, Hebrew University

JACOB I. HARTSTEIN, New York
Registrar and Secretary of Faculty, Yeshiva College

Continued on next page

GEORG HERLITZ, Jerusalem
Director, Central Archive of the Jewish Agency

LIONEL HILL, New York
Poet

SIDNEY B. HOENIG, Brooklyn
Executive Director, National Council of Young Israel

LEON HUHNER, New York
Lawyer, Historian and Poet

ISAAC HUSIK (deceased)
Former Professor of Philosophy, University of Pennsylvania

HUGÓ IGNOTUS, New York
Author

DAVID S. JACOBSON, San Antonio
Rabbi, Temple Beth-El

JULIUS JARECKI, Berlin
Scholar

EDWARD W. JELENKO, New York
Former Secretary, Research Department, American Jewish Committee; in Government Service

MAX JOSEPH, Jerusalem
Rabbi and Author

FRITZ KAHN, New York
Physician and Author

BRUNO KIRSCHNER, Jerusalem
Co-Editor, "Jüdisches Lexikon"

SAMUEL KLEIN (deceased)
Former Professor of Historical Geography, Hebrew University

HANS KOHN, Northampton, Mass.
Professor of Modern History, Smith College

JAKOB PINCHAS KOHN, London
Rabbi

BERNHARD KOTEN, New York
Russian Historian

ALEXANDER KRISTIANPOLLER, Jerusalem
Librarian and Author

JEROME LABOVITZ, Savannah, Ga.
Director, Jewish Educational Alliance

FRITZ LAMM, Berlin, Germany
Lawyer, Executive of Jewish Charities

ISAAC LANDMAN, Brooklyn
Editor-in-Chief

MAX M. LASERSON, New York
Authority on Jurisprudence

ALGERNON LEE, New York
Sociologist

LOUIS M. LEVITSKY, Newark, N. J.
Rabbi, President, Rabbinical Assembly of America

BERNHARD LEVY, Jerusalem
Educator

CLIFTON HARBY LEVY, New York
Rabbi, Author and Journalist

HENRY W. LEVY, Boston
Journalist

ISAAK LEWIN, Palestine
Writer

ELIAS LIEBERMAN, Brooklyn
Associate Superintendent of Schools, Board of Education

SPECIAL CONTRIBUTORS TO VOLUME NINE

Continued from preceding page

J. B. LIGHTMAN, Houston, Texas
Educational Director, Jewish Community Council

LOUIS LIPSKY, New York
Zionist Leader and Writer

SOLOMON LIPTZIN, New York
Professor of German and Comparative Literature, College of the City of New York

JOSEPH H. LOOKSTEIN, New York
Rabbi, Congregation Kehilath Jeshurun

HARRY LOURIE, Johannesburg, So. Africa
Merchant and Communal Leader

LOUIS LOZOWICK, New York
Artist and Author

JOSEPH MARCUS, New York
Rabbi

HARRY S. MARGOLIS, St. Paul, Minn.
Rabbi, Mount Zion Hebrew Congregation

DAVID F. MARKUS, Constantinople
Rabbi

ANDRÉ MAUROIS, New York
Biographer

JOSEF MEISL, Jerusalem
Historian

MYRON M. MEYER, St. Joseph, Mo.
Rabbi, Congregation Adath Joseph

SAUL MÉZAN, Sofia
Bulgarian Jewish leader and author

JULIAN MORGENSTERN, Cincinnati
President, Hebrew Union College

HANS MÜHSAM, Palestine
Physician

LEON NEMOY, New Haven, Conn.
Curator, Hebrew and Arabic Literature, Yale University

ABRAHAM A. NEUMAN, Philadelphia
President, Dropsie College

PAULINE M. NEWMAN, New York
Vice-pres., New York Women's Trade Union League

ADOLPH PHILIPPSBORN, Marshall, Texas
Rabbi, Temple Moses Montefiore

BERNARD POSTAL, Washington, D. C.
Director, Public Relations, B'nai B'rith

H. R. RABINOWITZ, Sioux City, Ia.
Rabbi, Shaare Zion Congregation

JACOB S. RAISIN, Charleston, S. C.
Rabbi, Congregation Beth Elohim

MONICA REGAN, New York
Research Worker

SIDNEY L. REGNER, Reading, Pa.
Rabbi, Reform Congregation Oheb Sholom

IRVING F. REICHERT, San Francisco
Rabbi, Temple Emanu-El

HIRSCHEL REVEL, New York
Librarian, Rabbi Isaac Elchanan Theological Seminary

MENACHEM RIBALOW, New York
Writer and Editor

NATHAN RICARDO, New York
Journalist

PAUL RIEGER (deceased)
Former Rabbi and Historian

ESTELLE H. RIESS, New York
Writer

BORUCH RIVKIN, New York
Literary Critic

VICTOR ROBINSON, New York
Physician and Medical Historian

FRANK ROSENTHAL, Winston-Salem, N. C.
Rabbi, Winston Hebrew Congregation

HUGH ROSS, New York
Member, Schola Cantorum

ALBERT SALOMON, New York
Professor of Sociology, New School for Social Research

HERMAN SCHELLER, New York
Research Worker

LUCY SCHILDKRET, New York
Research Specialist in Yiddish Literature

JEFIM SCHIRMANN, Jerusalem
Member, Research Institute of Hebrew Poetry

ISIDOR SCHNEIDER, New York
Poet and Author

HARRY SCHNEIDERMAN, New York
Assistant Secretary, American Jewish Committee; Editor, American Jewish Year Book

EDWIN SEAVER, New York
Author and Critic

BENJAMIN W. SEGEL, Vienna
Author

SAMUEL SHAIR, Scranton, Pa.
Executive Director, Young Men's Hebrew Association

ABRAHAM I. SHINEDLING, Flushing, N. Y.
Revision Editor

LEON SHUBITZ, New York
Research Worker

ABRAHAM SHUSTERMAN, Baltimore
Rabbi, Har Sinai Congregation

LEON JULIUS SILBERSTROM, Palestine
Chemist

JOHN S. SILLS, New York
Author

HENRY P. SILVERMAN, Kingston, Jamaica
Rabbi, United Congregation of Israelites

JAKOB NAPHTALI SIMCHOWITSCH (deceased)
Former Historian

PHILIP SLOMOVITZ, Detroit
Editor, "Jewish News"

CHARLES SONNENREICH, New York
President, United Roumanian Jews of America

HEINRICH SPEYER, São Paulo, Brazil
Educator

BERNARD SPIEGLER, New York
Research Worker

PAUL STEFAN, New York
Musicologist

SELMA STERN-TÄUBLER, Cincinnati
Historian

DONALD OGDEN STEWART, Upper Jay, N. Y.
Author

ARIEH TARTAKOWER, New York
Head of the Department of Migration and Colonization, Institute of Jewish Affairs, American Jewish Congress

SIDNEY S. TEDESCHE, Brooklyn
Rabbi, Union Temple

SURA TYGEL, New York
Writer

ZELIG TYGEL, New York
Journalist

MORRIS D. WALDMAN, New York
Vice-President, American Jewish Committee

LEON L. WATTERS, New York
Scientist and Author

JAMES A. WAX, St. Louis
Rabbi, United Hebrew Congregation

SAMUEL WEINGARTEN, Schenectady, N. Y.
Executive Secretary, Jewish Community Center

MAX WIENER, Fairmont, Va.
Rabbi and Author

GEORGE ZEPIN, Cincinnati
Honorary Secretary, Union of American Hebrew Congregations

NEW YORK
RABBI
GEORGE WOLF

P

PROSBUL (from the Greek, *pros boule,* "before the council"), a document of preservation deposited with the court as a means of preventing the annulment of debts in the year of release (Shemittah). When an economic crisis arose as a result of many poor harvests at the beginning of the reign of Herod and there was a great increase in the number of loans, Hillel the Elder found it necessary to institute the Prosbul in order to prevent debts from being cancelled and credit being refused. Hillel's purpose in making this supplementary ordinance was not that of annulling the remission of debts in the Shemittah year, but rather of maintaining the old social laws of the Bible in their ethical intention.

The Prosbul was a written protest against the cancellation of debts, signed by the judges and witnesses, and became valid when it was deposited with the court. It contained the formula: "I hereby declare in the presence of you, N.N., judges in X., that I will collect all the claims which I have against N.N. at any time that is suitable to me" (*Git.* 36a; *Shebi,* 10:3-4). The creditor could then use the Prosbul to meet the objection of the debtor that the debt had been cancelled by reason of the year of release. However, a Prosbul was regarded as valid only when the debtor owned real estate, which was regarded as the only proper security in such cases; it was felt that in any case the creditor could receive from the debtor a part of his real estate in payment of the debt. In the period of the Amoraim (200-500) the Prosbul was simplified and an oral declaration was considered sufficient.

Some of the post-Talmudic rabbis (Posekim) held that the year of release and the Prosbul were still valid institutions even in their own time; the law was still enforced as late as the time of Asher ben Jehiel (1250-1327). However, the majority of authorities held that the law in both instances was no longer valid for their own time.

See also: SABBATICAL YEAR; SHAM TRANSACTION.

Lit.: Maimonides, *Hilchoth Shemittah Veyobel* 9; *Shulhan Aruch, Hoshen Mishpat* 67; Kook, A. I., *Shabbath Haaretz;* Assaf, Simhah, in *Klausner Anniversary Book* (1937) 226-34; Greenstone, J. H., in *Jewish Encyclopedia,* vol. 10, pp. 219-20; Blau, Ludwig, "Prosbul im Lichte der griechischen Papyri und Rechtsgeschichte," *Festschrift zum 50 jährigen Bestehen der Franz Josef Landesrabbinerschule in Budapest* (1927) 96-151.

PROSELYTES. As used in this work, proselyte means a person of non-Jewish birth who adopts the Jewish religion. The word convert is reserved for Jews who have accepted other faiths; converts who have displayed special hostility toward Jews and Judaism are denominated apostates.

The term proselyte is derived from a Greek word used in the same sense by Hellenistic Jews. The equivalent in rabbinic Hebrew is *ger,* more fully *ger tzedek,* righteous proselyte. In the Bible *ger* means simply "foreigner," particularly a foreigner resident in Palestine. For such a resident alien the rabbis coined the term *ger toshab.*

1. **The Biblical Period.** One who possesses a great faith of universal significance inevitably feels the need to share his faith with others. A missionary element was from the start implicit in the Jewish religion, with its message of a universal God. During the Babylonian Exile and the years immediately following, this impulse became more articulate. The second Isaiah declares that Israel's mission is to bring the message of God's unity to all mankind (*Isa.* 42:1-8). The book of *Jonah* is a protest against narrow nationalistic conceptions of Judaism. In reaction against Ezra's austere demand that the Judeans divorce their foreign-born wives, the author of *Ruth* declared that King David himself was descended from a Gentile woman who had joined herself to the people and God of Israel. A later prophet speaks with affection and encouragement to "the aliens, that join themselves to the Lord" (*Isa.* 56:6-8). Several psalms (115 and 118) refer to "them that fear the Lord"—persons of Gentile origin who have adopted the worship of Israel's God—as a separate class in the Jewish commonwealth.

It appears that a substantial number of Gentiles were attracted to the Jewish religion during the last centuries of the Biblical period, a fact which accounts in considerable part for the rapid increase of the Jewish population. Beyond the old law (*Gen.* 17:10-14) that all males living in a Jewish household must be circumcised, the Bible nowhere mentions a procedure of formal conversion; but some such ceremony probably existed by the end of the Biblical period.

2. **The Hellenistic Period.** The Maccabean victory appears to have given new stimulus to the Jewish missionary movement. Proudly faithful to the God Who had wondrously rescued them from their enemies, the Jews were well fitted to propagandize for their religion, in a period when the old pagan cults were in decline and people were receptive to new doctrines. The opportunity was the greater because the Jews were dispersed throughout the Mediterranean world, while on the other hand there were numerous Greek settlements in Palestine. Many non-Jews were profoundly impressed by the simple, sublime teachings of Judaism, its noble morality, and the purity of Jewish home life. Numerous visitors were attracted to the synagogue by the religious and ethical discourses to be heard there. A large body of semi-proselytes now appears, persons who accepted Jewish monotheism and ethical standards without being formally converted or adopting all the provisions of the ceremonial law. Such persons were called "fearers of Heaven" (that is to say, of God); many of them, more often their children, became full proselytes. Josephus records with pride (*Against Apion,* book 2, chap. 39) that the Sabbath and many other Jewish observances had become widely accepted among Gentiles of his day.

John Hyrcanus and several of his successors forcibly imposed Judaism upon the Idumeans and other conquered peoples; probably, however, this action was inspired more by political expediency than by religious zeal. These forcible conversions are not mentioned in rabbinic literature, and are entirely foreign to the spirit of authoritative Judaism.

The vigor of the missionary movement in Alexandria is indicated by the Jewish *Sibylline Oracles,* propaganda documents in which an ancient heathen prophetess is made the protagonist of Jewish beliefs. Philo speaks repeatedly and warmly of proselytes, and many of his writings appear to have a missionary intent.

The greatest triumph of the Jewish missionary effort in this period was the conversion of the royal family of

Adiabene, a Hellenistic state on the Tigris river. Queen Helena and her sons, Izates and Monobaz, were distinguished for their scrupulous piety, and for their munificent gifts to charity and to the Temple. Their descendants supported the Jews in the final struggle against Rome.

Sometimes the proselytizers seem to have been motivated by less worthy purposes. Josephus (*Antiquities*, book 18, chap. 3, section 5) tells the story of Fulvia, a Roman patrician woman who had been converted to Judaism, and had sent a large gift to the Temple. This money had been diverted by the proselytizers to their own use, and the scandal became so great that Emperor Tiberius banished many Jews from Rome.

The Gospel statement (*Matt.* 23:15) that the Pharisees compassed land and sea to make one proselyte, although uttered with hostile intent, correctly describes the zeal with which Jewish leaders sought to win adherents to their religion.

3. **The Talmudic Period.** This desire to enlarge the household of Israel continued unchanged throughout the Talmudic period, despite the disasters that befell the Jewish people. Surprisingly, the destruction of the Temple and the loss of Jewish national life did not discourage the spokesmen of Judaism, nor deter prospective proselytes from accepting the faith of the downtrodden. In the decades immediately following the fall of Jerusalem Judaism made notable headway in the highest circles of Roman aristocracy. It is almost certain that Flavius Clemens, whose sons had been designated for the imperial succession, was a Jewish proselyte. He was executed by Domitian on the charge of "impiety."

The rise of Christianity seems to have affected Jewish missionary effort (for the time being) only in one respect. Many of the supporters of the early apostles were drawn from the class of "God-fearers," the unofficial hangers-on of the synagogue. For this reason, and apparently because they suspected that such persons might include heretics and even informers, the rabbis discouraged these semi-proselytes. Candidates for proselytism were required to make a definite decision within a year (*A.Z.* 65a; *Mishnath Rabbi Eliezer*, p. 374).

The laws governing the admission of proselytes, and the numerous regulations concerning their status, are treated at length in the Talmud. A prospective proselyte must be warned that the Jewish people is subject to persecution and contempt; further, that by accepting Judaism he takes upon himself heavy religious responsibilities, of which he has hitherto been free. This warning, however, should not be so prolonged or gloomy as to discourage a sincere candidate. Males are formally admitted to Judaism by means of circumcision and the ritual bath, women by means of the ritual bath alone. (This ritual bath has both a purificatory and an initiatory character, but not a sacramental one.) Before the destruction of the Temple, the proselyte was also required to bring a sacrifice before his entrance into the Jewish fold was complete. The custom of bestowing a new name upon the proselyte is not clearly attested until the post-Talmudic period. A favorite name was Abraham, for the Biblical Abraham, as the first Jew and as the traditional founder of Judaism, was regarded as the national patron and protector of proselytes.

The proselyte is regarded as a Jew in every respect. In practice, however, he was subject to a few discriminations. A priest might not marry a woman of Gentile birth; but this rule reflects the insistence that priests shall ally themselves only with aristocratic families, rather than an active prejudice against proselytes. There was a tendency to exclude proselytes from public office, which some of the leading rabbis worked to overcome.

According to Jewish legal theory, a proselyte is "like a new-born child." All his relationships prior to conversion, even those of blood, are regarded as cancelled. Children born while he was a Gentile are not heirs at law; only by a special dispensation of the rabbis is the proselyte permitted to inherit his heathen father's estate.

Talmudic teachers speak frequently in praise of proselytes, and the Mishnah contains a severe warning against embarrassing a proselyte by referring to his former idolatries. The rabbis go so far as to declare that the proselyte who, of his own accord, seeks out the service of God is dearer to Him than the born Israelite; further, "Israel was scattered among the nations only that they might make many proselytes." The Haggadists depict various Biblical characters as formally converted to Judaism, notably Jethro, Rahab, Ruth, Obadiah and Nebuzaradan. Among the famous teachers known for their special interest in proselytes were Hillel, Rabbi Joshua, and Rabbi Judah ben Ilai.

The most notable proselyte of the period is perhaps Aquila, who translated the Bible into Greek. Other famous proselytes were Onkelos, a disciple of Rabban Gamaliel I (probably not to be identified with Aquila); Rabbi Samuel ben Judah; and Rabbi Judah the Hindu. The dedicatory inscription of the Dura synagogue records that the building committee included a proselyte, whose name, however, has been obliterated. Simon bar Giora, the Zealot leader, was—as his name indicates—the son of a proselyte; the famous teachers Shemaiah and Abtalion were said to have been of proselyte families. And Akiba is reported to have been a descendant of Haman! The Palestinian sources record several incidents about the Ashtor family, which over several generations kept proudly alive the tradition that its founders were proselytes.

Occasionally, in the vast Talmudic literature, one encounters an expression of ill will toward proselytes—the characteristic attitude of the "old timer" to the newcomer. Such expressions are to be regarded as outcroppings of prejudice, not as the view of a "school" hostile to proselyting. (Of course, some remarks questioning the sincerity of proselytes or their accuracy in observing the law may have been based on individual experiences.) The oft-quoted statement of Rabbi Helbo, "Proselytes are as hard for Israel as leprosy," is of uncertain meaning, and in any case is not typical of the rabbinic viewpoint.

Legally, the status of the freed slave in Jewish life is identical with that of the proselyte; in practice, the freedman seems to have been on a lower social level.

4. **The Medieval Period.** Although the attitude of the rabbis toward proselyting remained unchanged throughout the Talmudic period, the number of proselytes in Palestine must have declined greatly in the early Christian centuries, first as a result of the Hadrianic persecution, later because of Christian oppression. When Christianity became the official religion of the Roman Empire, the Jews were forbidden to make proselytes and to circumcise their slaves. Severe penalties were invoked for the enforcement of these laws; that at first they were frequently disobeyed is shown by the fact that the punishment for their violation was made increasingly harsh. Only by degrees did the Jews give up the effort to increase their numbers. The proselyting movement continued longer in Babylonia, but was eventually checked by the Magian persecution. Likewise Islam, itself an aggressive missionary faith, brooked no competition from the Jews.

About the year 615 a Palestinian monk, who for years had lived in a monastery on Mount Sinai and

whose real name is unknown, voluntarily embraced Judaism at Tiberias; he was given the name Abraham, and is often referred to as Abraham the Monk. Abraham the Monk later married a Jewish woman, and throughout the rest of his life was a devoted advocate and fosterer of the Jewish faith.

During the Middle Ages proselytes were rare, and the Jews gradually lost the urge to win new adherents. Certain communities, fearing reprisals by the church, even adopted rules forbidding the acceptance of proselytes. Nevertheless, there were occasional bold spirits who dared the displeasure of the ruling powers and the disabilities of Jewish life in order to accept the faith of Israel. References to them are scattered through the legal treatises and responsa of almost every country and century. One such, a certain Obadiah of Norman origin, came to the Orient as a crusader with Geoffroy of Bouillon; after his conversion to Judaism he became a distinguished personage in Damascus, Aleppo and Alexandria. He wrote an autobiographical "scroll" in excellent Hebrew, of which portions have been preserved. Among the French Tosafists, we read of Rabbi Abraham the Proselyte. The last great success of the Jewish missionary effort was the conversion of the ruling family of the Khazars, and eventually of a large portion of their subjects; for several centuries there was a predominantly Jewish state in what is now southeast Russia. Particularly famous and beloved among more recent proselytes was the 17th century Valentin Potocki, of a well-known Polish noble family, who finally died at the stake as a martyr to Judaism.

5. The Modern Period. When the period of Emancipation began, Jewish missionary activity had long been in abeyance, because of compulsion; as a result the impulse to seek proselytes had almost disappeared. This indifference was heightened almost to the point of aversion by the widespread acceptance of baptism by Jews seeking to improve their worldly situation. Many loyal Jews were thus led to feel that any change of religious affiliation was essentially discreditable; and some Jewish writers went so far as to deny that Judaism is interested in proselyting. Nevertheless, proselytes were not infrequent in the 19th and 20th centuries.

The Central Conference of American Rabbis has found it desirable to publish a manual for the instruction of proselytes and to draw up a conversion certificate. Already in 1891 the Conference had declared that circumcision need not be required of adult proselytes. (This ruling, of course, has been accepted only among Reform Jews). Most recent proselytes have come to Judaism through the desire to marry a Jew or Jewess. In many cases, however, the outcome has shown that the conversion, although occasioned by an ulterior motive, was neither perfunctory nor insincere. Some of these proselytes have taken an honorable and active part in Jewish life. Particularly interesting is the case of Nahida Remy, whose formal conversion and marriage to Professor Moritz Lazarus occurred many years after she had abjured Christianity and devoted herself to writing on Jewish themes. Other proselytes have been attracted to Judaism by its spiritual values alone. Outstanding among these is Aimé Pallière, who became a rabbi in Paris, and wrote *The Unknown Sanctuary*.

Perhaps we should include as proselytes the Judaizing sects in Transylvania and especially in Russia, although they were not attracted to Judaism by missionary effort, or even by contact with Jewish life. These sects were the result of a process, which occurred several times in the history of Christianity, whereby a preoccupation with the Hebrew Scriptures led to Judaizing heresy and even back to Judaism itself. The more extreme elements among the Russian Judaizers have attempted, wherever they could, to affiliate themselves with official Judaism and intermarry with Jews.

After the rise of Hitlerism, several Christians of part-Jewish extraction returned to Judaism; and there are even a few cases of out-and-out proselytes who took this strong form of protest against Nazi anti-Semitism.

See also: APOSTATES; CONVERTS.

BERNARD J. BAMBERGER.

In addition to those mentioned above, the following were important proselytes to Judaism in the past:

Minyamin (Benjamin), an Egyptian, and Judah, an Ammonite, who were pupils of Akiba in the 2nd cent.

Bodo, a former bishop of the Catholic church, and the confessor of Louis the Pious, king of France. Bodo was converted to Judaism at Saragossa, Spain, in 838. He adopted the name of Eliezer, and later married a Jewess.

Vezelin, a Christian clergyman of Germany, about 1012.

Abraham of Augsburg, who died as a martyr in the year 1264 or 1265, and was an opponent of Christianity; Mordecai ben Hillel and Moses ben Jacob mourned his death.

Katherine Malcherova Weigel, wife of the mayor of Cracow, Poland, who died as a martyr in 1539.

Diego de Assunção, a Franciscan father, who died as a martyr at Lisbon, Portugal, in 1603.

John Peter Spaeth, of Augsburg, Germany, who, after becoming a proselyte to Judaism, adopted the name of Moses Germanus; he died at Amsterdam, Holland, in 1701.

Marina Davidova and Marina Wojciechova, who died as martyrs in Dubno, Poland, in 1716.

Alexander Voznitzyn, a Russian naval officer, who died as a martyr in either 1737 or 1738.

Joseph Steblicki, of Nikolai, Upper Silesia, who became a proselyte to Judaism at the beginning of the 19th cent., adopting the name of Abraham.

Lit.: Braude, W. G., *Jewish Proselyting;* Bamberger, B. J., *Proselytism in the Talmudic Period;* Samter, N., *Judenthum und Proselytismus;* Kashdoi, Z., *Hamithyahadim;* Radin, M., *The Jews among the Greeks and Romans* (1915).

PROSKAUER, ADOLPH, United States Army officer, b. Breslau, Germany, 1826; d. St. Louis, 1911. Proskauer lived in Mobile, Ala., at the outbreak of the Civil War and entered the Confederate Army as a private in the 12th Alabama Infantry. Subsequently he was promoted to the posts of color-sergeant, senior captain, and major. He was wounded four times. At the battle of Gettysburg he was seen standing calmly with his regiment, smoking his cigar, issuing his orders and encouraging his men, until a bullet through his cheek disabled him and he became a prisoner of war.

After the war Proskauer was secretary of the Mobile Board of Trade, a member of the Alabama legislature, president of the Hebrew congregation for ten years, and the first president of the first lodge of B'nai B'rith formed south of Memphis. In 1895 he moved to St. Louis and, until his death, was president of a congregation there.

PROSKAUER, BERNHARD, hygienist and medical author, b. Ratibor, Germany, 1851; d. Berlin, 1915. His most important works, written with others, include: *Beitrag zur Kenntnis der Säurebildung bei Typhus Bazillen und Bacterium Coli* (with Capaldi; 1899); *Über das Berliner Trinkwasser* (with Plagge); *Zum sechzigsten Geburtstage Kochs* (with P. Pfeiffer). He published the *Enzyklopädie der Hygiene* (2 vols.), and was director of the Berlin bureau of research for industry and hygiene.

PROSKAUER, JOSEPH, printer and philanthropist, b. Richmond, Va., 1856; d. New York city, 1937. He was the son of Adolph Proskauer. Proskauer was regarded as an international authority on printing, having participated in the development of the printing industry from hand press to high speed multiple presses.

After learning the printer's trade in Richmond and in several other cities, Proskauer came to New York in

1893. Here, with William C. Popper, he founded the internationally-known firm of William C. Popper and Co. In 1924, at the death of Popper, Proskauer became head of the firm, one of the world's leading printing and lithography establishments.

Proskauer was a benefactor of several private charitable undertakings, including the Lakeview Home for Girls at Arrochar Park, Staten Island. This home was founded by his wife, Bertha Richman Proskauer, and her sister, Julia Richman, first woman superintendent of New York city schools.

PROSKAUER, JOSEPH MEYER, judge and leader in charitable and civic movements, b. Mobile, Ala., 1877. He attended Columbia University (A.B., 1896; LL.B., 1899), and was admitted to the New York bar in 1899. In 1903 he became a partner in the law firm of Elkus, Gleason and Proskauer, the senior member of which was Abram I. Elkus, later a judge of the New York state supreme court and Ambassador to Turkey. This association continued for twenty years, and was dissolved only upon the election of Proskauer to the New York state supreme court in 1923. In 1927, after receiving the honorary LL.D. degree from Columbia University, he was appointed by Governor Alfred E. Smith associate justice for the Appellate Division, resigning in 1930 to resume the practice of law as senior member of the firm of Proskauer, Rose and Paskus. His skill as a jurist won recognition in many ways, including appointment (1935) by Mayor Fiorello H. LaGuardia to the nine-member Charter Revision Commission of New York city.

Throughout his career Proskauer devoted time and energy to many communal and philanthropic activities. After serving for some years as vice-president of the Jewish Board of Guardians, he was elected (1926) president of the Ninety-Second Street Young Men's Hebrew Association, New York, the oldest organization of its kind in the country. In 1931 he was elected president of the Federation for the Support of Jewish Philanthropic Societies of New York City, a post which carried with it leadership of the world's largest community chest. Proskauer was a member of the executive committee of the American Jewish Committee from 1933 on, and director of the National Refugee Service from 1942 on. In January, 1943, he was elected president of the American Jewish Committee, to succeed Maurice Wertheim, who had resigned that office.

A striking and forceful personality, Proskauer achieved distinction as an incisive, eloquent speaker. He was frequently called upon to deliver keynote addresses on notable occasions in both Jewish and general American life.

Throughout his career, Proskauer adhered firmly to the principle that the Jewish community is essentially a religious one, and that the only valid basis for Jewish unity is the fellowship of religious belief and philanthropic conduct. This led him into vigorous opposition to political Zionism. On similar grounds he opposed the formation of a World Jewish Congress. But recently he emphasized the importance and the possibility of securing "united conduct" without the necessity of any compromise of principles.

HARRY SCHNEIDERMAN.

Lit.: Opinion, March, 1935, p. 5; *American Hebrew,* Nov. 20 and 27, 1936; April 24, 1925; April 23, 1926; May 14, 1926; Nov. 16, 1928; Jan. 11, 1929; Jan. 2 and 4, 1931; Nov. 20 and 27, 1931; Feb. 12, 1932; Feb. 2, 1934; Jan. 18, 1935; Feb. 22, 1935; Jan. 5, 1936, on the "Resignation and Report of High Commissioner James G. McDonald"; Nov. 11, 1936, on "Americanism and Judaism"; Nov. 27, 1936, on "Shattering the Communist Myth;" Sept. 12, 1938, on Patrick Cardinal Hayes; Jan. 24, 1939, for the "Relief of German Christian Refugees;" Oct. 4, 1940, on the election of Wendell L. Willkie.

PROSKAUER, JULIAN JOSEPH, writer, b. New York city, 1893. He was the son of Joseph Proskauer and the grandson of Adolph Proskauer. Proskauer followed his father in the presidency of the William C. Popper printing firm, but also worked as a newspaper reporter and writer. He was the author of many short stories and of several humorous and advertising books. Proskauer was interested also in magic, served as chairman of the commission which continued the work started by Harry Houdini in exposing fake mediums, and was president of the Society of American Magicians in 1934 to 1935.



Joseph M. Proskauer

PROSSNITZ, LÖBELE, Sabbatian visionary and impostor, b. Brody, Galicia, at the end of the 17th cent.; d. in Hungary, about 1750. He lived in Prossnitz, Moravia—hence his surname—first in dire poverty as a peddler and then as a teacher. Suddenly he claimed to have received mysterious instructions from Isaac Luria and Sabbatai Zevi in a dream. His announcement of this dream and its message caused a sensation among the credulous Jews, and Prossnitz preached his gospel to the Jews of Moravia and Silesia.

He gradually surrounded himself with a small group of devoted followers whom he urged to practise self-castigation in preparation, according to his prophecy, for the return of Sabbatai Zevi as the Messiah in 1706. Moreover, he laid claim to being a profound Cabalist, and by means of every kind of hocus-pocus pretended to perform miracles. He was at last unmasked at such a performance at which he pretended to "reveal the Shechinah" by means of tricks worked with fire. He was first excommunicated by Chief Rabbi David Oppenheim, and was then sentenced to a three-year pilgrimage. Upon his fervent pleadings he was permitted to return to Prossnitz, but shortly thereafter, following a visit allegedly paid him by the Sabbatian emissary Nehemiah Hayyun, he again began to proclaim himself the Messiah ben Joseph, signed his name "Joseph ben Jacob," and taught that God had surrendered His guidance of the world to the Messiah. Prossnitz was finally excommunicated for the second time (1725), on this occasion together with two other followers of Sabbatai Zevi; it is believed he died among non-Jews years later in the course of his wanderings in Hungary.

Lit.: Emden, Jacob, *Torath Hakenaoth,* 34, 71-72; Hagiz, Moses, *Lehishath Saraf,* introduction (reprinted in Emden's *Torath Hakenaoth,* 81-85); Kahana, David, *Toledoth Hamekubbalim, Hashabbataim Vehahasidim,* vol. 2 (1926-27) 168-75.



Marcel Proust

PROTECTION OF THE JEWS. As early as the time of the Carolingians, the Jews enjoyed a special protection from the king in return for the payment of special taxes. They needed such, because of their lack of rights as strangers and unbelievers. Originally such protection was given to individual Jews only; but after the Crusades, it became a general one in the form of the "Kammerknechtschaft." About the end of the Middle Ages, and in the early part of modern times, the older form of protection, which was to be purchased by individual Jews, reappeared. Most of the German cities expelled the Jews in the 15th cent., but they permitted some few Jews to remain in return for special taxes (thus Abraham of Leipzig in 1418, Baruch in Dresden in 1468). In the 17th cent., many princes accepted certain Jews into their territories in exchange for special taxes (for example, the Great Elector of Prussia and the Vienna exiles of 1671). This special tax was usually known as the *Leibzoll* (body tax).

The Jews so privileged were carefully distinguished from the Jews "without passports," who settled there little by little, despite the efforts of the government to prevent them. Sometimes, as in the Prussian regulation of 1750, they were divided into "ordinary" and "extraordinary" protected Jews. The former could transfer their right of residence to their children; the latter had only an untransferable right of residence which expired at their death. They could deal in all wares with the exception of a few articles, but, on the other hand, they were excluded from all handicrafts that were controlled by the guilds. Their children, with the exception of the first-born of the ordinary protected Jews, could obtain the right of residence only by making a large payment; often this was denied to them altogether, since the number of protected Jews was to be limited. The Jews "without passports" were considered to be burdensome immigrants; they could pursue no trade of their own, but could only be the servants and employees of protected Jews.

Lit.: von Fritsch, H., *Das Fremdenrecht* (1911) 52 et seq.; Stobbe, *Die Juden in Deutschland während des Mittelalters;* Schröder, *Lehrbuch der deutschen Rechtsgeschichte* (5th ed., 1907); Scherer, *Die Rechtsverhältnisse der Juden in den deutsch-österreichischen Ländern.*

PROTECTION AND SAFEGUARDS, *see* SAFETY LEGISLATION.

PROTECTION TAX, *see* TAXATION.

PROTEST, *see* IRUR.

PROTESTANTISM, *see* CHRISTIANITY.

PROTOCOLS OF THE ELDERS OF ZION, *see* ELDERS OF ZION, PROTOCOLS OF.

PROUST, MARCEL, writer, b. Paris, 1871; d. Paris, 1922. His father was a professor at the Faculty of Medicine, his mother was a Jewess whose maiden name had been Weill. Proust's devotion to his mother was as great as hers to him, and the asthma which manifested itself during his childhood and was to invalid him for life made the intensity of their relationship greater.

Proust's first books, *Les plaisirs et les jours* and *Portraits de peintres,* were published in 1896. In 1914 the first volume of what was to be his life work, *À la recherche du temps perdu,* appeared; it was translated into English as *Remembrance of Things Past.*

The work of Marcel Proust will remain, in the history of the French novel, a landmark as important as the works of Flaubert or Balzac. It is, by the quality of its style and by the subtlety of character analysis, in the tradition of the best French classical culture, but it could have been written only at the time of Bergson and Freud. In fact, *Remembrance of Things Past* is, to the history of the novel, what *Matter and Memory* is to the history of philosophy. What is the subject of the book? It would be a great mistake to answer: "It is the story of a nervous child, of his parents, of his loves for two girls: Gilberte and Albertine, of his friend Saint-Loup, of the extravagant Charlus." The facts, in Proust's novel, are not important. What really matters is a certain way of remembering the past.

"There are," Proust says, "two kinds of memories. The first is *voluntary or intellectual memory;* we make use of it when we rebuild, consciously, a past event. The second is *involuntary memory,* a phenomenon that takes place when an actual sensation conjures up an image of the past." At the beginning of the book the hero dips a cake in lime-tea and, because when he was a child an old aunt of his, at Combray, used to give him the same cake and the same tea, suddenly all his childhood, and his aunt, and Combray, come back to him. Such is involuntary memory.

The past having been evoked, what does the hero see? He sees, in the center of the picture, his parents' house. On one side of the house is *Swann's Way,* which leads to the home of a neighbor, Mr. Swann, a friend of the hero's father. The other road is *Guermantes' Way,* which leads to Guermantes Castle, the seat of an old aristocratic family. Of the Guermantes, Marcel (the narrator) knows nothing, except legends; of Swann, he knows very little. All those characters, at the beginning of his life, are only *names* to him. Every life begins with the *age of names.* The whole book will be the slow discovery of what really lies behind the names.

Progressively, through chance encounters, Marcel gets to know better both the Swanns and the Guermantes and, much to his surprise, he finds that one never knows anybody. Temperaments are not definite objects you can appraise once for all. They change all the time. Human beings do not appear the same to different spectators. To Swann, who is in love with her, Odette, his

wife, is a precious and rare being; to others she is just a vulgar and uninteresting woman. "Beauty lies in the eye of the beholder." Thus Marcel understands the *relativity of sentiments.* When he is himself in love with Albertine, he realizes that he loves her, not because of what she really is, but because of what he does not know about her. Love is an illusion. Everything is an illusion.

"Life, as it flows, is so much time wasted and nothing can ever be recovered and truly possessed save under the aspect of eternity which is also the aspect of art." In the last volume of the novel (*Time Recaptured*), the hero discovers that art alone can give shape to a shapeless world and transform the fleeting illusions into things of eternal beauty, which was Flaubert's philosophy. One will also note the similarity between Proust's involuntary memory and Bergson's intuition. Both these admirably intelligent men were not of course anti-intellectual, but both were convinced that there is in man something that goes deeper than intellect.

Such is the general outline of Proust's work. Yet its value is not only philosophical; it is literary and poetical. Of all French novelists he is the one who had understood best the lesson of English literature. Once, when he was asked who his masters were, he answered: "Dickens, George Eliot and Ruskin." From Dickens he got his humor. Some of his characters (the Verdurins, Charlus, Morel and many minor ones) were drawn in the Dickens manner. From George Eliot he received some of his ideas about time and the novel. From Ruskin he learned the art of describing, in long and beautiful sentences, minute details in nature.

But if he owes a great deal to English masters, he owes even more to his French masters, the great classical writers, and especially to Saint-Simon. Proust was himself a marvellous literary critic and he has written a penetrating article about the style of Flaubert. A similar study might be, and should be, written about his own style, his beautiful images, his slow and involved periods. There are French writers as great as Proust; none is greater. ANDRÉ MAUROIS.

Lit.: Cattaui, Georges, "Marcel Proust and the Jews," *Jewish Review* (1932), No. 3, pp. 66-75; Van Praag, Siegfried, "Marcel Proust," *Revue de Genève,* vol. 5 (1937) 338-47, 388-93, 446-54; Rhodes, S. A., "Marcel Proust and His Jewish Characters," *Sewanee Review,* vol. 39 (1931) 144-57.

PROVENCE, a maritime province of southeastern France, which, independent until 1481, was united with France in that year under Charles VIII. Documentary evidence as to the presence of Jews in Provence goes back to about 400 C.E.; they can be traced at Arles, Avignon and Marseille. On several occasions Jewish refugees from Spain and France found a haven in Provence. About the year 1160 Arles had 200 and Marseille 300 resident Jewish families; at the same period, the city of Carpentras, and from the 13th cent. on also Aix, Apt, Cadenet, Digne, Draguignan, Forcalquier, Lambèse, Manosque, St. Maximin, Martinique, Orange, Oraison, Orgon, Pertuis, Salon, Sisteron, Trets and Toulon are mentioned as places harboring Jews.

Provence frequently changed rulers; even the counts of Anjou (after 1245), who were also the kings of Naples, seldom visited the country; therefore the individual cities and regions of Provence followed various patterns of development, as did also the history of the Jews living in them. Jews are found to have been engaged in the most variegated occupations; they were active in the Mediterranean sea trade at Marseille, as owners of land estates (in 1341, 203 of them were owners of land estates at Arles), as public officials (up to about 1300), as physicians and in money-lending. At Marseille, in the principality of Orange and in the feudal domain of Trets, the Jews had certain rights equal to those of the non-Jewish population up to about the 15th cent.

Compared to the north of France, the position of the Provence Jews was a favorable one; they were subjected to nothing like the expulsion of the Jews from the kingdom of France or like the burning of the Talmud at Paris in 1242. But they suffered from the synods of the church and from the Inquisition which, in the second half of the 13th cent., played a part in Provence. At the solicitation of Jewish delegates, Charles I, by an edict of March 26, 1276, delimited the jurisdiction of the Inquisition, but he, as well as his son, Charles II (1285-1309), repeatedly forbade the Jews to hold public offices (thus in 1294 and 1308); the Jews had to live in separate Jewish quarters.

The expulsion of the Jews from France, in 1306, reflected upon the Provence Jews. Robert of Calabria, as deputy of his father, decreed on May 6, 1306, that Jewish creditors should return the certificate of indebtedness to the non-Jewish debtor upon refund of part of the amount owing to them; on June 24, 1306, he forbade Jewish physicians to attend non-Jewish patients and non-Jews to employ the services of Jewish physicians. Regulations concerning the Jew badge (*rouelle*) were renewed; a distinction was made between Jewish and non-Jewish butcher shops. The bewildered Jews appealed to Charles II; on August 20, 1306, he issued the first general privilege in behalf of the Provence Jews: the decree of his son was cancelled; Jews everywhere were to pay reasonable taxes; at Orgon they were exempted from duty; for the writing of court briefs they were to pay no more than the usual fee; they were free to reside everywhere in the cities; Jewish physicians were permitted to attend non-Jewish patients after the latter had been confessed. The non-Jewish owner was required to sign a new document of indebtedness to the Jewish creditor for the unpaid part of his debt.

In 1348 there was a persecution of the Jews in Provence, of which no details are known; as a consequence, Queen Jeanne ordered the tax of the Jews to remain at 2,000 livres. A massacre put an end to the small Jewish community of Toulon on April 13, 1348.

After the fashion of France prior to 1394, toward the end of the 14th cent. the counts of Provence created the office of Conservateur of the Jews of Provence. The Conservateur was called to watch over the privileges of the Jews, and he had authority over them in matters of common and criminal law. In addition to the fines, the Conservateur received a yearly allowance of 500 livres; in 1463 the son-in-law of King René himself became Conservateur. The jurisdiction of the Conservateur, however, encroached upon the rights of the prelates, barons and other lords; in the ensuing conflict the Parliament of Provence took a stand against the Conservateur. In spite of repeated protests, the royal edict of Aversa, dated November 26, 1424, definitely forbade the prelates and barons to intervene in the law suits of the Jews, and this edict remained in force until the expulsion of the Jews from Provence. The Jewish communities, constituting the Communauté générale des Juifs de Provence, held several assemblies whose business it was to raise the taxes demanded by the count of

Provence, for instance in the years 1276, 1419, 1420 and 1446, when the Jewish delegates had to apportion among the Provençal Jewish communities a tax of 2,545 livres for the king and 500 livres for the Conservateur. The statute of Queen Yolanda of May 27, 1423, granted the Provençal Jews individual liberty, safety and protection of their persons against malicious calumny and accusation (something of a "habeas corpus" act).

King René (1434-80), the most tolerant and benevolently inclined among all the protectors of the Jews, confirmed the edict of Queen Yolanda in 1443. In another statute, dated May 19, 1454, he conceded to the Jews permission to wear a badge of smaller size and none while traveling; they could practise as physicians, collect taxes and be free to pursue other occupations; they were to be unhampered in their business dealings with non-Jews, to be free to reside where they pleased, not to be forced to attend sermons in churches and sermons were to be supervised as a means of protecting the Jews. King René in many ways protected the Jews not only against the fanaticism of the masses, but also against the highhandedness of the lords and of Parliament. When, in 1475, preaching friars instigated a pogrom at Digne, he had his coat of arms affixed to the door of every house in which Jews lived and took a determined stand against enforced baptism. By the granting of delays he eased the tax burden of the various Jewish communities, and in 1478 he suppressed the general commission on usury.

The Jews were to pay dearly for these favors, but with his death the period favorable to the Jews of Provence came to an end. King René's nephew, Charles VI, in 1481, ceded Provence to France. From the years 1484 to 1485 on the Jews of Provence were subjected to persecution as a result of fanatical sermons preached against them. Acts of destruction and violence were committed at Arles, Aix, Tarascon and Marseille. The king of France forbade molesting the Jews of Provence (April 25, 1485), but complaints against Jews and their usury became ever more pressing; finally, in 1493, the Jews were expelled from Arles and, between July and September, 1500, also from the rest of Provence. Only at Avignon and in Venaissin County (from 1274 on papal dominions) did the Jews lead a precarious existence until the French Revolution, forming a cultural unit, however. In 1789 those territories had 2,500 Jews.

Culturally, Provence can not be separated from other regions of the south of France (such as Languedoc and Narbonne). It was the point where the Bible and Talmud studies of northern France met with the Jewish philosophy, science and poetry which flourished in Spain. Medicine and astronomy were eagerly cultivated. There were Jewish scholars in Aix, Arles, Marseille, Orange, Salon, Tarascon and in several other places. Judah al-Harizi (d. about 1230) called the songs of the poets of Provence "profound in meaning and forceful"; among them Eleazar, Joseph and Meshullam, the sons of Hanan ben Nathan Esobi, and especially Isaac ben Abraham Gorni, the Jewish satirist of Provence, were outstanding in the 13th cent. Best-known among philosophers born in Provence, also an astronomer and interpreter of the Bible, was Levi ben Gershom, born probably at Bagnols in 1288.

Part of the Jews exiled from Provence settled in the county of Venaissin, in Italy and at Salonika. Many distinguished scholars in those regions preserved the name Provençal for a long time after.

In modern times, the history of the Jews of Provence was that of the Jews of France.

See also: AIX (EN-PROVENCE); ARLES; MARSEILLE.

ADOLF KOBER.

Lit.: D'Agnel, Arnaud, *La politique de René envers les juifs de Provence* (1909); Barcillon de Mauvans, S. J., "Les Juifs de Provence," *Annales des Alpes* (1897-98); Bourilly, V. L., and Busquet, Raoul, *La Provence du Moyen Âge* (1924); Busquet Raoul, *Études sur l'ancienne Provence* (1930) 114-31 177-200; Camau, Émile, *La Provence à travers les siècles,* vol. 4, *Les juifs en Provence* (1928); Crémieux, Adolphe, "Les Juifs de Toulon au moyen-âge," *Revue des études juives,* vol. 89, pp. 33-72; vol. 90; "Documents relatifs aux juifs d'Arles," *ibid.,* vol. 41 (1900) 62-97; vol. 47 (1903) 231-32; *ibid.,* index to vols. 1 to 50 (1910) 300, under Provence; Gross Henri, *Gallia Judaica* (1897), 3, 18 et seq., 248 et seq., 489-93, 634, 653 et seq.; Gérin-Ricard, H., *Traitement d'égalité et protection accordés aux Juifs par les seigneurs de Trets aux xiv^e^ et xv^e^ siècles* (1920); Kahn, Salomon, "Les Juifs de Tarascon au moyen-âge," *Revue des études juives,* vol. 39 (1899) 95-112, 261-98; Mosse, Armand, *Histoire des juifs d'Aragon et du Comtat Venaissin* (1934); Zunz, Leopold, "Die jüdischen Dichter der Provence," *Zur Geschichte und Literatur,* vol. 1 (1845) 459-83.

PROVERBS. 1. Biblical. Ancient Israel, a people that set great store on clever sayings, wit and jest, naturally had many proverbs. It is characteristic that the same word (*mashal*) is used for comparison and jest alike. The proverbs that have been preserved in the Bible include: "Out of the wicked cometh forth wickedness" (*I Sam.* 24:14); "The fathers have eaten sour grapes, and the children's teeth are set on edge" (*Jer.* 31:29; *Ezek.* 18:2); "As the mother, so her daughter" (*Ezek.* 16:44); "The days are prolonged, and every vision faileth" (*Ezek.* 12:22); "Woe unto him that increaseth that which is not his; how long?" (*Hab.* 2:6). Similar to these are the proverbial sayings, such as "Is Saul also among the prophets?" (*I Sam.* 10:12; 19:24) and "ploughing with another's heifer" (*Judges* 14:18). There are numerous artistic proverbs in the Wisdom Literature, especially in *Proverbs, Ecclesiastes* and the Apocryphal *Wisdom of Solomon* and *Sirach.* Many of the proverbial expressions in the Bible have become a fixed part of the literary vocabulary of all languages.

See also: PHRASES, BIBLICAL; PROVERBS (book).

2. Talmudic. The number of proverbs in Talmudic literature is also large. Some of these are popular sayings which the Talmudic teachers quote to serve their own purposes; some are the sayings of famous sages which acquired a subsequent entrance into popular speech because of their wit and brevity. *B.K.* 92ab contains a list of popular sayings which the Talmudic teachers cite and offer as parallels to similar proverbs in the Bible and the Mishnah. Thus the popular saying, "Do not throw dirt into the well from which you have drunk," is made parallel to *Deut.* 23:8, "Despise not the Egyptian, for thou wast a sojourner in his land." A proverb, "Poverty presses hard on the poor," is used to explain a passage in the Mishnah (*Bik.* 3:8): "The rich used to bring their first-fruits in bowls of silver and gold; the poor in baskets of peeled willow. The valuable bowls were returned to their owners, but the baskets were kept by the priests." Other popular proverbs that are quoted include: "Tobi does wrong and Sigud gets the punishment" (*Pes.* 113b); "Not the mouse but the hole is the real thief" (*Git.* 45a); "Myrtle is still myrtle even when it grows among thorns" (*Sanh.* 44a); (We desire) "neither its honey nor its sting" (*Tanhuma* to *Num.* 22:12); "When you enter a city, follow its customs" (*Midrash Gen.* 18:8).

The proverbs of the sages include such sayings as that of Hillel, "What thy own soul hateth, do not to thy neighbor" (*Sab.* 31a); "Love work, hate office" (*Aboth* 1:10); "If not now, when?" (*Aboth* 1:14); "Trust not thyself until the day of thy death" (2:5); "Judge not another man until thou art in his place" (*ibid.*); "Envy, passion and misanthropy take a man away from the world (cause him to die prematurely)" (2:13); "The day is short, the work is great, the workmen are lazy, the reward is great, and the owner of the house is urgent" (2:17); "Render unto Him that which is His, for thou and all thou hast are His" (3:8); "Whom his fellowmen do not desire, God does not desire" (3:13); "Silence is the fence of wisdom" (3:17); "Who is wise? He who learns from everyone. Who is a hero? He that controls his passions. Who is rich? He who is happy in his lot. Who is honored? He who honors others" (4:1); "Rather be the tail of lions than the head of foxes" (4:20); "Look not at the bottle but its contents" (4:27); "A man is judged by three things; his purse, his drinking cup and his anger" (*ḳiso, ḳoso, ḳa'aso; Erub.* 65b).

Talmudic teachers frequently apply such proverbs to the uses of daily life, even changing their application to give them an ethical interpretation. Thus the priestly rule that whatever is joined to an unclean thing is unclean (*Kelim* 12:2) is applied to purity in ethical matters. EDUARD BANETH.

3. Post-Talmudic. Post-Talmudic literature contains many proverbs, especially the Arabic literature of the Jews. Some of these proverbs are scattered in the writings of the great poets of this period, while others appear in great collections. There are comparatively few of these proverbs that seem to have arisen from the people; the majority are based on thought and observations and are intended for didactic purposes. The works intended for such moral instruction include the following, with sample proverbs:

Judah al-Harizi, *Taḥkemoni:* Repentance is to sinners like medicine to the sick.
The way is often but short between rise and fall.
Abraham ibn Ḥasdai, *Ben Hamelech Vehanazir:* If nobility does not speak from you yourself, a thousand ancestors are of no avail.
Shemtob ben Joseph Falaquera, *Tzeri Hayagon.*
Honein ben Isaac, *Musere Hapilosofim.*
Solomon ibn Gabirol, *Mibhar Hapeninim:* To triumph through unrighteousness is to be defeated.
Jedaiah Bedaresi, *Behinath Olam.*

Moral and ethical books are also a good source for such maxims, which give in brief and convenient form an ethical principle or a rule of experience. Such works are:

Judah of Regensburg, *Sefer Hasidim.*
Bahya ibn Pakuda, *Hoboth Halebaboth.*
Solomon Hakohen, *Shebet Musar.*
Zebi Hirsch Kaidanover, *Kab Hayashar.*
Hähndel Kirchhahn, *Simhath Hanefesh* (Yiddish).

Many of these proverbs have been collected and translated into German and English.

JAKOB PINCHAS KOHN.

4. East European. The Jews of Eastern Europe form a special group with their own speech and forms of literature, including legends, songs, anecdotes and proverbs. Of course all these fields are influenced by the older Jewish literature. Traces of proverbs which originated in the Bible, Talmud or Midrash are plainly perceptible, while other popular proverbs seem to have been derived from proverbs current among the German and Slavic peoples. Nevertheless, a large number of the proverbs current among East European Jews bear the stamp of Jewish thoughts and feelings, Jewish views of the world and of life, and are steeped in Jewish wit and humor. The proverbs current among East European Jews could be used to define the general views of the Jews on the most important problems of life and the world.

It was not until the late 19th and early 20th cent. that an attempt was made to create a systematic collection and arrangement of the proverbs of the East European Jews. The most comprehensive collection is that of Ignaz Bernstein, aided by Benjamin W. Segel, *Jüdische Sprichwörter und Redensarten* (Frankfort, 1908); it contains nearly 4,000 proverbs, given in Yiddish in Hebrew letters and with a transcription into Roman script. This is only a fragment of the entire mass of East European proverbs. A characteristic feature is the intense and courageous trust in God and love for God. The proverbs philosophize, laugh and weep about every object in life and in numerous forms. Thus in the above-mentioned book about fifty columns each are devoted to the subjects Man, Woman, Money, Poverty, and Dog, and more than seventy to Jew. Numerous proverbs deal with Jewish months and festivals, prayers and weekly Scriptural portions, as well as Biblical and Talmudic figures and concepts. It is noteworthy that the proverbs which speak about women contain no references to faithlessness or fickleness.

BENJAMIN W. SEGEL.

Lit.: Waxman, Meyer, *A History of Jewish Literature;* idem, *Mishle Yisrael* (1933); Davidson, Israel, in *Yivo-Bleter,* vol. 13 (1938) 354-72; Elzet, J., *ibid.,* vol. 14 (1939) 170-71; Bialik, C. N., and Rabnitsky, J. H., *Sefer Ha-agadah;* Karpeles, *Zionsharfe* (1889); Weinberg, M., *Ewige Weisheit; Jewish Encyclopedia,* vol. 10, pp. 226-29.

PROVERBS, BOOK OF, the second book of the Hagiographa (Kethubim), or third section of the Bible, belonging to the Wisdom (Hochmah) Literature, which includes also *Psalms* and *Job.* Ascribed to Solomon by the superscriptions in the first and twenty-fifth chapters, the book is a collection of aphorisms and wise sayings about the moral and religious way of life. Proverbs is primarily concerned not with prophetic or legalistic Judaism, but rather with the sages of post-Exilic times and with wisdom, frequently personified. Like *Psalms,* Proverbs is a "collection of collections," most of which are provided with titles.

The text itself indicates the following divisions: A. Discourses on the conduct of life (chaps. 1 to 9), including a general title on the book's purpose of teaching wisdom (1:1-6); and a lengthy discourse of father (teacher) to son (pupil) on the theme that "fear of the Lord" is the essence of wisdom (1:7 to 9:18). There are warnings against immoral women (5 to 7), admonitions against certain social faults (6:1-19), a description of wisdom as a guide for life and an aid to the creation of the world (8), and a contrast between wisdom and folly (9). *Prov.* 6:1-19 and 9:7-12 are out of place. B. A book of "the proverbs of Solomon," consisting of poetic couplets, totalling 375 verses (10:1 to 22:16). C. A collection of "words of the wise" (22:17 to 24:22), consisting of an introduction (22:17-21) and then thirty (22:20 should read, "Have I not written for you *thirty* sayings, etc.") couplets, based on an Egyptian book, "The Wisdom of Amen-en-ope" (1000-600 B.C.E.). Like its Egyptian predecessor, the collection gives practical advice for prospective public officials, sound moral counsel, the virtues of wisdom, and admonitions against adultery, intemperance, envy, and

joy at an enemy's misfortune. D. Another collection of "words of the wise" (24:23-34), containing aphorisms, and a vivid picture of the sluggard's field. E. "The proverbs of Solomon, which the men of Hezekiah king of Judah collected" (25 to 29) may be further divided into two readily distinguished parts (25 to 27 and 28 to 29). The first part (25 to 27), except for glosses (25:21-22; 25:5; 27:11, and other passages), is secular and presumably one of the older sections of the book, whereas the second section (28 to 29) has the strong ethical and religious emphasis of post-Exilic Judaism, very much like the aphorisms in (B). F. "The words of Agur the son of Jakeh" (30:1-10) is the statement of a skeptic, wrestling with the concepts of God and creation, whose heresy is offset by a pious prayer (30:7-9). There follows a group of sayings, against slandering a servant (30:10), and against certain vices and errors (30:11-33). G. "The words of Lemuel" (31:1-9), warning the king against sensuality and intemperance, and exhorting him to aid the needy. H. The picture of an ideal housewife (31:10-31), in a poetic, alphabetic acrostic.

Two schools of thought may be recognized in the wisdom materials of Proverbs, a secular and a religious. The theology of the secular group is that of *Job, Ps.* 104, and *Ecclesiastes.* The religious school is akin to *Deuteronomy,* the later codes, and *Sirach* (*Ecclesiasticus*). The secular school conceives of God as Creator (3:19-20) about Whom man can gain little knowledge (30:2-4). God is the source of all things (16:9), directing every move of man (16:1; 21:1, 31), who is powerless against Him (21:30). Man may obtain the good things in life only by his own efforts. Wealth is acquired through intelligence (24:3-4), hard work (10:4-5), especially in herding (27:23-27) and in farming (12:11; 28:19). The wise man will retain his property by abstaining from laziness (6:6-11; 24:30-34), profligacy (5:9-10; 6:26; 23:27-28; 29:3b), intemperance (23:20-21) and going surety for another's debts (6:1-5). The pleasures of life, if in moderation, are not to be shunned; such pleasures are ointment and perfume (27:9), wine (31:6-7), honey (25:16), friendship (25:17), and marriage and family (5:15-20). A nagging wife (17:1; 21:9, 19), false friendship (16:27-30; 19:4; 26:18-19), association with fools (13:20b), quarrelsome men (15:17-18; 19:19), flatterers and tale-bearers (26:20-28) are to be avoided. Wisdom is either a professional skill (20:18; 24:3-6; 30:24-28) or a utilitarian morality (14:3; 24:4-5). Admonitions of wisdom against adultery, usury, fraud, theft, and ill-gotten gains are not moral or religious, but dictated by expediency. These derelictions are fraught with serious, personal or material risks. Self-interest is the chief criterion in avoiding them. Bribery is approved when fruitful of results (17:8; 19:6), despite religious laws against it.

In the religious and ethical section of Proverbs, the influence of the social ideals of *Deuteronomy* is felt. Prophecy and law are mentioned (29:18); inward spiritual religion (16:2), appeals for the widow and orphan (15:25b; 23:10-11) and for the poor (14:20-21; 17:5; 19:17; 21:13; 22:2), and the feeding of one's enemy (25:21-22), all reflecting the spirit of the prophets and of *Deuteronomy.* In the religious school, the wisdom of God is now accessible to man (1:20-33; 8:1 to 9:6). It is equated with morals (8:13) or religion (1:7), as in the prophetic writings. Ethical and religious wisdom is a gift of God (3:7; 2:6-7). The wise are identical with the pious (9:9; 10:31; 23:24), and contrasted with scoffers (9:8; 13:1; 15:12; 29:8). Identified with all that is noble and pious, wisdom becomes the summum bonum of life (3:13-18; 8:6-21) through which long life, security, honor, wealth and happiness are found (6:23; 1:33; 3:16; 8:18; 3:13). God is no longer unapproachable, but Creator and Judge (16:4), Who sees man's innermost thoughts (5:21), weighs his heart (16:2), and metes out reward or punishment (24:12). The pietists firmly believed that wealth and happiness were the reward of piety and righteousness (3:16; 8:18). All derelictions, such as bribery, drunkenness, and adultery, were now moral and religious sins, not merely inexpedient forms of conduct (6:16-19; 15:27; 2:16-19). The pious sages regarded wealth neither with the unreserved praise of the secularists nor with the utter condemnation of the proletarian psalmists. Proverbs reflects the ideals of the prosperous middle classes of Judea, whose children were taught by the pietists that wealth had a spiritual meaning in the light of pious and philanthropic giving (3:9-10; 11:24-26; 19:17; 22:9), and in that there was no real difference between rich and poor (22:2; 29:13). Many things in life were more precious than riches, namely wisdom (3:14-15; 8:11), religion (15:16), righteousness (16:8), and a good name (22:1). Proverbs presented, as in *Deuteronomy* (11:26) and *Jeremiah* (21:8), the two ways of life, the good and the evil, the pious way of reward as against the wicked way that leads to retribution (2:13; 5:5; 12:28; 15:19). The religious proverbs as a whole are idealistic, pious, and morally religious, whereas the secular proverbs are realistic and practical, with an occasional strain of cynicism.

Scholars are generally agreed that the book of Proverbs was composed out of several collections of aphorisms extant in Palestine between 400 and 200 B.C.E. That its final compilation could not have occurred later than 200 B.C.E. is evident from the reference to Proverbs in *Sirach* 47:17 and 8:8. That the book as a whole can not be older than 400 B.C.E. is clear because of the Aramaic and late Hebrew forms (collected by Wildeboer in Marti's *Kommentar*), the absence of earlier nationalistic sentiments, the references to the law and prophets (28:4, 9; 29:18), its advanced religious conceptions (14:31; 16:4; 22:2; 28:13), the sharp division of the Jewish community into pious and scoffers (*letzim,* a late word), and other parallels with *Psalms* and other late writings (especially *Sirach*). It is extremely unlikely that anything at all originated with Solomon. His name in 10:1 can perhaps be explained by the fact that the number of proverbs in 10:1 to 22:16 is equal to the numerical value of the word Solomon (Hebrew, *SHeLoMoH*), or 375. Similarly, the collection in 25 to 29 has 136 verses, corresponding to the letters in the name Hezekiah (Hebrew, *HiZKiYaHU*). Whether the number of verses was chosen on account of the name, or the name on account of the number of verses (which is more likely), can not be definitely determined. On the assumption that the king proverbs refer to Jewish kings, scholars like Kittel and Gunkel assign the older collections to pre-Exilic times. Yet some of the verses they cite refer to the Pharaoh (22:29), originally a part of Amen-en-ope's book, and to an Arabian chieftain (31:1-9). While individual collections and statements may go back to

earlier times in line with an Egyptian prototype, their compilation is clearly post-Exilic (see Erman, in *Orientalistische Literatur-Zeitung,* 1924-25). As for the inclusion of Proverbs in the canon, Proverbs, like the two other books ascribed to Solomon, *Song of Songs* and *Ecclesiastes,* was not finally included in the canon of the Bible until about the year 100 C.E. (*Sab.* 30b; *Aboth de Rabbi Nathan* 1). ADOLPH J. FEINBERG.

Lit.: Cheyne, T. K., *Job and Solomon or the Wisdom of the Old Testament* (1887); Meinhold, J., *Die Weisheit Israels in Spruch, Sage und Dichtung* (1908); Eissfeldt, O., *Der Maschal im Alten Testament* (1913); Hudal, A., *Die religiösen und sittlichen Ideen des Spruchbuches* (1914); Cadbury, Henry J., "Egyptian Influences on the Book of Proverbs," *Journal of Religion* (1929) 9; Ranston, H., *The Old Testament Wisdom Books and their Teaching* (1930); Fichner, J., *Die altorientalische Weisheit in ihrer israelitisch-jüdischen Ausprägung* (1933); Baumgartner, W., *Israelitische und altorientalische Weisheit* (1933); Schmidt, J., *Studien zur Stilistik der alttestamentlichen Spruchliteratur* (1936); MacDonald, D. B., *The Hebrew Philosophical Genius* (1936). See also the standard commentaries on Proverbs, and the articles in the standard Bible dictionaries.

PROVERBS, MIDRASH TO, *see* MIDRASH PROVERBS.

PROVIDENCE. In Jewish tradition divine Providence means God's foreknowledge from the beginning of all the events which will transpire, and also His guidance and moral control of the entire universe. It denotes at once His omniscience and His loving care for all His creatures. In Biblical literature Providence is implicit. The term *hashgahah* which is used by later philosophic writers is not found in Scripture, although the verbal form *hishgiah* is found in *Ps.* 33:14, where it suggests providential care: "He *looketh intently* upon all the inhabitants of the earth." Throughout the Bible there are innumerable references to God's foreknowledge (*Amos* 3:7; *Isa.* 40:21; 41:4, 22, and other passages). Even more definite are the references to God's guidance and control. Not only is this true of His guidance of Israel, which is the leitmotif of the entire Pentateuch, but also of His care for individuals. This becomes explicit in the Joseph story (*Gen.* 50:20), in which Joseph interprets events, seemingly evil, in terms of God's larger and beneficent plan. "Ye meant evil against me; but God meant it for good." This guidance is given a mildly deterministic tone in certain prophetic statements (for example, *Jer.* 10:23).

The term "Providence" is first used in the Apocrypha (*Wisdom of Solomon* 14:3 and other passages). In the minds of the rabbis and of the Jewish philosophers, belief in providence gives rise to a philosophic problem to the solution of which considerable thought is devoted. "From a strictly rational or philosophic point of view, God's foreknowledge—Yediah—and man's freedom of will—Bechirah—are utterly incompatible" (*Central Conference of American Rabbis Year Book,* vol. 27, p. 317). When the Jewish mind first became aware of this problem can not be determined, but it is evident that controversies about providence, free will and determinism took place among the Essenes, Pharisees and Sadducees in the days of the Second Temple (Josephus, *Antiquities,* book 13, chap. 5, section 9). Philo also is troubled by it (*Creation of the World* 61:6). In general, the Jewish philosophers attempted to reconcile these seemingly contradictory doctrines by adopting the Aristotelian point of view. They declared that God's providence is of species rather than of individuals (*Moreh Nebuchim* 1:23; *Ikkarim* 4:1-11). They also adopted Aristotelian terminology by declaring that God is not the immediate but the remote cause of everything. Among secondary or immediate causes is the free will of man. Thus the conflict was resolved by placing God's guidance and man's freedom of choice in separate spheres of causality.

The rabbinic solution is strikingly different. The rabbis refused to deny either divine control or man's moral freedom. On the contrary, they accepted both (*Central Conference of American Rabbis Year Book,* vol. 27, p. 317 et seq.). They declared in unmistakable terms that God is the governor and orderer of the universe and all it contains. All He does is for a good purpose. Even the evil is part of His plan (*Ber.* 60b). Nothing happens in this world which is not of His doing. Even the most insignificant event is ordained by Him (*Midrash Gen.* 18; *Midrash Eccl.* 10). But this does not nullify man's freedom. Before a child is born his physical nature, his knowledge and his success are determined by God, but his character is of his own making (*Nid.* 16b; *Ber.* 33a). In the realm of morality there is no determinism. This is clearly expressed in the rabbinic statements that "Everything is in the power of God, except the fear of Him" and that "All is foreseen; yet free will is given" (*Ber.* 33b; *Aboth* 3:15).

By affirming both doctrines the rabbis refuse to relinquish their sublime faith in both God and man. Man is elevated to the position of co-worker with God (*Sab.* 119b). Kohler declares that "it is at this point that philosophy and religion part company" (p. 173).

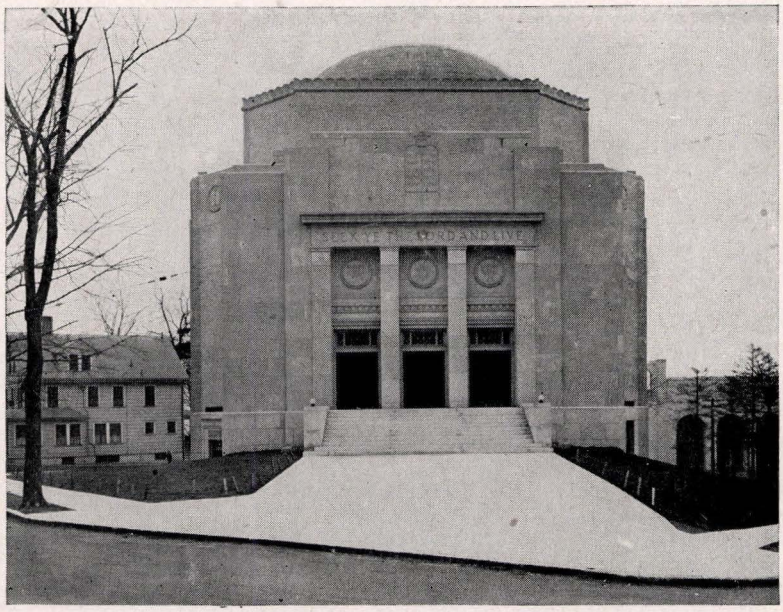
It is the faith of the Jewish religionist that God's omniscience and omnipotence do not destroy the basis of morality, which is human freedom, without which the moral struggle loses its meaning. In more recent years the doctrine of divine guidance has been challenged by the emphasis of modern science on absolute cause and effect relationships in the realm of nature. In rabbinic spirit the leaders of Reform Judaism declared in the Pittsburgh Platform that the discoveries of modern science are not antagonistic to divine Providence (Cohon, p. 94). ABRAHAM SHUSTERMAN.

Lit.: Kohler, Kaufmann, *Jewish Theology* (1918); Cohon, Samuel S., *Christianity and Judaism Compare Notes* (with H. F. Rall; 1927); Mann, Louis L., "Freedom of the Will in Talmudic Literature," *Central Conference of American Rabbis Year Book,* vol. 27 (1917) 301-37.

PROVIDENCE, capital of the state of Rhode Island. Its Jewish population was estimated (1940) at 23,000, in a total population of 253,504.

The first Jew who is known to have been a resident of Providence was David Lopez, Jr., apparently a grandson of Aaron Lopez, one of the leading figures in American commerce. On January 2, 1781, Lopez, Jr., wrote to Lopez, Sr. "sincere acknowledgments that so justly is due for your great benevolence in negotiating a plan for my establishment." The first city directory of Providence lists Samuel Lopez, a jeweler in Cady's Lane. The directory of 1841 lists Isaac Fish, another jeweler. But the other early settlers appear to have been peddlers, tailors and clothing merchants.

In 1920 Mary Pareira Hirschorn, over eighty years old, visited her native city of Providence. She told her friends that when a very young child she remembered hearing through a chink in the door of the living room in her father's home on Bridgham Street the voices of men reading religious services. Her father was Solomon Pareira, who at one time owned three clothing stores in Providence. The year is estimated to have been 1844. Oral tradition must suffice for the first eleven years in lieu of the records lost in a fire. In 1855 the General Assembly of the State of Rhode Island granted



Temple Emanu-El of Providence, R. I.

a charter to "Joseph Stern, Solomon Pareira, Abraham H. Goodman, David DeYoung, Morris Marks, Leonard Halberstad, Henry Solomon, Isaac Fish, with their associates and successors," who incorporated under the name "The Congregation of the Sons of Israel." In 1858 Abraham Pareira presented a parcel of land to the congregation. The land was the nucleus for the present (1943) Reservoir Avenue Cemetery. In that year, too, Moses Cohen, the first resident minister, was engaged, to be followed shortly by Lazarus Kantrowitz. Among the settlers who arrived in the 1870's and 1880's and became well-known were the Winograd and Dickens families.

In 1874 Sons of David, which had seceded from the mother congregation because its members wanted more rigorous adherence to the transmitted liturgy, rejoined Sons of Israel. Neither congregation was willing to give up its name; hence the enlarged congregation was reincorporated under the name Sons of Israel and David.

In July, 1877, Solomon Sonnenschein, of St. Louis, and Benjamin Franklin Peixotto, former American consul general to Roumania, came as representatives of the Union of American Hebrew Congregations to explain the principles of Reform Judaism. The congregation joined the Union. Early in the following year the service was embellished by the use of an organ and the introduction of a mixed choir. These innovations were brought into the newly rented chapel located on the corner of Pine and Page streets. At that time the congregation numbered seventy-three families. The first structure erected by the congregation was built on the corner of Friendship and Foster streets and dedicated on December 7, 1890, by Rabbi Isaac M. Wise. The present (1943) building on the corner of Broad and Glenham streets was dedicated on September 15 to 17, 1911. It is generally called Temple Beth El. Its membership in 1942 was 300.

Among the rabbis who served the congregation were Abraham Jacobs (1862-68), Jacob Voorsanger (1876), Meyer Noot (1881-86), Morris Sessler (1887-92), David Blaustein (1892-98), Henry Englander (1905-10), Nathan Stern (1910-15), Sidney S. Tedesche (1916-17), Simon Cohen (1917-19), Samuel M. Gup (1919-32) and William G. Braude (1932-).

Jewish distress in Europe began bringing large waves of Russian, Galician, Roumanian and Lithuanian Jews to Providence. Hitherto most of the settlers were of Dutch, Posen and Bohemian origin. Toward the end of the 19th cent. there were 3,000 Jews in Providence. In 1906 the Jewish population had more than tripled and was estimated at 10,000. These years were marked by the organization of many congregations and their steady growth. The newcomers could not adjust themselves to the Reform services of Sons of Israel and David. Therefore, in 1885, they formed Sons of Zion (rabbi, David Werner, 1935-), in 1889 Ahavath Sholom Roumanian Congregation, and in 1891 Mishkan Israel Anshe Russia or Beth Dovid (rabbi, Eliezer Poupko, 1940-).

B'nai Jacob, organized in 1897, built its first synagogue in 1906 and moved into a new structure in 1922. Its first rabbi was Isaac Bick, who served from 1924 to 1933. In 1941 Carol Klein, formerly of Czechoslovakia and Frankfort, was made rabbi. B'nai Jacob, with three other Orthodox congregations in Providence, established the Vaad Hakashruth, which has total supervision of Kashruth in the city. Among the Orthodox synagogues which were founded after B'nai Jacob were the Hebrew Congregation of South Providence (1899), of which Joshua Werner became rabbi in 1931, and Ahavath Sholom, a Russian group, founded in 1904, with Morris G. Silk as rabbi (1939-).

In the 1920's the children of the immigrants of the 1890's wanted modernized services and preaching in English. Congregation Beth Israel, organized in 1921, had B. Leon Hurwitz for its first rabbi. Jacob Sonderling (1929-31) and Morris Mazure (1931-33) were rabbis later. Morris Schussheim, who occupied the pulpit from 1923 to 1929, returned in 1933, and in 1943 was still serving as rabbi. A synagogue was built in 1942. The congregation follows the Conservative ritual.

Emanu-El, which is also Conservative, was organized in 1924; its own building was dedicated in 1927. Israel M. Goldman was rabbi in 1943, having been elected in 1925. A new Orthodox congregation was formed in 1938—the Sons of Abraham. Nathan Taragin, the first rabbi, was serving in 1943. The synagogue was completed in 1939.

All the congregations have religious schools attached to them. Two of the Orthodox rabbis instituted a small parochial school, which was functioning in 1943. Temple Beth El has a library of Judaica of almost 5,000 volumes. There is a large Jewish cemetery in Warwick owned by the Sons of Zion, with sections parcelled out among many congregations and lodges.

Between 1933 and the outbreak of the second World War about 400 refugees, men, women and children, settled in Providence.

Providence had (1943) many welfare societies and institutions. The oldest was the Montefiore Ladies Hebrew Benevolent Association, organized in 1878. There were, in 1943, two free loan societies—that of the North End (organized 1903) and that of South Providence (organized 1906). There was a Jewish Home for the Aged (Samuel Magid, president; Isaac Feinstein, director), the Jewish Community Center (Samuel H. Workman, president; Jacob I. Cohen, director), Miriam Hospital (Max L. Grant, president; Maurice Stollerman, director), Jewish Children's Home (Dr. Archie A. Albert, president), Jewish Family Welfare Society (Jacob Temkin, president; Joseph Galkin, director). The strongest women's organizations were Hadassah, the Temple Sisterhoods, the Women Pioneers and the Council of Jewish Women. At one time Providence had many lodges and mutual benefit societies. Many of them have disappeared. The strongest of those which survive are the B'nai B'rith and the Touro Fraternal Association. Providence had a chapter of the Jewish War Veterans of America, with its own headquarters. There were two Jewish shelters for transients—one in the North End, the other in South Providence.

At one time the Jewish community had a cloth hat and cap makers' union as well as a painters' union. These were dissolved. There existed in 1943 a bakers' union and a furriers' union. The Workmen's Circle (Arbeiter Ring) had four branches. In 1926 it organized a Yiddish School; Beryl Segal was principal in 1943.

In 1943 the Jews of Providence were engaged in commerce, industry, the professions and many trades. There was a weekly newspaper called the *Jewish Herald* (established 1929). John J. Rosenfeld, once managing editor of the Providence *Journal*, was the most prominent Jew in local journalism. Israel J. Kapstein was assistant professor of English, and William G. Braude was lecturer in Biblical literature at Brown University.

Zionist sentiment loyally cultivated by Archibald and Ida Silverman was strong. Besides the Zionist District, there was a Mizrachi chapter, Poale Zion group and several young men's and women's Zionist societies.

Harry Cutler headed the Jewish Welfare Board in the first World War. Marion L. Misch was national president of the Council of Jewish Women. Joseph Samuels gave a dental clinic to the state of Rhode Island, and J. Jerome Hahn erected a monument at the spring where Roger Williams landed in 1636.

Isaac Hahn was the first Jew to be elected to public office. He served in the state legislature in 1884. He was followed by Leopold Dimond, Jacob A. Eaton, Harry Cutler, Philip C. Joslin (who was speaker of the House and who, in 1943, was a judge of the Superior Court), Harry Horowitz, Charles Brown, Ira Marcus, Joseph Smith, Elisha Scoliard, Ernest L. Shein, Thomas H. Goldberg and Samuel C. Kagan. Maurice Robinson, in 1943 judge of the Sixth District Court, and Paul J. Robin served in the senate. John J. Rosenfeld, grandson of Rabbi Abraham Jacobs, was very influential in state and city politics in the days of General Brayton. (In his will Rosenfeld left $150,000 for the erection of a school building for Temple Beth El.) J. Jerome Hahn, the son of Isaac Hahn, served as judge of the Superior and Supreme Courts of the state. (He left over $1,500,000 for the Rhode Island Hospital.) David C. Adelman was a member of the Board of Elections, Nat C. Cohen of the Board of Parole, Max L. Grant of the State Board of Defence, and Hyman Lisker, assistant attorney general of Rhode Island. Harry Edward Miller was, in 1943, professor of political economy at Brown University.

WILLIAM G. BRAUDE.

Lit.: Blaustein, Miriam, *Memoirs of David Blaustein* (1913); *Congregation Sons of Israel and David Ninetieth Anniversary* (1934).

PRUSSIA. 1. Political History. The history of the first Jewish settlements in Prussia is given under BRANDENBURG. The first of the Hohenzollern princes to follow a systematic policy toward the Jews was the Great Elector, Frederick William I (1640-88). This ruler was tolerant in matters of religion; he was one of the first princes to draw a distinct line of division between the policies of government and religion. He was also desirous of increasing the population and revenues of his state, and accordingly promoted the settlement of Jews in Cleves, Ravensberg and East Prussia, and in the provinces which he had obtained in 1648, Magdeburg, Halberstadt, Minden and Farther Pomerania. He accepted in Brandenburg fifty Jews who had been driven out of Austria.

In an edict issued on May 21, 1671, Frederick William I granted the Jews the right of staying in all places and cities of the margraviate, of renting and purchasing houses, of buying and selling in open stores and shops, and of visiting the yearly markets and fairs. He declared that he would be satisfied with protection money of eight talers a year per person, in addition to the ordinary taxes and contributions required of all citizens. In this he was guided by the desire to secure the aid of the Jews in transforming the economic state of his country from one based on agricultural products to one based on money and credit; he hoped that they would help to restore trade in the provinces which had been devastated by the Thirty Years' War. At the same time he regarded the economic power of the Jews as an important potential political tool in his fight with the estates and the guilds. As in the case of other princes of the mercantile era, a great role was played in his reign by the court and mint Jews, such as Israel Aaron, Bernd Wulff, Jost Liebmann and the Gompertz family. To these he entrusted the supplying of the army with ammunition and provisions, and the delivery of furnishings for the court.

The first Prussian king, Frederick I (1688-1713), followed the same policy. This extravagant and luxurious successor of the Great Elector regarded the Jews as a welcome source of revenue which was to be entirely at the disposal of the prince. For this reason he permitted a steady increase in the number of Jews, but

also ordered a constant increase of the protection money and of the gifts which they had to furnish on special occasions. The Great Elector had not interfered in the internal affairs of the Jews. Under a form of self-government they were left to their own jurisdiction; they conducted their own system of education and held community property; they were permitted to elect their own officers and rabbis. Under the absolutism of Frederick I, however, the state began to supervise the Jews, to control them, to meddle in their internal affairs and, finally, to place them under a Jews' commission composed of the royal ministers (1708).

King Frederick William I (1713-40) carried this policy to an extreme. The state began to control the budgets of the Jewish communities, to settle disputes, and to decide all important proposals of the elders. Hitherto the taxes from the provinces had been collected separately, and their amount had been determined from time to time. Now Frederick William I demanded a strictly centralized and unified state, and that all Jews should bring their taxes and protection money at the same time. While the king thus bound the Jews more closely to the state than any of his predecessors had done, he sought, on the other hand, to limit their numbers. Strictly religious, almost a bigot, he was personally hostile to the Jews. Although his confirmation edict of 1714 was still very favorable, being based on the Great Elector's decree of acceptance of 1671 and removing many limitations which had been made in the meanwhile, Frederick William's general privilege and regulation of September 29, 1730, imposed certain restrictions. The number of protected Jewish families in Berlin was fixed at 120, and only two children might be "established" provided that there was a guarantee of property worth 1,000 talers and a fee of fifty talers for the first child and a tax of one hundred talers for the second. Only those who were especially granted the concession were allowed to maintain stores and shops; the wares in which they were permitted to trade were expressly stipulated.

The general regulation of 1750, issued by Frederick the Great (1740-86), divided the Jews into regular and special protected Jews. Only the regular protected Jews could bequeath their privileges to their children; the privileges of the special Jews expired with their death. Both the latter and the younger children of regular protected Jews were forbidden to marry or to carry on a business of their own. In the matter of business enterprises, even the protected Jews were limited. In the meantime the pressure of taxes became greater and greater, and the number of ordinary and extraordinary gifts to the king pyramided. There were recruiting monies, delivery of silver, calendar money, money for the provost, correspondence money, and a number of other kinds. Especially burdensome were the obligation to export manufactured wares, the maintenance of the Templin factory, the compulsory export of porcelain and the joint responsibility of the entire Jewish community for the taxes and for theft and concealment of stolen property.

Under the rule of the liberal Frederick William II (1786-97) the situation of the Jews in Prussia underwent a fundamental change. The process of assimilation began. It was brought about by the change from the centrally ruled military and police state to a constitutional state, by the ideas of humanity and tolerance of the 18th cent., and not the least by the efforts of Gotthold Ephraim Lessing, Christian Wilhelm von Dohm, Alexander von Humboldt, and, above all, of Moses Mendelssohn, to lessen or solve the difficulties and constraints under which the Jews labored.

This movement, which began in 1787 and was led chiefly by such Jews as David Friedländer and by such Prussians as the ministers Humboldt, Schroetter and Hardenberg, and the Königsberg jurist Brand, ended with the issuing of the emancipation decree of March 11, 1812. This edict, which was in very close connection with the Prussian reform of the organization of the cities, the freedom of commerce and the arrangement of the guilds, declared in section 1 that the Jews were "natives and Prussian citizens." It removed all restrictions as to residence and profession, all special taxes and discriminatory laws; it admitted the Jews to the municipal service, to academic offices and to military service. It granted them freedom of settlement and freedom of trade, dissolved the separate bond of the Jewish communities and removed the separate jurisdiction of the elders and rabbis.

These events had taken place during the reign of Frederick William III (1797-1840); but under him there began also a period of the worst reaction, starting in the time of the War of Liberation. The romantic period held up the ideal of a national and Christian state; it naturally turned against the Jews, who were of a different race and of a different faith. Jewish deputies were not allowed to be elected, and the patrimonial jurisdiction of Jewish property owners was removed. Jews were debarred from the most important communal offices, were denied appointment to the higher academic and military offices, and were limited as to the purchase of land. In Posen, where two-fifths of the Jewish population lived, the "Temporary Regulations" of June 1, 1833, divided the Jews, as in the time of Frederick the Great, into two classes. The first included the naturalized inhabitants, the second those "who as yet were not fitted to acquire the rights granted to the naturalized class."

Under Frederick William IV (1840-61), who was under the sway of medievalism, feudalism and Christian romanticism, reaction prevailed during the first years of his rule. But the influence of the liberal tendencies of the 1840's resulted, at the proposal of the estates of the individual Prussian provinces, in a law, issued on October 31, 1845, which compelled the Jews of Prussia to take definite family names. On December 12, 1845, all Prussian Jews were made subject to military service; the right to engage in a regular business had been granted them on January 17, 1845.

Although the Jewish law of 1847 still excluded them from every communal and official position, the storm of 1848 soon annulled it. The diet summoned under the pressure of the "March days" worked out the plan of a constitution, in which the enjoyment of civil and civic rights was declared to be independent of religious belief (section 5 of the order of April 6, 1848). This paragraph was accepted by the constitutional convention, in which Johann Jacoby, the well-known Jewish deputy from Königsberg, played an important part. The article about equality remained in the constitution proclaimed by royal decree on January 31, 1850, after the convention had been dissolved by the king. Article 4 stipulates: "All Prussians are equal before the state.

There can be no distinctions in rank. The public offices are . . . equally accessible to all who are competent."

The further history of the Prussian Jews is identical with that of the Jews of Germany. *See* GERMANY.

SELMA STERN-TÄUBLER.

Lit.: See the literature to BRANDENBURG and BERLIN; also, Dohm, Christian Wilhelm von, *Über die bürgerliche Verbesserung der Juden* (1781); Friedländer, David, *Aktenstücke die Reform der jüdischen Kolonien in preussischen Staaten betreffend* (1793); Rönne and Simon, *Die früheren und gegenwärtigen Verhältnisse der Juden in den sämtlichen Landesteilen des preussischen Staates* (1843); Auerbach, L., *Das Judentum und seine Bekenner in Preussen* (1890); Freund, Ismar, *Die Emanzipation der Juden in Preussen* (1912); Kollenscher, M., *Die Rechtsverhältnisse der Juden in Preussen;* Stern-Täubler, Selma, *Der preussische Staat und die Juden* (1925); idem, "Die Behördenorganisation Friedrich Wilhelm I und die Juden," *Zeitschrift für Geschichte der Juden in Deutschland,* vol. 7 (1937) 4-13; idem, "Die geistigen Strömungen des 18. Jahrhunderts und das Judenproblem," *ibid.,* 71-76; idem, "Die Juden in der Handelspolitik Friedrich Wilhelm I von Preussen," *ibid.,* vol. 5 (1934) 207-15.

2. Communal Affairs (Up to 1933). The first modern ordinance relative to a community of Jews in Prussia is the Great Elector's edict of May 21, 1671, regulating the settlement of the fifty families of Jews who had been driven out of Vienna. This did not deal with them as a community, but as individual families; it granted them free exercise of their religion, the right of meeting for prayer, such officers as a ritual slaughterer and a schoolteacher, and the possession of a burial-ground. In later years, however, the state, regarding the Jews as somewhat harmful, yet an undoubted source of revenue, resolved to make use of their communal organization for the purposes of taxation. It therefore entered into the already existent religious community and gave it a political nature; it granted it a constitution of its own, all for the purpose of making it assume the collection of the Jewish taxes demanded by the state.

This development began with the ordinance and regulation of 1700, and was continued by the laws of the subsequent period, especially the edict of 1714, the regulation of 1730, and the "general Jewish regulation" of 1750. The principal features of the organization thus created for the Jews were the following:

(a) The Jews of every city were grouped into communities, and every Jew resident in a place was a member of its community.

(b) The community had the right to tax its members.

(c) The tasks allotted to the community were partly religious and partly political.

The regulation of 1750 made the number of the duties of the community so comprehensive that the latter even had to be responsible for every theft committed by a Jew; if the thief was not discovered or was unable to make restitution, the community had to replace the stolen property. The community was also obliged to see to it that the debts of deceased members of the community to the public treasury or to Christians were paid by the parents or heirs of the deceased.

The rabbi and the elders were the officials of the community. Their election as well as their functions were regulated by the state, and the latter reserved to itself the right to confirm the selection. The regulation of 1750 decreed that a college of thirty-two men should be formed out of the three classes into which Jewry was divided for the assessment of taxes, namely, the wealthy, the middle-class, and the poor Jews, and that the rabbi should be elected by this college. The elders were elected as follows: Seven men were chosen by lot from the three classes, and these bound themselves by oath to elect no one "who was not capable of representing the community." This college of seven chose also "the learned judges, the administrators of the poor, and the treasurers." The number of elders was six, and their term was three years; a reelection at the end of their term was permitted only for special reasons. Wherever possible, two relatives were not to be elected to offices at the same time.

The only way in which the state interfered with religious worship was to forbid any private religious services besides the community synagogues, unless special permission had been obtained. An exception was made in winter for the aged and sick, and for children under twelve.

The elders, rabbi and vice-rabbi had certain powers of punishment in case of certain transgressions of the religious law, and the rabbi and vice-rabbi had jurisdiction in cases of disputes between Jew and Jew in matters of civil law.

The edict of 1812 made the Jews natives and citizens of the state instead of strangers and wards and thus gave them full equality. This act destroyed the legal basis for the maintenance of their separate autonomy. On the other hand, this law did not make any regulations with reference to the Jewish communities, since it limited itself to the regulation of civic conditions. The result was uncertainty and lack of clearness as regards the management of the communities by the state authorities, which gradually led to an intolerable state of affairs.

In the early 1820's, however, the view became more and more prevalent that Judaism in Prussia belonged to the class of tolerated religious organizations, and that therefore the community had the status of a private organization. It therefore had claim only to the free exercise of religion, and the state concerned itself with its affairs solely when the police interest warranted it. It did not promote or regulate the formation of communities, but left it entirely to the discretion of the individual whether he wished to be a member or not. This viewpoint menaced the very existence of the communities. Despite the principle of non-interference, the state required the communities to maintain certain institutions, as for instance a cemetery, since Jewish oaths had to be sworn there, and a synagogue, since Jewish marriages had to be performed there. These institutions called for heavy expenditures on the part of the community, and if it could not be sure of its revenues by reason of the right of individuals to withdraw or to refuse to pay their taxes, the community could not plan new institutions, and even feared lest it might not be able to support its old ones.

The provisional ordinance issued for the Grand Duchy of Posen in 1833 was the first step taken to improve this condition. It once more made the synagogal communities of the province corporate organizations with corporate rights. Compulsory membership in the community took the place of voluntary adherence. The administration of property affairs was put under the control of the state authorities, and it was the task of the corporation to see that provision was made for the instruction of all children of school age.

For the rest of Prussia the law of 1847 made a reorganization on practically the same principles. The communities were raised to the sphere of public law, received the rights of corporation and of taxation, and membership was again made compulsory. The most essential principles in this regulation were as follows:

(a) Every Jew had to be a member of a synagogal community.

(b) Synagogal districts were to be formed; their formation and alteration were effected by the government with the cooperation of the parties concerned.

(c) The synagogal communities were corporate bodies with the right of taxing their members.

(d) The officers of the synagogal communities were: 1. the executive committee, which consisted of not less than three nor more than seven members, who received no salary for their services; 2. the assembly of representatives, which consisted of not less than nine and not more than twenty-one members.

(e) The state reserved for itself a far-reaching right of control and participation in a number of legal acts. However, this cooperation was never extended to religious worship.

(f) The communities had extensive autonomy, especially in reference to the regulation of taxes, organization and religious worship. However, community statutes required the sanction of the state.

(g) Foreigners required the sanction of the state for appointment as rabbis and synagogal officials.

The principle of compulsory membership in the community was subsequently rendered ineffective by the secession law of 1876, permitting any Jew to retire from the Jewish community out of religious considerations, without renouncing Judaism. Later legislation in 1918 and 1920 even facilitated this possibility of secession.

The Weimar Constitution of 1919 laid down certain regulations in Article 137 which were of considerable importance for synagogal communities. They provided that every religious association should order and administer its affairs independently without the interference of the state or the civil authorities.

ISMAR FREUND.

PRYLUCKI, NOAH, Yiddish writer and communal leader, b. Berdichev, Russia, 1882. His early activities were divided between Zionism and socialism, both of which were illegal in Czarist Russia. For his left-wing activities he was expelled from the University of Warsaw in 1905. Subsequently he completed his course in St. Petersburg and started to practice law in Warsaw (1910).

Prylucki had begun to write in both Yiddish and Hebrew in 1900. Soon after his arrival in Warsaw in 1910 he founded *Der Moment,* a Yiddish daily, with which he remained affiliated until the German occupation in 1939 forced him to flee from Warsaw to Vilna. His devotion, after 1910, turned entirely to Yiddish, and he was an unfailing partisan of that language.

When a city council was elected in Warsaw (1916) for the first time, under German auspices, Prylucki was chosen as a representative of the Jewish Popular Party, the Folkisten. The party, under Prylucki's leadership, demanded that Yiddish be the language of instruction in Jewish schools, and made a special appeal for the support of Jewish workers and small retailers. In addition to publicizing the aims of the party in the *Moment,* Prylucki was the co-editor of the party periodical, *Dos Folk.* In 1918 he was elected to the provisional state council, in 1919 to the constituent assembly, and in 1922 to the Sejm. At Geneva, in 1925, Prylucki delivered the opening address of the Congress of National Minorities, speaking in Yiddish. His political activity grew less marked after 1926, following a split in his party. He was not reelected to the Sejm in 1928.

A knowledge of Yiddish philology and folklore made Prylucki's contributions to Yiddish literature particularly valuable. Among his works were a collection of Yiddish folksongs, *Yiddishe Folkslieder* (1911-13); several volumes of *Zammelbicher far Yiddishe Folklore, Filologie un Kulturgeshichte; Der Yiddishe Konsonantismus* (1917); *Zum Yiddishen Vokalismus* (1920); *Yiddish Teater* (2 vols., 1921); *In Poilen* (1921); *Dos Gevet,* dialogues on language and culture (1923); and *Dialektologishe Forarbeten* (1937). A collection of his speeches in the Warsaw Council was published in 1922. Prylucki was also the editor of *Teater Velt* and *Der Yunger Geist.* After the German occupation of Vilna in 1941 Prylucki was not heard from; in 1943 his whereabouts were still unknown.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 954-66.



First page of the Book of Psalms. From Daniel Bomberg's second edition of the Bible (Venice, 1524-25)

PSALMS, the first, longest and principal book of the Hagiographa (Kethubim), or third division of the Bible. It consists of 150 religious poems of varying length and themes, written by unknown authors at different times. It therefore differs from other books of the Bible in that it is not a narrative or a series of writings attributed to a single prophet or sage, but a collection of the works of countless individual writers. The book contains the entire range of human thought on matters religious, couched in the form of adoration, confession, praise, benediction and supplication. It is the most quotable of all the books of the Bible, and its turns of expression and poetic utterances have become part of the literature of all Western peoples.

The Hebrew title of the book is *Tehillim* (often abbreviated to *Tillim* or the Aramaic form *Tillin*), which is the plural of the word *tehillah,* "song of praise." The English title comes from the Greek *psalmos,* a translation of the Hebrew *mizmor,* meaning a poem sung to the accompaniment of stringed instruments. An alternate Greek title of the book, *psalterion* (Septuagint, Codex Alexandrinos), gives another title for the book, the Psalter.

The exact number of the Psalms is uncertain. Both the Hebrew and the Septuagint list 150 psalms, but the Greek has several differences (*Ps.* 9 to 10 and 114 to 115 are combined; *Ps.* 116 and 147 are divided, and a *Ps.* 151 is ap-



The vicissitudes of David, described in the superscriptions to the Psalms

pended). Rabbinic commentary reflects yet a different division (*Yer. Sab.* 15c finds only 147 psalms; *Ber.* 9b combines *Ps.* 1 and 2). Some of the Psalms are repeated within the book (14 = 53; 40:14-18 = 70; 57:8-12 and 60:7-14 = 108); some are clearly composite and thus divisible (18, 19, 22, 24, 89, 144; at least one is divided into two psalms, 42 and 43); psalms found elsewhere in the Bible might well be added to the Psalter (*Ex.* 15; *I Sam.* 2; *Isa.* 12; 38:9-20; *Lam.* 1 to 5; *Jonah* 2; *Hab.* 3). The Psalms range in length from two verses (*Ps.* 117) to 176 verses (*Ps.* 119). The poetic form of the Psalms is widely varied; nine psalms are alphabetic acrostics (9 to 10, 25, 34, 37, 111, 112, 119, 145); fourteen have refrains (for example, *Ps.* 42 and 43) bearing some relation to the cryptic musical notations in the superscriptions. After *I* and *II Chronicles,* Psalms has the largest number of verses among the Biblical books.

Psalms is divided into five books: I. chaps. 1 to 41; II. chaps. 42 to 72; III. chaps. 73 to 89; IV. chaps. 90 to 106; V. chaps. 107 to 150; the first four concluding with special doxologies (41:13; 72:18-20; 89:52; 106:48). These divisions into books are connected with the growth and arrangement of the Psalms. The captions or titles of the individual psalms, scholars agree, bear little relation to the assigned authors, are of later origin than the Psalms themselves, precede the Septuagint (150-100 B.C.E.), and seem to designate certain psalm categories. The following terms may be noted as psalm designations: a. *shir,* a song (thirty times; *Ps.* 120 to 134 adds "of ascents," *Ps.* 45 adds "of loves"); b. *mizmor,* a religious psalm (fifty-seven times, thirteen with *shir*); c. *maskil*—instructive or meditative ode (thirteen times, once with *shir, tefillah,* and *mizmor*); d. *michtam,* something highly valued (six times); e. *tefillah,* prayer (five times); f. *tehillah,* praise (once); g. *shiggayon* (in the plural in *Hab.* 3:1), perhaps a dithyramb (once). These captions, while not always justified by the contents, indicate how the poems were distinguished by the final redactor. *Maskil* and *michtam* may refer to some forgotten liturgy. If so, they are in a category with certain works of intended use, like "to teach" in *Ps.* 60, "to remind" in *Ps.* 38 and 70, "for thanksgiving" in *Ps.* 100, "for singing" in *Ps.* 88, "for the dedication of the House" in *Ps.* 30; and "for the Sabbath" in *Ps.* 92. The Septuagint adds rubrics assigning *Ps.* 24, 48, 94 and 95 to the first, second, third, fourth and sixth days of the week. *Lamenatzeah,* "for the director," occurs fifty-five times, perhaps applying to previous Psalms. There are twenty-six cases of additional words presumed to refer to some form of musical reading.

The name of an author, assigned by tradition to a psalm, is found in 101 cases. Seventy-three bear the name of David (3 to 9, 11 to 32, 34 to 41, 51 to 65, 68 to 70, 86, 101, 103, 108 to 110, 122, 124, 131, 133, 138 to 145; see *II Chron.* 29:30; *Sirach* 47:9; *II Macc.* 2:13). Asaph's name appears in the superscriptions of twelve (50, 73 to 83), and Korah in eleven (42, 44 to 49, 84 to 85, 87 to 88), Solomon in two, and Moses (90), Ethan (89), and Heman (88) in one each. Forty-nine remain unidentified, although of this number the Septuagint assigns twelve to David (43, 67, 91, 93 to 99, 137 with Jeremiah), four to Haggai and Zechariah (138 with David, 146 to 148), and one to the Sons of Joarib (71). The Talmud (*B.B.* 14b) assigns two of the anonymous group to Adam (92, 139) one each to Melchizedek (110) and to Abraham (89). The Hebrew *le,* "to," may not mean "by" but merely "is associated with," although tradition took the sign to mean authorship.

The authorship and the time of composition of each individual psalm must be determined from its contents. But in this matter there is the widest disagreement among Bible scholars. Some consider more of the Psalms as pre-Exilic. They hold the mention of the kingship of David (for example, 122:5) as a poetic fiction, since the Hasmoneans considered themselves David's heirs. In fact, there is no compelling evidence of the pre-Exilic origin of any psalms. Pre-Exilic literature knows neither Davidic nor other psalms. The David songs (*II Sam.* 1:19-27; 3:33-34; see *Amos* 6:5) are not of a religious type. *II Sam.* 22, which corresponds to *Ps.* 18, is clearly not Davidic; and even the so-called "last words" (*II Sam.* 23:1-7) are quite questionable. The myth of David as the singer of psalms arose at the time of the pious Chronicler, who projected back upon the early Israelite worthies the religious attitudes and achievements of his own day. It must be remembered, however, that certain public and private hymns existed before post-Exilic times (see *Amos* 5:23; *Ps.* 137:3-4). On the basis of the similarity between cultic songs, hymns, and atonement psalms of ancient Egypt and Babylonia with those of Psalms, a few scholars have maintained the pre-Exilic composition of several psalms, particularly a few of

the so-called "Royal Psalms." The oldest, clearly datable psalm is 137, which reflects the beginning of the Babylonian Exile. Among the latest psalms (44, 74, 79, 83, 118, 149) are those which clearly point to the period of the Maccabean struggle (170-160 B.C.E.). Such terms, however, as *hasidim, tzaddikim, paritz* (17:4), and *ligeyonim* (123:4), which are occasionally taken to refer to Zealots, Sadducees, Pharisees, and Roman legions of Maccabean times, probably do not reflect so late a period. The bulk of the Psalms indicates a Palestinian setting of the time of Ezra and following, giving an important place to Temple, sacrifice, teaching of Torah, living by its laws, and to ethical monotheism within a religious, rather than a political, community.

The assembling of the five books of the Psalms, which correspond to the Pentateuch, could clearly not have taken place at one time, as is evident from the repetition of several psalms (see above). Thus Book I must have been collected by one individual, Books II and III by another, and Books IV and V by yet a third. The name of the Deity in Books II and III has almost throughout (*Ps.* 42 to 83) been changed to Elohim (elsewhere it is Yahveh), leading to redundant repetition of the divine name (45:8; 50:7, and other passages). Books I and II were a unit when Book III was added (72:20 is clearly a colophon to Books I and II). The division of the first three must have been the work of their editor. Similarly, the later editor who added Books IV and V left his mark in the five-fold pattern which Psalms follows.

The reason for the collection was the practical object of creating a prayer-book and hymnal for Temple, synagogue and home (see *Sirach* 39:5). The last objective was probably the original one, if Book I be regarded as the oldest section, for it contains principally individual prayers. Since another primary objective was to collect prayers to accompany the Levitical singing, Books IV and V must also be regarded as early psalm material.

Before the Hebrew original of *Sirach* (about 190 B.C.E.) was known, the earliest known reference to Psalms was in *I Macc.* 7:16-17, quoting *Ps.* 79:2 verbatim. *Sirach* proves the existence of a Book of Psalms at the close of the 3rd cent. (see Strack, *Sirach-Ausgabe,* and Kautzsch, *Übersetzung,* on *Sirach* 47:5 = *Ps.* 148:14; *Sirach* 47:11 = *Ps.* 103:19, and other passages), citing, among others, some of the late Psalms. It is thus likely that *II Chron.* 29:30, "the words of David, and of Asaph the seer," refers to our Psalm book, at least to one containing Books II and III. It is, therefore, quite likely that a book of psalms with the general framework of our present book existed long before Maccabean times and that the Maccabean psalms are merely late interpolations. Duhm with good argument places the final redaction of the book of Psalms just before the start of Roman domination in 63 B.C.E., because at this time arose the similar *Psalms of Solomon,* which was excluded from the canon.

By contents, the Psalms may be grouped in a variety of ways, such as atonement psalms (for example, 51); nature psalms (for example, 104), king psalms (for example, 21, 72), historical psalms (78), and the like. Many scholars, such as Gunkel, Mowinkel, and Oesterley, developed elaborate categories of classification based on content as well as form, but these schemes raise more problems than they solve. We shall consider two broad and generally inclusive categories, namely, the liturgic and the individual psalms.

The liturgic psalms were sung or recited in processions to the sanctuary (118), at the Temple gates (24, part 2, verses 7 to 10), during the sacrificial offering, and later in the synagogue. They include hymns, supplications, and atonement prayers, as well as didactic stories of historical content. The didactic psalms were frequently sermonic (95, part 2), forerunners of the medieval Piyut (119). In a sense these psalms took the place of the prophets and preachers of a former day. This accounts for the frequent change of tone within a psalm. The transition from hymn to supplication or admonition could readily be made by means of music and cult procedure. These psalms do not arise out of the spontaneous, artistic, and religious creativity of their authors. The poets are functionaries of the cultus, whose object is to have the community join in the songs responsively (129). Because these liturgies were for popular use, they are simple and traditional in thought, and repetitious in form. It was the repetitive cultic forms, mingled with the thought of individual creative genius, which formed the normative Judaism of the Greek and Roman periods. These psalms reflect a view of Israel's religion based on an ethical and universal monotheism. The liturgic psalms also contain such striking formulations of these popular thoughts and figures, that they have been drawn upon in the homilies of all Biblical faiths from that day to this. Their religious vitality is greater than that of the festal liturgies which later took their places. The close alliance of the nation with its God, which is powerfully portrayed by patriotic Psalmists, belongs among the most worthy of Israel's religious concepts.

The individual psalms are, however, the real glory of the book of Psalms. In them are combined an ability for the creation of artistic forms and a pious devotion, a quality which is not found before or after this period. Unknown poets without pride of authorship, exiled priests and princes, the poverty-stricken, the wise and educated portray out of the poetic muse their longing for God or their beloved Temple, their religiously colored exaltation of nature, their relation to friend and foe, their consciousness of sin, philosophic doubts, and physical needs, and their freedom from all these during the aspiration of the soul toward God. They depict graphically their thankfulness for His help, and laud the contrite, humble, devoted, holy life in the certainty of God's nearness. These thoughts are expressed in artistic style, although not always in the most cogent or the most poetic forms. They present almost universally, however, original expressions and stirring simple pictures of life. Also, religious concepts of universal significance are found frequently throughout these Psalms. There are observations on the unworthiness of sacrifices and the worthiness of inner purity, on God in nature and nations, on His supreme power and wisdom, eternity and omnipresence, goodness and righteousness, and on His world dominion and supremacy over other national gods. The Psalmist deals, too, with the weakness and strength of men, and with the hope of God's kingdom with its earthly center in Zion. How the individual outlooks of the Psalms correspond with those of the present day and to what extent the Psalms borrowed from older or foreign poetic forms are secondary. Above temporary considerations stands the spirit of the Psalmist as a powerful and eternal expression of the religious viewpoint, making Psalms the most universally read and loved of all Scriptural writings. From early times to the present, the deep worth of these Psalms has been felt; long after the liturgic psalms had fallen into disuse, the individual psalms were used as communal hymns, the first person singular becoming collective, and additions to the Psalms fitting them for public use in the synagogue. This latter fact accounts for some of the textual corruptions. The extensive use and repeated copying of the beloved popular book led to deliberate and unintentional distortions, as the abovementioned parallel sections indicate. The Psalms still remain, however, living witness to the "life" in God, which, long before Christianity, was the vital, pulsating soul of Judaism.

Great has been the influence of the Psalms on the last two millennia of man's thought and worship. Jewry in

the Middle Ages sought the miracle of prayer in reciting psalms. In the course of the week, either before or after the divine service, the entire book of Psalms was read responsively by cantor and congregation, becoming for each Jew a spiritual treasure-trove. In every situation of life, sickness or health, salvation from danger or building a house, on occasions of travel, birth, celebration, or death—morning, noon, or night—appropriate psalms were read, quite apart from their extensive use in the divine service. Mendelssohn's translation of the Bible, which opened European culture to Jewry, gave Psalms first consideration after the Torah was completed. To Christianity, Psalms is the most beloved of the Biblical books, because in it Christian theologians have found not only references to Jesus, but a source-book of early Christian and Protestant principles. Its use in the hymnology and liturgy of the church is equalled only by that of the synagogue. The book of Psalms, which has been called "the hymn-book of the Second Temple," has become the universal heritage of mankind, an eternal fount of inspiration for the God-aspiring of all creeds and all ages. ADOLPH J. FEINBERG.

Lit.: Gunkel, H., *Ausgewählte Psalmen,* 4th ed. (1917); Budde, K., *Die schönsten Psalmen* (1915); Peters, J. P., *The Psalms as Liturgies* (1922); Wutz, F., *Die Psalmen textkritisch untersucht* (1925); Welch, A. C., *The Psalter in Life, Worship and History* (1926); Gunkel, H., and Begrich, J., *Einleitung in die Psalmen* (2 vols., 1928 and 1933); Montgomery, J. A., "Recent Developments in the Study of the Psalter," *Anglican Theological Review,* vol. 16 (1934) 185-98; Weiser, A., *Die Psalmen ausgewählt, übersetzt und erklärt* (1935; 2nd ed., 1939); Oesterley, W. O. E., *A Fresh Approach to the Psalms* (1937); idem, *The Psalms, Translated with Textcritical and Exegetical Notes* (1939); Buttenwieser, Moses, *The Psalms, Chronologically Treated with a New Translation* (1938); Duhm, B., *Psalmen* (1899); Mowinkel, S., *Psalmenstudien* (1921-24); Freehof, S. B., *The Book of Psalms* (1938).

PSALMS, LITURGICAL. The Psalms were originally written as hymns for devotion, either by individuals or by the community. It was natural, therefore, that some of them should be taken into the liturgy both of the Temple and of the synagogue. According to one of the oldest passages in the Mishnah (*Tamid* 7:4), the Levites in the Temple sang a psalm for each day of the week: on Sunday, *Ps.* 24 ("The earth is the Lord's, and the fulness thereof"); on Monday, *Ps.* 48 ("Great is the Lord, and highly to be praised"); on Tuesday, *Ps.* 82 ("God standeth in the congregation of God"); on Wednesday, *Ps.* 94 ("O Lord, Thou God to whom vengeance belongeth"); on Thursday, *Ps.* 81 ("Sing aloud unto God our strength"); on Friday, *Ps.* 93 ("The Lord reigneth; He is clothed in majesty"); on the Sabbath, *Ps.* 92 ("It is a good thing to give thanks unto the Lord"). In the Hebrew Bible only the last of these contains a superscription that indicates this use of the Psalm (*mizmor shir leyom hashabbath,* "A Psalm, a Song. For the Sabbath day"); the Septuagint, however, indicates the appropriate days for all except those for Tuesday and Thursday, and as this translation was no later than 100 B.C.E., the usage must be very old. After the destruction of the Temple, the custom of reciting these Psalms in daily sequence was transferred to the synagogue.

Two other passages in the Mishnah (*Suk.* 5:4; *Mid.* 2:5) speak of the fifteen steps in the Temple on which the Levites sang songs, and say that they correspond to the fifteen Songs of Ascents (*Ps.* 120 to 134). This may indicate that these Psalms were actually sung in the Temple on the occasion of the annual pilgrimage festivals, to which they refer. *Ps.* 118, with its references to entering "the gate of the Lord" (verse 20) and forming a procession up to the horns of the altar (verse 27), was probably composed for the liturgy of the Temple; it is possibly a Passover hymn, as are the other Psalms (*Ps.* 113 to 117) which with it constitute the Hallel. Other Psalms are mentioned in the Talmud as being part of the Temple service for the New Moon, Rosh Hashanah, Sukkoth, and other festivals.

The Psalms at an early period became a part of private devotion. *Ps.* 145 ("I will extol Thee, my God, O King") was so highly regarded that one passage declares that he who recites this Psalm daily (another reading says, thrice daily) is certain of a share in the world to come (*Ber.* 4b). Kaufmann Kohler has suggested that this is due to the fact that the verses, "The eyes of all wait for Thee, and Thou givest them their food in due season. Thou openest Thy hand, and satisfiest every living thing with favor" (verses 15 and 16), could serve as a grace after meals. Together with *Ps.* 84:5 and 144:15 it constitutes the Ashre prayer. *Ps.* 145 to 150 were sometimes called Hallel, because of their note of thanksgiving, and it is to them that Jose ben Halafta referred when he said, "May my lot be of those who finish the Hallel every day" (*Sab.* 118b), which indicates that the recitation of these Psalms daily was the practice of pious individuals.

From the Temple service and private devotion the Psalms found their way into the liturgy for public worship. The older prayers are independent compositions, though their language is influenced by the Psalms. It became customary, however, to insert Psalms into the prayers recited in preparation for the liturgy proper (which begins with the Barechu, "Praise ye the Lord to Whom all praise is due"), and into other parts of the service. This process lasted over many centuries, until the close of the Middle Ages, and hence the various rituals do not agree as to the Psalms which they include.

The first Psalm passages in the morning service are known as Pesuke Dezimra (Passages of Song; it is derived from *Sab.* 118b). They are introduced by the doxology Baruch Sheamar ("Blessed be He Who spoke"). This is followed by *I Chron.* 16:8-36 (equivalent to *Ps.* 105:1-15; 96:1-13; 106:1, 47, 48) and a selection of verses from various Psalms, beginning with *Ps.* 99:5 ("Exalt ye the Lord our God, and prostrate yourselves at His footstool"). The first of the Psalms recited as a whole in this section of the prayers is, on ordinary days, *Ps.* 100 ("Shout unto the Lord, all the earth"); on Sabbaths, holidays and Hoshana Rabbah it is replaced by a series consisting of *Ps.* 19 ("The heavens declare the glory of God"), 34 ("I will bless the Lord at all times"), 90 ("Lord, Thou hast been our dwelling-place in all generations"), 91 ("O thou that dwellest in the covert of the Most High"), 135 ("Hallelujah. Praise ye the name of the Lord"), 136 (the Great Hallel), 33 ("Rejoice in the Lord, O ye righteous"), 92 (the Sabbath Psalm) and 93 ("The Lord reigneth; He is clothed in majesty").

The section continues with a series of individual verses, mainly from the Psalms. Then comes the Ashre and *Ps.* 146 to 150. The above arrangement is that of the Ashkenazim; the Sephardim have a somewhat different selection of Psalms, and still other Psalms and Psalm verses have been inserted under Cabalistic influence.

The evening service for weekdays begins with *Ps.* 134 ("Behold, bless ye the Lord, all ye servants of the Lord"). The introduction of the Sabbath is much more elaborate, the Pesuke Dezimra consisting of *Ps.* 95 ("O come, let us sing unto the Lord"), 96 ("O sing unto the Lord a new song"), 97 ("The Lord reigneth; let the earth rejoice"), 98 ("O sing unto the

Lord a new song; for He hath done marvellous things"), 99 ("The Lord reigneth; let the peoples tremble") and 29 ("Ascribe unto the Lord, O ye sons of might"). This is followed by the Lechah Dodi and *Ps.* 92 and 93.

The afternoon service is begun by the recitation of the Ashre prayer.

The Eighteen Benedictions (Shemoneh Esreh) are introduced by a Psalm verse, "O Lord, open Thou my lips; and my mouth shall declare Thy praise" (*Ps.* 51:17), and practically close with another: "Let the words of my mouth and the meditation of my heart be acceptable before Thee, O Lord, my Rock, and my Redeemer" (*Ps.* 19:15). On ordinary weekdays a penitential Psalm is recited; for this the Ashkenazim use *Ps.* 6 ("O Lord, rebuke me not in Thine anger"), the Sephardim *Ps.* 25 ("Unto Thee, O Lord, do I lift up my soul").

The Hallel Psalms (*Ps.* 113 to 118) are recited on Passover, Shabuoth and Sukkoth and during Hanukah; on New Moon and the festival of Passover from the third day on, only *Ps.* 113, 114, 117 and 118 are recited. *Ps.* 148:13-14 and *Ps.* 24 are used in the return of the Scroll of the Law to the Ark. A late Cabalistic insertion to begin the removal of the scroll from the Ark consists of *Ps.* 86:8; 145:13 and 29:11, together with a petition for the rebuilding of Jerusalem and an expression of trust in God.

On Sabbath afternoons between Sukkoth and Passover the Ashkenazim recite *Ps.* 104 ("Bless the Lord, O my soul. O Lord my God, Thou art very great") and the Songs of Ascent (*Ps.* 120 to 134). The Sephardim use *Ps.* 119 ("Happy are they that are upright in the way") instead of 104.

The Reform liturgy has omitted most of these Psalms from its services for the purpose of making the latter more compact. However, the Psalms are well represented in the services. Selections from the Pesuke Dezimra, together with *Ps.* 92, introduce the Sabbath Eve services; other liturgical Psalms are used freely as responsive readings in English. *Ps.* 24 is used for the removal of the scroll from the Ark, and the Ashre becomes a responsive reading after the return of the scroll or after the sermon.

Psalms are used liturgically in various forms of service devoted to individuals. *Ps.* 126 ("When the Lord brought back those that returned to Zion") introduces the grace after meals. *Ps.* 30 ("I will extol Thee, O Lord, for Thou hast raised me up"), 15 ("Lord, who shall sojourn in Thy tabernacle?"), 101 ("I will sing of mercy and justice") and others are used in the dedication of a house. The Hallel Psalms are a feature of the Seder Service. *Ps.* 91, 16 ("Keep me, O God; for I have taken refuge in Thee") and 23 ("The Lord is my shepherd") are used for funeral and memorial services. Both *Ps.* 23 and 91 are frequently used as night prayers. SIMON COHEN.

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) xxix-xxxvii, xci-c, cxiii-cxvii, cxx-cxxiv, cxxvii-cxxix, clxxi-clxxvi, clxxxiv-clxxxviii; Dembitz, L. N., *Jewish Services* (1898) 180-92, 276-83.

PSALMS OF SOLOMON, a book of the Pseudepigrapha which does not occur in the Septuagint and therefore not in the Apocrypha. It contains eighteen poems of psalm-like character of six to forty-six lines in length. The original Hebrew work has been lost. The Greek translation, which is fairly accurate, was edited by Cerda as early as 1626. The name Solomon is arbitrary, and probably of later addition, along with the headings, referable to *I Kings* 5:12, in order to call special attention possibly to their contrast with the *Psalms* of David. The Psalms of Solomon originated during the time between the conquest of Jerusalem by Pompey (63 B.C.E.) and the assumption of rulership by Herod (37 B.C.E.). The fourth psalm could have originated in the time of Alexander Jannaeus, and in that case was probably composed somewhat earlier, about 80 B.C.E. The second psalm was possibly written shortly after the death of Pompey (48 B.C.E.), to whom it refers. To Herod there is no further reference. Only Palestine presents itself as the origin of the work and a Pharisee as its author. The poems exhibit the parallelism of Hebrew poetry. Some (3, 7 and 14) show the design of parallelistic verses. The seventeenth psalm to the end is considered by some to be a supplement.

The contents of the Psalms of Solomon are, generally speaking, religio-political, sometimes almost equalling prophetic admonition. The Hasmonean rulers were censured, like their party (the Sadducees), as usurpers of the throne of David and as materialistic and irreligious worldlings. God had rightly punished them by means of Pompey. The latter had at the same time, through his own insolence, merited death. In contrast with this stands the hope in a Messianic ruler, a son of David, who, without supernatural power, will depend upon God instead of upon physical might and material power and will prepare the state for the rulership of God. This coming ruler is a man who will, primarily as a military leader, easily drive out the enemy; then, as judge, he will also gather the family of Israel and will newly apportion the land to them. No longer will strangers make it unclean nor will any Jew do that which is unrighteous, even as he himself is clean and full of the Holy Spirit. He will hold the people also under his yoke: in no place are the glories of the anointed one of David more splendidly sung as in this oldest of the hymns, the Seventeenth Psalm of Solomon to the end.

Over against the national warnings, laments and promises, one finds also warmer personal notes of piety after the manner of the Biblical *Psalms* (13:7, the monitory sufferings of the just; 9:6 et seq., the forgiveness that comes from repentance and confession). Since, however, the mistakes of the pious are considered only as an incidental oversight, God will punish them in secret so that they will not be exposed before the wicked (13:8). This shows a moral favoritism in behalf of those who are of one's own group, which attitude is found behind the piety of many Biblical psalms.

The language of the book shows a strong reliance on the Bible and is full of enthusiasm and feeling. On the whole, the Psalms of Solomon are a worthwhile witness to the national piety of the 1st cent. B.C.E. and a courageous confession of the old prophetic ideas of justice in history and an indestructible belief in the future of God's people.

One must not confuse this work with the forty-two Syriac Odes of Solomon, which is probably of Gnostic Christian origin (first edited by J. Rendel-Harris, 1909). It is an exalted esthetic poetical work clothed in Jewish form but quite evidently of the Judeo-Christian sphere of influence of the 2nd cent. (cf. Gunkel, "Salomo-Oden," *Die Religion in Geschichte und Gegenwart;* Hausen, H., *Die Oden Salomos,* German translation; Kittel, G., *Die Oden Salomos,* 1914; Frankenberg, W., "Das Verständnis der Oden Salomos."

Zeitschrift für alttestamentliche Wissenschaft, vol. 21, 1911; Gunkel, *Reden und Aufsätze,* 1913, last chapter; Grimme, H., *Die Oden Salomos,* Syriac, Hebrew and German, 1911; Kittel, G., *Die Oden Salomos überarbeitet oder einheitlich?,* 1914). SIDNEY S. TEDESCHE.

Lit.: Gebhardt, O. von, *Die Psalmen Salomos* (1895; Greek text and history of the manuscript); Swete, H. B., *The Old Testament in Greek,* 2nd ed., vol. 3 (1899); Ryle and James, *The Psalms of Solomon* (1891; Greek text, English translation, and introduction); Kittel, G., in Kautzsch, *Apokryphen* (1898; German translation and introduction); Geiger, in *Jüdische Zeitung,* vol. 6 (1868); Wellhausen, J., *Die Pharisäer und die Sadducäer,* appendix (1874); Vernes, M., *Histoire des idées messianiques* (1874); Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* vol. 2, p. 3; James, M., in Hastings, James, *Dictionary of the Bible; Gray,* in Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 2 (1913) 625-52; Rahlfs, *Septuaginta,* vol. 2 (1935) 471-89.

PSANTIR, JACOB, historian, b. Botoshani, Roumania, 1820; d. Bucharest, Roumania, 1890. He was the first historian of the Jews of Roumania. Orphaned at the age of eleven, he had to earn his living, and learned to play music so well that he joined a troupe of wandering gypsies, with whom he traveled all over Roumania and also in Turkey. In 1868, at the age of forty-eight, he played with his band before some boyars (feudal families of Roumania), whom he heard discuss the Jewish question, referring to the Jews as vagabonds whose presence in the country was quite recent. This conversation inspired Psantir, who had a family to maintain, to give up his job and devote himself to the study of the Hebrew language, which was to serve him as an instrument in his investigations on the history of the Jews in Roumania. For five years, from 1869 on, he devoted all his time to this pursuit, in which he was a pioneer in his country. He went from community to community, inquiring from elderly Jews about early events which, but for the record he made of them, would have passed into oblivion. He also copied the inscriptions in the Jewish cemeteries and the records found in the community archives. Although, due to his lack of formal education, he proceeded without method, the material he gathered proved an invaluable foundation for the systematic research of his successors.

Psantir was the author of two volumes in Yiddish, *Dibre Hayamim Leartzoth Romaniah* (1871) and *Die Yiden in der Rumenishen Historie* (1873). He also published in German a synopsis of his two works, under the title of *Amintirea Sionului* (The Remembrance of Zion).

Lit.: Ben-Meir, "On Jacob Psantir's Language," *Yivo-Bleter,* vol. 11 (1937) 411-12; Halevy, Meir A., "Jacob Psantir," *Yivo-Historishe Shriftn,* vol. 2 (1937) 524-30.

PSEUDEPIGRAPHA, a name applied to non-Biblical books, written in Hebrew and Greek, often under names of well-known Biblical characters to give them authority. The dates of authorship range between 200 B.C.E. and possibly 200 C.E.

The pseudepigraphic literature was later banned by the rabbis, because it in part was accepted by the early Christians. While the literature was deeply ethical, it contained also visions of the writers dealing with the individual and national future, with life after death, the Messiah, immortality of the soul, the Day of Judgment, with angels and heaven, and with the fate of the righteous. When many of these ideas were taken over by the growing Christian sect, the books were banned by the rabbis and, strangely enough, later, by the church fathers also.

The object of this literature was to hold out the promise of the future; to console suffering Israel during the difficult days of the Greek persecutions; to encourage faith in the Torah and to point out the rewards of that faith by assuming Biblical names most fitted for the purpose, or by writing anonymously altogether. The canon, both the Torah and the Prophets, was closed. Nothing could be added; but there was possible the free circulation of works that enhanced these, and continually reminded the readers of the value of the Torah and the Prophets, in which there was implicit faith. Schürer puts it as follows: "In thus throwing around the sacred history as bright a halo as possible, the object was to show to what extent Israel had from time to time been enjoying the miraculous protection of its God, but above all, how by their exemplary conduct and wonderful exploits, the holy patriarchs had proved themselves to be true men of God." While this does not apply to all the books in the present classification, it is a good statement of purpose of most of them.

Because of the large ethical content of most of these books, they are being reclaimed by Jewish scholars. It is now recognized that they played a more or less important part in preserving the ethical values of the Torah during the years when Israel came into intimate contact with Persian, Greek and Egyptian influences. Some of these books, like *Enoch, Jubilees* and *Testaments of the Twelve Patriarchs,* rise to the greatest heights in their ethical teachings. It is now accepted as a historical truth by some scholars, notably Albert T. Olmstead and his school, that Jesus and other New Testament teachers were not only acquainted with some of these apocryphal and pseudepigraphic works, but that Jesus actually quoted from *Ahikar, Tobit, Sirach* and the *Testaments of the Twelve Patriarchs.*

These pseudepigraphic writings are not found in the Septuagint. They are known from translations of the original Ethiopic, whose texts are frequently corrupt. It is only in the 19th cent. that most of the works were rediscovered.

The non-canonical Old Testament pseudepigrapha, according to Charles, are: *Book of Noah, I Enoch, Testaments of the Twelve Patriarchs, Book of Jubilees, Psalms of Solomon,* fragments of a Zadokite work, *Assumption of Moses, 2 Baruch, IV Ezra* (*II Esdras*), *The Letter of Aristeas,* the *Books of Adam and Eve,* the *Martyrdom of Isaiah, 3 Baruch, IV Maccabees,* the *Story of Ahikar, 2 Enoch,* and the *Sibylline Books.*

While the Ethics of the Fathers (*Aboth*) is also included in Charles' list, the treatise is not one of the true pseudepigrapha. Charles added *Aboth* that students might get an idea of later Jewish ethics in the Talmud.

See the articles on the individual books.

G. GEORGE FOX.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 1 (1930) 25-44; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vols. 2 and 3 (1925 and 1926); Schürer, Emil, *A History of the Jewish People in the Time of Jesus Christ,* vol. 3; Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 2 (1913); idem, *Religious Development between the Old and New Testaments,* 220-52; Olmstead, A. T., "Intertestamental Studies," *Journal of the American Oriental Society,* vol. 56, No. 2.

PSEUDO-CHRISTIANS, *see* MARRANOS.

PSEUDO-HECATAEUS, *see* GREEK WRITERS ON THE JEWS.

PSEUDO-HERMES LITERATURE, *see* HERMES, BOOKS OF.

PSEUDO-JONATHAN, *see* TARGUM.

PSEUDO-MESSIAHS, *see* MESSIANIC MOVEMENTS.

PSEUDO-MOHAMMEDANS, *see* DÖNMEH; MARRANOS.

PSEUDO-PHOCYLIDES, *see* PHOCYLIDES.

PSEUDO-SIRACH, *see* BEN SIRACH, ALPHABET OF.

PSEUDONYMS. There are hardly any pseudonyms in ancient Hebrew literature, the Hellenistic Jewish literature or the Jewish literature of the Middle Ages. The nearest approach to pseudonyms in the Bible are the designation Koheleth for Solomon and the name Malachi given to the twelfth book of the Minor Prophets. The numerous pseudepigrapha of the post-Biblical period invariably replaced the name of the author by one taken from ancient history in order to give them a greater authority, but these are rather ascriptions than genuine pseudonyms. Similarly, the abbreviations, such as Rashi for Solomon Yitzhaki and Rambam for Maimonides, are not pseudonyms at all.

Pseudonyms began to appear in Jewish literature with the rise of the Haskalah in the 19th cent., first in Hebrew and then in Yiddish writings. Two classes of such pseudonyms may be noted:

1. Genuine Pseudonyms. In this case the author's name given to a work is often different from the genuine name of the author, and, as a result, in many cases the real name of the latter is no longer known. This is particularly the case when the writing was of such satiric or personal nature that the author was afraid to reveal his identity, or where the subject is a topical one, such as wedding song, an address to the ruler, or the like.

The following are some of the best-known pseudonyms in Jewish literature:

Ahad Haam (Asher Ginzberg).
Adam Hakohen (Abraham Baer Lebensohn).
Adir (Ephraim Deinard).
Baal Machshoves (Isidore Eliashoff).
Bar Katzin (J. H. Rabnitsky).
Ben Ami (Mordecai Rabinowicz).
Ben Avigdor (Abraham Loeb Schalkowitz).
Ben Bag Bag (Judah L. Kantor).
Buki ben Yogli (Judah Loeb Benjamin Kazenelson).
Dr. Mibeth Hamidrash Hayashan (Dr. M. Altschüler).
Efrathi (David Frischman).
Eliezer ben Jehudah (Eliezer Perlmann).
Hazaz (H. S. Slonimsky).
Hillel ben Sachar (J. L. Landau).
Ish (Eliezer Isaac Schapira).
Ish Yehudi (J. Rabbinowitsch).
Iyyob Miminsk (Joseph Brill).
Jaabetz Yeshua Sar Esek (Zebi H. Schereschewski).
J-A-P-S (Israel Issar Goldblum = Perah-Zahab).
Lapidoth (Eliezer David Finkel).
Mathias Acher (Nathan Birnbaum).
Mendele Mocher Seforim (Shalom Jacob Abramowitsch).
Mibashan (Menahem Mendel Braunstein).
Micah Joseph bin Gorion (Micah Joseph Berdyczewski).
Nahum ben Ozer Haziyuski (Judah Leib Kantor).
Obadiah ben Pethahiah (Joseph Perl).
Rabbi Karob (E. L. Lewinsky).
Rab Tzair (Chaim Tchernowitz).
S. An-Ski (Shalom Rapoport).
S. Ben Zion (S. Gutmann).
S. J. Agnon (S. Czaczkes).
Sefog (S. Tchernowitz).
Shefer (Saul Pinchas Rabbinowitz).
Sholem Alechem (Shalom Rabinowitsch).
Zelophehad bar Huchim (M. L. Lilienblum).

2. Translation Pseudonyms. In these the original name of the author is merely translated into Hebrew, such as:

Erez (Zederbaum).
Mahallalel (Gottlober).
Har Shalom (Friedberg).
Meir Ish Shalom (Meir Friedmann).
Barzilai (Eisenstadt).

The pseudonyms of writers in other languages than Hebrew and Yiddish are given in their biographical articles.

Lit.: Chajes, Saul, *Otzar Biddui Hashem: Thesaurus pseudonymorum quae in literatura hebraica et judaeo-germanica inveniuntur* (1933); Davidson, Israel, in *Jewish Encyclopedia,* vol. 10, pp. 256-61.

PSYCHIATRY, *see* PHYSICIANS.

PSYCHOANALYSIS, *see* PHYSICIANS.

PSYCHOSES, *see* HEALTH OF THE JEWS; MEDICINE.

PTOLEMAÏS, *see* ACCO.

PTOLEMIES, Macedonian royal dynasty in Egypt (323 to 31 B.C.E.), founded by PTOLEMY I LAGI, called Soter ("Savior"), one of the cleverest and ablest generals of Alexander the Great. The center of their dominion was Alexandria, Egypt, where they resided and where they were honored and regarded as legitimate Pharaohs by the natives. After the battle at Ipsus (301), they acquired the southern part of Syria (the coast as far as north of Sidon, the entire mountain country including Judea, the Jordan valley and Transjordania, called Coelesyria) which they maintained until about 200 in incessant stubborn struggles with the Syrian empire of the Seleucidae, their northern neighbors. They promoted Hellenism in their territory; the entire coast of Palestine and Coelesyria became Hellenistic; only the Judean mountain country could maintain its cultural individuality with great difficulty. As protectors of Jerusalem and the Temple, the Ptolemies did not object to the religious autonomy granted the Jews by the Persian kings, permitted them self-administration and even increased the political authority of the high priests. However, Ptolemy I (323-285) chastised the Jews, who would not open the gates of Jerusalem to him after he had taken possession of the city on a certain Sabbath, without trouble, and he dragged many of them to Egypt, where as slaves they were subjected to hard labor. On the other hand, he favored the settlement in Alexandria of Jews who emigrated from Palestine.

PTOLEMY II PHILADELPHUS (285-247) chose a kinder policy toward the Jews since he could not remain indifferent to their cooperation in his wars against the Seleucidae. The time during which he ruled is the beginning of the Golden Age for Egyptian Jewry, which became assimilated with Hellenism without losing its religious individuality. His name is connected with the legend of the Greek translation of the Pentateuch, the so-called Septuagint. The number of the Jews in Egypt who, by degrees, attained equal civil rights in Macedonia, grew rapidly.

The later Ptolemies, with the sole exception of PTOLEMY IV PHILOPATOR (220-204), promoted the Jewish colony in Egypt, and even the capture of Judea by the Seleucidae at about 200 could not alter their policies toward the Jews.

It was under PTOLEMY VI PHILOMETOR (181-145) that the Jews were of great influence in Egypt. They gradually constituted the most important element in the

army and replenished the ranks of the Macedonians, which had grown very thin during the earlier wars. They were the commanders-in-chief of the army, and as high state officials governed the state affairs, especially those relating to revenues. Because of the religious persecution of Antiochus IV of Syria a great many Jews had fled from Jerusalem to Egypt, and Ptolemy VI permitted them to erect a Jewish temple for the purpose of sacrifices in Heliopolis. Onias, the creator of this temple, attained high honors at the court of the Ptolemies, and his descendants were repeatedly commanders-in-chief; among them should be mentioned the brothers Ananias and Helkias, in the time of Cleopatra (100 B.C.E.), who frustrated the plan of the Egyptian court to amalgamate with Jerusalem and to remove the Hasmoneans.

The last queen of the dynasty of the Ptolemies, Cleopatra, owed her dominion to the Jews, who rendered their assistance to her and Julius Caesar in the Alexandrian war. Later, however, she quarreled with Herod and seized a fertile part of Judea, called Jericho, which was returned to the Jews after her death (30).

See also EGYPT; JUDEA; HASMONEANS; ONIAS, TEMPLE OF.

JAKOB NAPHTALI SIMCHOWITSCH.

Lit.: Graetz, *History of the Jews,* vols. 2 and 3; Schürer, *History of the Jewish People;* Dubnow, *Weltgeschichte,* vol. 2; *Jewish Encyclopedia,* vol. 10, pp. 262-65.

PUAL, *see* HEBREW LANGUAGE.

PUBLIC OFFICE, JEWS IN.* Jews as public officials, serving under foreign rulers, are mentioned as early as in the Bible. Joseph, the son of Jacob and Rachel, was made vizier in Egypt by the Pharaoh. Sheshbazzar was appointed governor of Judea by King Cyrus of Persia, and Nehemiah was given the same position by King Artaxerxes I of Persia. The book of *Esther* tells that, in appreciation of his services rendered, Mordecai was made chief minister by King Ahasuerus of Persia (generally taken to be Xerxes, 485-465 B.C.E.).

Ever since the beginning of the Common Era a number of Jews have served their respective countries of residence in various political capacities, although, until the era of emancipation, this was more often in unofficial than in official positions. The Roman emperors Vespasian and Titus availed themselves of the advice of Flavius Josephus (about 37 to after 100); the apostate Tiberius Julius Alexander was appointed procurator of Judea in 46 and became prefect of Rome under Nero.

In the Middle Ages, the linguistic talents and diplomatic skill of the Jews were often appreciated by the emperors. A certain Isaac was a member of a mission despatched by Charlemagne to Caliph Haroun al-Rashid at Baghdad (797). The Mohammedan rulers of Spain, more liberal than the Christian princes, frequently appointed Jews as ministers, tax collectors, ambassadors or court physicians. Hasdai ibn Shaprut (915-90) was vizier under Caliph Abd-al-Rahman III of Cordova. Samuel Hanagid (called also Samuel ibn Nagdela; 993-1055) served as vizier under King Habus of Granada. In Christian Spain, the apostate Paulus de Santa Maria (originally Solomon Halevi; about 1351-1435) became privy councillor to King Henry III of Castile. Two professing Jews, Dom Judah Abravanel and his better-known son, Isaac Abravanel (1437-1508), were treasurers to Alfonso V, king of Portugal; Isaac Abravanel served King Ferdinand and Queen Isabella of Spain and later King Ferdinand of Naples in the same capacity. In Turkey, numerous Jews served the Sultans both as physicians and as councillors. Joseph Nasi (1510-79) was made Duke of Naxos and of the Cyclades Islands by Selim II. In Poland, Saul Wahl (whom legend made a king of Poland) was appointed tax collector (1588), and was honored with the title of *sluga krolewski* (royal official; 1589) by King Stephen Bathory.

Numerous Jews served during the 17th and 18th centuries as financial advisers to individual sovereigns, particularly in Holland, Sweden, and some of the smaller German states. Outstanding were Joseph Süss Oppenheimer (1692 or 1698 to 1738), adviser to Duke Karl Alexander of Württemberg, and Diego Texeira Sampayo (d. 1666) and his son, Manuel Texeira (about 1625-1705), who were financial agents and resident ministers to Christina, queen of Sweden.

Most of the Jews who attained to public office in European countries before the Revolution of 1848 were converts to Christianity, such as Friedrich Julius Stahl (1802-61), deputy and leader of the Conservative Party in Prussia, and Benjamin Disraeli (1804-81) in Great Britain. Lionel de Rothschild was elected a member of Parliament by the city of London (1847), but as a professing Jew he was not permitted to take his seat; he was reelected five times before he could take his seat in 1858, being sworn on the Hebrew Pentateuch on the faith of a Jew. In France, Michel Goudchaux (1797-1862), a professing Jew, was elected Conseiller Général of the Seine district after the Revolution of 1830, and was made minister of finance (twice in 1848), while his coreligionist, Isaac Adolphe Crémieux (1796-1880), was elected deputy in the French Chamber in 1842. The Frankfort National Assembly of 1848 had several Jews, including Martin Eduard Simson, Moritz Veit, and Gabriel Riesser, who was vice-president of the Assembly, and the Austrian delegates Moritz Hartmann and Ignaz Kuranda. To the Austrian Parliament of 1848 belonged Adolf Fischhof and Josef Goldmark (representing Vienna), Abraham Halpern (representing Stanislawów), Isaac Noah Mannheimer (representing Brody), and Ignaz Kuranda (representing Teplitz). In Russia the first general parliamentary elections took place in 1906; twelve Jewish deputies were elected to this first Duma.

In the Western Hemisphere, David Salisbury Franks was designated as American vice-consul at Marseille, France (1785), and in 1786 he was sent as confidential agent to conclude a commercial treaty with Morocco. Mordecai Manuel Noah (1785-1851) served as United States consul to Tunis (1813-16). In Jamaica, Alexander Bravo became the first Jewish member of the Legislative Assembly (1835). Ezekiel Hart (1770-1843), elected to the Assembly of Lower Canada in 1807 and reelected in 1809, was denied his seat, and not until 1831 were the civil disabilities of the Jews in Canada completely removed.

Many of the Jews who held public office in the various countries since the era of emancipation are presented in the following lists. However, these lists are not exhaustive, partly due to the fact that in many cases the origin of a public official is obscure, partly because the records are not complete or are inaccessible.

1. Austria. a. Austria Proper (including Bohemia and Moravia). MINISTERS: Julius Anton Glaser (justice, 1871-79), Josef Unger (without portfolio, 1871-79), Emil Steinbach (finance, 1891-93), Viktor Adler (foreign affairs, 1918), Otto Bauer (foreign affairs, 1918-19), Wilhelm Ellenbogen (socialization, 1919-21), Julius Deutsch (war, 1918-20), Arnold Eissler (justice, 1918), Josef Redlich (finance, 1918 and 1931).

* A number of the persons included in this article as having held public office, especially in Central and Eastern European countries, had left the Jewish faith.

DEPUTIES: Friedrich Adler (1919), Rudolf Auspitz (1873-1906), Friedrich Austerlitz (1919-31), Moritz Benedikt (1917-20), Joseph Samuel Bloch (1883-85, 1891-97), Robert Danneberg, Arnold Eissler, Wilhelm Ellenbogen (1901-34), Salomon Frankfurter (1934-38), Emmy Freundlich, Josef Goldmark, Julius Ritter von Gomperz (1871-1909), Theodor Gomperz (1901-12), Karl Samuel Grünhut (1897-1918), Moritz Hartmann (1848), Moritz Freiherr von Königswarter, Camillo Kuranda (1907-18), Ignaz Kuranda (1848, 1861-84), Josef Kareis, Felix Oppenheimer, Baron Anselm von Rothschild (1861-74), Baron Josef Schey von Koromla, Robert Stricker (1918-21), Leo Verkauf (1897), Bernhard Wetzler.

DIPLOMATS: Ludo Hartmann (Ambassador to Germany, 1918), Richard Schueller (envoy to the League of Nations, 1932).

b. Bucovina. DEPUTIES: Leibuka Barber (1871-77), Josef Blum, Josef Fechner (1861-69), Janku Fischer, Max Fokschauer, Jakob Hecht, Isidor Katz, Leon Kellner, Jakob Kohn (1874-98), Hermann Poras (1870-71), Heinrich Popper (1885-96), Leon Rosenzweig (1901-4), Salomon Rudich, Isak Rubinstein (1861-63), Josef Steiner (1901-3), Benno Straucher (1900-14), David Tittinger (1886-1901), Wilhelm Tittinger (1904-14), Heinrich Wagner (1878-85), Neumann Wender (1911-14), Salo von Weisselberger (1911-14).

c. Croatia. DEPUTIES: Emanuel Prister (elected 1860), Josip Singer (elected 1883), Ljudevit Schwarz (1884-1906).

d. Bosnia. DEPUTIES: Moritz Levy, Jeschua Salom, Vita Alkalay (elected 1912).

e. Dalmatia. DEPUTY: Vid Morpurgo.

f. Galicia. DEPUTIES: Joseph Samuel Bloch (1850-1923; Polish Club, 1879-96), Emil Byk (Polish Club, 1891-1906), Hermann Diamand (b. 1860; Polish Socialist, 1907-18), Henryk Gabel (Zionist, Jewish Club, 1907-10), Rudolf Gall (b. 1873; Polish Club, 1911-18), Josef Gold (b. 1864; Polish Club, 1906, 1907-18), Adolf Gross (b. 1862; independent, Jewish Club, 1907-18), Oswald Hönigsmann (Constitutional Party, 1873-79), Nathan von Kallir (Constitutional Party, Liberal Club, German-Austrian Club, 1873-91), Henryk Kolischer (b. 1853; Polish Club, 1897-1906, 1907-11), Joachim Landau (b. 1878; Constitutional Party, 1873-79), Maximilian Landesberger (Polish Club, 1867-73), Hermann Liebermann (b. 1870; Polish Socialist, 1907-18), Nathan von Löwenstein (Polish Club, 1907-18), Arthur Mahler (Zionist, Jewish Club, 1907-11), Albert Mendelsburg (Polish Club, 1873-79), Hermann Mises (Constitutional Party, 1873-79), Jakob Piepes-Poratynski (Polish Club, 1897-1906), Arnold von Rapoport (Polish Club, 1879-1906), Edmund Rauch (Polish Club, 1911-18), Henryk Reizes (b. 1878; Radical Democrat, 1911-18), Moritz Rosenstock (Polish Club, 1885-1900), Simon Schreiber (Polish Club, 1879-85), Adolf Stand (Zionist, Jewish Club, 1907-11), Nathan Seinfeld (Polish Club, 1901-6), Ignaz Steinhaus (Polish Club, 1911-18), Bernard Stern (Polish Club, 1911-18), Maximilian Trachtenberg (Polish Club, 1896-1900).

2. Belgium. MINISTERS: Paul Hymans (foreign affairs and justice, appointed several times between 1914 and 1936).

DEPUTIES: Paul Errera, Paul Hymans, Paul May, Herbert Speyer, L. Straus, Samuel Wiener.

DIPLOMATS: Paul Hymans (Ambassador to Great Britain, 1914-18), Paul May (Ambassador to the United States, 1931-34).

3. Bulgaria. DEPUTIES: Gabriel Avramov, chief rabbi of Bulgaria (delegate to the Constituent Assembly of 1879), Gabriel Almosnino (1879), Peter Gabé (1889), Haim Farchi (1911), Nahim Issakow (1920), Abraham Jakow (1920), Haim Pizanti.

MINISTER: Iosif Fadenhecht (justice, 1918).

4. Czechoslovakia. MINISTERS: Ludwig Czech (social welfare, 1929-34; public works, 1934-35; public health, 1935); Alfred Meissner (justice, 1920, 1929-34; social welfare, 1934-35), Adolf Stránský (commerce, 1918-19), Jaroslav Stránský (justice, government in exile), Lev Winter (social welfare, 1918-20, 1922-26).

DEPUTIES: Fanny Blatny (German Social Democrat), Angelo Goldstein (Zionist), Victor Haas (German Social Democrat), Karl Heller (German Social Democrat), Arn. Hirsch (German Social Democrat), Bruno Kafka (German Democratic Freedom Party), Irene Kirpal (German Social Democrat), Robert Klein (Czech Social Democrat), Chaim Kugel (Zionist), Johann Polach (German Social Democrat), Julius Reisz (Czech Social Democrat), Ludwig Singer (Zionist), Ludwig Spiegel (German Democratic Freedom Party), Victor Stern (Communist), Jaroslav Stránský (Dr. Eduard Beneš party).

MISCELLANEOUS: Oscar Butter (counsellor in the ministry of foreign affairs), Julius Friedman (minister plenipotentiary, chief of the economic section of the ministry for foreign affairs), Camil Hoffmann (counsellor of the ministry for foreign affairs, press chief of the Czechoslovak Legation at Berlin).

5. Denmark. DEPUTIES: David Baruch Adler (Folketing [lower house], 1864-69; Landsting [upper house], 1869-78), Ivar Berendsen (Folketing, 1910-20), Anton Bing (Folketing, 1901-3), Herman Meyer Bing (Folketing, 1890-92, 1895-96), Carl Edvard Brandes (Folketing, 1880-94; Landsting, 1906-27), Moritz Gerson Melchior (Landsting, 1866-74), Gustav Philipsen (Folketing, 1898-1903), Bernhard Rée (Constitutional Assembly, 1848-49; Folketing, 1850-54, 1864-66; Landsting, 1866-67), Julius Rée (Folketing, 1864-74), Herman Trier (Folketing, 1884-87, 1890-1909; president of the Folketing, 1901-5; Landsting, 1910-25; vice-president of the Landsting, 1918-20).

MINISTER: Carl Edvard Brandes (minister of finance, 1909-10, 1913-20). ALFRED WERNER.

6. France. MINISTERS, SECOND REPUBLIC: Adolphe Crémieux (justice, 1848), Michel Goudchaux (finance, 1848).

SECOND EMPIRE: Achille Fould (finance, 1849-52, 1861-67; state, 1852-60).

THIRD REPUBLIC: Marcel Abraham (chef de cabinet Jean Zay, 1936), Leon Abrami (under-secretary, administration, 1917-20), André-Hesse (colonies, 1925; public works, 1926), Léon Blum (under-secretary of state, 1915-17; premier, 1936-37, 1938; vice-premier, 1937-38), J. Blumel (chef de cabinet Léon Blum), Maurice Bokanowski (navy, 1924; commerce, 1926-27; aviation, 1929), Madame Cécile Léon Brunschvicg (under-secretary of national education, 1936), Adolphe Crémieux (member of the government of national defense, 1870-71), Achille Fould (agriculture, 1931-32), Edouard Ignace (under-secretary, justice and war, 1917-20), Alexandre Israel (interior, 1933-34; public health, 1934), Lucien Louis Klotz (finance, 1910-11, 1917-20; interior, 1913), Levy-Ulmann (chef de cabinet, justice, 1932), René Lisbonne (public health, 1933), Georges Mandel (chef de cabinet Clemenceau, 1917-20; postmaster general, 1935-36; colonies, 1938-40; interior, 1940), Léon Mayer (merchant marine, 1924, 1932), Edouard Millaud (public works, 1886-87), Alexandre Millerand (president, 1922-24; he was the son of a Jewish mother), Jules Moch (public works, 1938), Ernest Picard (interior, 1871-73), David Raynal (public works, 1881-82; interior, 1894), Joseph Reinach (chef de cabinet Gambetta, 1879), Abraham Schrameck (interior, 1925, 1928-30), Jacques Stern (navy, 1930; merchant marine, 1933; colonies, 1936), Paul Straus (under-secretary, public health and insurance, 1922), M. Valabrègue (chef de cabinet, ministry of war, 1905), Jean Zay (under-secretary to the premier, 1936; national education, 1936-38).

SENATORS: Fernand Crémieux (1905), Fernand Dreyfus (1914), Achille Fould (1852), Alexandre Israel (1927), Lucien Louis Klotz (1897), Moïse Levy (1930), René Lisbonne, L. Louis-Dreyfus, Edouard Millaud, Ernest Picard (1875), Maurice de Rothschild, Abraham Schrameck, Paul Straus, Lazare Weiller (1908).

DEPUTIES: André-Hesse (1912), Edouard A. Bamberger (1871), Pierre Bloch (1928), Max Théodore Cerfberr (1846), Adolphe Crémieux (1842), Fernand Crémieux (1885), Achille Fould (1842), Achille Fould (grandson of the minister; 1889), Adolphe Fould (1863-69), Benoît Fould (1834), Edouard M. Fould (1863-69), Louis Gross (1932), Salomon Grumbach (1928), Maximilian Koenigswarter (1852-61), Georges Lévy (1928), Georges Lévy-Alphandeau (1928), Georges Mandel (1920-24, 1928-40), Léon Mayer (1924), Edouard Millaud (1871), Jules Moch (1928), Alfred Naquet (1881), Camille Picard (1912), Ernest Picard

(1859), David Raynal (1877), Joseph Reinach, Théodore Reinach (1906), Henri Torres (1932), Jules Uhry (1920), Georges Weill (1932), Weill-Mallez (1897), Jean Zay (1932).

7. Germany. MINISTERS: Hermann Badt (Prussian representative in the Reichsrat, 1926-32), Bernhard Dernburg (vice-chancellor and minister of justice, 1919; secretary of the colonies, 1907-9), Kurt Eisner (prime minister of Bavaria, 1918-19), Moritz Ellstaedter (finance, Bavaria, 1868-93; member of the Bundesrat, 1871-79), Heinrich von Friedberg (Prussian minister and imperial secretary of justice, and member of the Bundesrat, 1847-79), Karl Rudolph Friedenthal (Prussian minister of agriculture and imperial secretary of agriculture, 1874-77; agriculture and interior, 1877-79), Georg Gradnauer (prime minister, Saxony, 1918; interior, Germany, 1921; Saxony's representative in the Reichsrat, 1922-32), Hugo Haase (commissary of the German people, 1918), Johannes Heckscher (justice, Reich government, 1848-49; Hamburg's minister to Vienna, 1852-56), Rudolf Hilferding (finance, 1923, 1928), Paul Hirsch (prime minister, Prussia, 1918-20), Paul Kayser (colonies and director of the foreign office, 1890-95), Otto Landsberg (commissary of the German people, 1918; justice, 1919; minister to Brussels, 1920-24), van Philippsborn (director of the Prussian and German foreign office, and member of the Bundesrat, 1871-79), Hugo Preuss (interior, 1919), Walther Rathenau (reconstruction, 1921; foreign minister, 1922), Werner Richter (Prussian representative in the Reichsrat, 1926-32), Eugen Schiffer (vice-chancellor and justice, 1919 and 1920; justice, 1921), Heinrich Simon (member of the provisional government, rump parliament, Stuttgart, 1849), Robert Weismann (Prussian secretary of state, 1923-32).

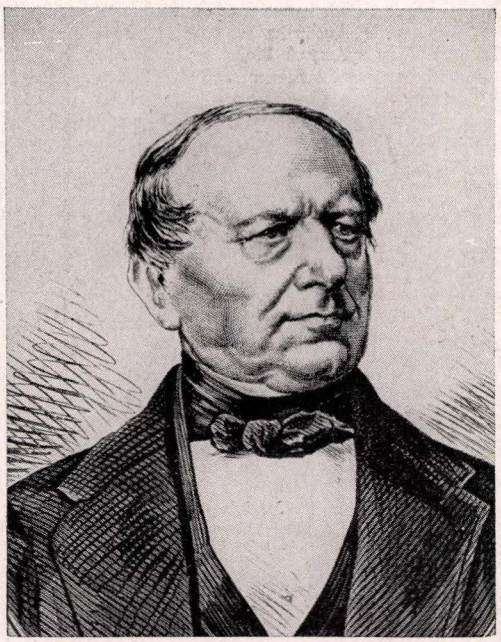
DEPUTIES, NATIONAL ASSEMBLY, FRANKFORT, 1848: Gabriel Riesser, Eduard von Simson, Moritz Veit.

NORTHERN GERMAN REICHSTAG: Ludwig Bamberger, Friedenthal, Max Hirsch, Eduard Lasker, Leonor Reichenheim, Anton Rée.

GERMAN REICHSTAG (IMPERIAL): Otto Arendt (Conservative, 1898-1918), Ludwig Bamberger (Liberal, 1871-93), Eduard Bernstein (Social Democrat, 1902-7, 1912-18), Heinrich Braun (Social Democrat, 1903-7), Burg (Progressive), Max Cohen (Social Democrat, 1912-18), Cohn-Martinikenfelde (Progressive), Oscar Cohn (Social Democrat, 1912-18), Georg Davidsohn (Social Democrat, 1912-18), Friedrich Dernburg (Liberal, 1878-81), L. Dirichlet (son of Rebecca Mendelssohn; Progressive, 1881-88), Felix Eberty (Progressive, 1882-84), Ludwig Frank (Social Democrat, 1907-14), Wolf Frankenburger (Liberal, 1874-78), Freund (Breslau; Progressive, 1878-81), Friedenthal (Conservative, 1871-81), Lewin Goldschmidt (Liberal, 1875-77), Georg Gradnauer (Social Democrat, 1898-1907, 1912-18), Ludwig Haas (Progressive, 1912-18), Hugo Haase (Social Democrat, 1884-1907, 1912-18), Josef Herzfeld (Social Democrat, 1898-1907, 1912-18), Max Hirsch (Progressive, 1878-84), Max Kayser (Social Democrat, 1878-84), Eduard Lasker (Liberal, 1871-80), Ludwig Loewe (Progressive, 1878-81), Emanuel Mendel (Progressive), H. B. Oppenheim (Liberal, 1873-77), Anton Rée (Progressive, 1881-84), Baron Karl Mayer von Rothschild (Conservative, 1871), Adolf Saber (Social Democrat, 1884), Bruno Schoenlank (Social Democrat, 1893, 1903), G. Sello (Liberal, 1882-84), Eduard von Simson (Liberal, 1871-74), Paul Singer (Social Democrat, 1884-1907), Leopold Sonnemann (Democrat, 1871-84), Arthur Stadthagen (Social Democrat, 1890-1918), Felix Waldstein (Progressive, 1912-18), Isaak Wolffson (Liberal, 1871-81), Emanuel Wurm (Social Democrat, 1890-1907).

NATIONAL ASSEMBLY, WEIMAR. The Weimar National Assembly (1919) had the following Jewish members: Eduard Bernstein, Adolf Braun, Oscar Cohn, Bernhard Dernburg, Bernhard Falk, Hugo Haase, Hugo Heimann, Otto Landsberg, Hugo Preuss, Eugen Schiffer, Felix Waldstein.

REICHSTAG (REPUBLICAN, 1920-33): Siegfried Aufhaeuser (Social Democrat, 1921-33), Eduard Bernstein (Social Democrat), Adolf Braun (Social Democrat), Bernhard Dernburg (Democrat), Ruth Fischer (Communist, 1924-28), Hugo Heimann (Social Democrat, 1921-33), Paul Hertz (Social Democrat, 1920-33), Rudolf Hilferding (Social Democrat, 1924-33), Otto Landsberg (Social Democrat, 1924-33), Ivan Katz (Communist), Paul Levi (Communist, later Social Democrat, 1920-30), Kurt Löwenstein (Communist, later Social Democrat), Heinz Neumann (Communist), Arthur Rosenberg (Communist, 1924-28), Kurt Rosenfeld (Social Democrat, 1920-33), Toni Sender (Communist, later Social Democrat), Friedrich Stampfer (Social Democrat).



Heinrich von Friedberg, Prussian statesman, 1850-79

PRUSSIA, FIRST CHAMBER, 1848-50: Wilhelm Beer, Guraden, Magnus-Danzig.

PRUSSIA, UPPER HOUSE, 1854-1918: Eduard Arnhold, Heinrich Friedberg, Friedenthal, Dagobert Friedlander, Fritz von Friedländer-Fuld, Karl Maier von Rothschild, Friedrich Julius Stahl (1843-61).

PRUSSIAN NATIONAL ASSEMBLY, 1848: Brill (Breslau; Democrat), Johann Jacoby (Democrat), Raphael Kosch (Democrat).

PRUSSIAN LOWER HOUSE (Landtag, Abgeordnetenhaus); Aronsohn (Bromberg; Progressive, 1903), Oscar Cassel (Progressive, 1928-30), Bernhard Falk (Democrat, 1928-30), Ernst Heilmann (Social Democrat, 1919-33), Max Hirsch (Progressive, 1898), Paul Hirsch (Social Democrat, 1919), Ivan Katz (Communist, 1919-33), Gertrud Klausner (Democrat, 1925-28), Raphael Kosch (Progressive, 1861-72), Erich Kuttner (Social Democrat, 1921-33), Eduard Lasker (Liberal, 1865-81), Levy-Hohensalza (National Liberal, 1903), Ludwig Loewe (Progressive, 1876), Otto Mugdan (Progressive, 1903), Peltasohn (Liberal, 1898-1908), Hugo Preuss (Democrat, 1919), Leonor Reichenheim (Progressive, 1858-67), Leopold Rosenow (Progressive, 1903), Wolf Strassmann (Progressive, 1876-84), Felix Waldstein (Progressive, 1908-19), Wolff-Lissa (1898-1908).

BAVARIAN DIET: Fischel Arnheim (1850-64), Wolf Frankenburger (1889-96), Wolfgang Gunzenhäuser (1875-93), Sigmund von Henle (1873-81), Simon Levi (1869-75), Gabriel Löwenstein, Carl Maison (1876), Morgenstern (1849), Carl Saenger (1919).

BADEN, LOWER HOUSE: Ludwig Frank, Rudolf Kusel (1861-63), Ladenburg, Lenel, C. Marum (1919-33), Naphtali Naef (1879).

HESSE-DARMSTADT, DIET: Edinger, Hirschhorn, Otto Wolfskehl (vice-president). HUGO BIEBER.

8. Great Britain and the British Commonwealth. a. Great Britain. In 1942 there were no Jews in the government of Great Britain, nor were there any serving as Ambassadors or foreign envoys.

PEERS: Marquess of Reading (Gerald Rufus Isaacs; b. 1889; succeeded 1935), Earl of Beaconsfield (Benjamin Disraeli; Chancellor of the Exchequer, 1852, 1858; Prime Minister, 1868, 1874-80), Viscount Bearsted (Walter Horace Samuel; b. 1882; succeeded 1927), Viscount Samuel (Herbert Louis Samuel; b. 1870; created 1937), Baron Hirst (Hugh Hirst; b. 1863; created 1934), Baron Jessel (Herbert Merton Jessel; b. 1866; created 1924), Baron Mancroft (Arthur Michael Samuel; b. 1872; d. 1942; created 1937), Baron Melchett (Henry Ludwig Melchett Mond; b. 1898; succeeded 1930), Baron Nathan (Harry Louis Nathan; b. 1889; created 1941), Baron Rothschild (Nathaniel Mayer Victor Rothschild; b. 1910; succeeded 1937), Baron Southwood (Julius Salter Elias; b. 1873; created 1937), Baron Swaythling (Stuart Samuel-Montagu; b. 1898; succeeded 1927).

PRIVY COUNCILLORS: Leslie Hore-Belisha (M.P.; b. 1898; created 1935), Honorable Sir Isaac Alfred Isaacs (G.C.B., G.C.M.G.; b. 1855; created 1921), Honorable Sir Michael Myers (G.C.M.G., K.C.; created 1931), Viscount Samuel (b. 1870; created 1908).

MEMBERS OF PARLIAMENT: Jack Brunel Cohen (b. 1886; Unionist, 1918-31), Sir Benjamin L. Cohen (1844-1909; Unionist, 1892-1906), Lionel Louis Cohen (1832-87; Unionist, 1885-87), Samuel Finburgh (1867-1936; Unionist, 1924-29), Daniel Frankel (Labor, 1935-), Sir Leonard B. Franklin (b. 1862; Liberal, 1923-24, 1929, 1931-35), Sir Walter De Frece (1870-1935; Unionist, 1920-24), Louis Halle Gluckstein (b. 1897; Conservative, 1931-), Francis Henry Goldsmid (1808-78; Liberal, 1860-78), Frederick D. Goldsmid (1812-66; Liberal, 1865-66), Sir Julian Goldsmid (1838-96; Liberal, 1866-96), Frank Goldsmith (b. 1878; Unionist, 1910-18), Sir Percy A. Harris (b. 1878; Liberal, 1916-18, 1931-), Sir Charles S. Henry (1860-1919; Liberal, 1906-19), Leslie Hore-Belisha (b. 1898; Liberal, 1923-), Barnett Janner (b. 1892; Liberal, 1931-35), Sir George Jessel (1824-83; Liberal, 1868-73), Dudley Jack Barnato Joel (1904-41; Conservative, 1931-41), Sir Arthur Levy Lever (1860-1924; Liberal, 1906-10, 1922-23), Sir Maurice Levy (b. 1859; Unionist, 1900-18), Thomas Levy (b. 1874; Conservative, 1931-), Daniel Leopold Lipson (b. 1886; Conservative, 1935-), Abraham Montagu Lyons (Conservative, 1931-), Sir Philip Magnus (1842-1933; Unionist, 1906-22), Harry Hananel Marks (1855-1916; Unionist, 1895-1900, 1904-10), Michael Marcus (b. 1896; Labor, 1929-31), Sir Alfred Mond (1868-1930; Liberal and Unionist, 1906-28), Edwin S. Montagu (1879-1924; Liberal, 1906-22), Harry Louis Nathan (b. 1889; Liberal and Labor, 1929-41), Sir Herbert H. Raphael (1859-1924; Liberal, 1906-18), Baron Lionel Nathan de Rothschild (1806-79; Liberal, 1858-74), Lionel N. Rothschild (1882-1942; Unionist, 1910-23), James de Rothschild (1878-1941; Liberal, 1929-41), Sir Isidore Salmon (1876-1941; Conservative, 1924-41), Sir David Salomons (1797-1873; Liberal, 1858-73), Arthur Michael Samuel (b. 1872; Conservative, 1918-37), Sir Herbert Louis Samuel (b. 1870; Liberal, 1902-18, 1929-35), Marcus Samuel (b. 1873; Conservative, 1934-), Samuel Samuel (b. 1855; Unionist, 1913-34), Sir Stuart Montagu Samuel (1856-1912; Liberal, 1900-16), Sir Edward Albert Sassoon (1856-1912; Unionist, 1899-1912), Sir Philip Sassoon (1888-1939; Conservative, 1912-39), Emanuel Shinwell (b. 1884; Labor, 1922-31, 1935-), Lewis Silkin (b. 1889; Labor, 1936-), Samuel Sydney Silverman (Labor, 1935-), George E. Spero (b. 1894; Liberal and Labor, 1923-24, 1929-), Arthur Strauss (1847-1920; Unionist, 1910-18), Bertram Stuart Strauss (b. 1867; Liberal, 1906-10), Edward Anthony Strauss (b. 1862; Liberal, 1906-29), George Russell Strauss (Labor, 1929-31, 1934-), Henry George Strauss (b. 1892; Conservative, 1934-).

MISCELLANEOUS: Norman de Mattos Bentwich (b. 1883; Attorney-General, Palestine, 1918-31; Director, High Commission for German Refugees, 1933-36), Leslie Hore-Belisha (b. 1898; Minister of Transport, 1934-37; Secretary of State for War, 1937-40), Albert Montefiore Hyamson (O.B.E.; b. 1875; late Director of Immigration and Controller of Labor, Government of Palestine), Louis Infield (Assistant Secretary, Ministry of Health; Secretary and Deputy Controller, War Trade Statistical Department, Ministry of Blockade, 1916-17; Director of Rationing and Distribution, Ministry of Food, 1918-19; British Delegate, Inter-Allied Commission of Inquiry under the Spa Protocol in the Ruhr), Sir George Jessel (1824-83; Solicitor General, 1871; Master of the Rolls, 1873), Sir Cecil H. Kisch (Assistant Under Secretary of State, India Office), Be. Lockspeier (b. 1891; Assistant Director of Scientific Research, Air Ministry), Edwin S. Montagu (Under Secretary for India, 1910-14; Chancellor of the Duchy of Lancaster, 1915; Financial Secretary to the Treasury, 1914-16; Minister of Munitions and Member of the War Cabinet, 1916; Secretary of State for India, 1917-22), Bertram Percy Moore (b. 1877; Accountant General, Inland Revenue, 1911-21; Deputy Accountant, General Board of Education, 1921-37), Sir Frank Joseph Pollitzer (b. 1869; Lord Mayor of London, 1942-43), Sir Isidore Salmon (1876-1941; Member, Royal Commission on Transport, 1928-30; Chairman, Home Office Commission on Employment of Prisoners, 1932-34), Viscount Samuel (Herbert Louis Samuel; P.C., G.C.B., G.B.E.; b. 1870; M.P. [Liberal], Cleveland, N. Riding, 1902-18; Darwen, Lancashire, 1929-35; Chancellor, Duchy of Lancaster, 1909-10, 1915-16; Postmaster General, 1910-14, 1915-16; Home Secretary, 1916, 1931-32; High Commissioner for Palestine, 1920-25; Chairman, Royal Commission on the Coal Industry, 1925; Chairman, Liberal Party Organization, 1927-29), Leon Simon (C.B.; b. 1881; Director of Savings, G.P.O.; Director of Telegraph and Telephones, 1931-35), Percy Edwin Spielman (b. 1881; Chief, Analytical Laboratory, Ministry of Munitions, 1915-19), Sir Albert Stern (b. 1878; Chief, Tank Commission, 1916; Director, Tank Supply Department, Ministry of Munitions, 1916; Director General, Mechanical Warfare Department, 1916), Chaim Weizmann (b. 1873; Director of Admiralty Laboratories, 1916-19; Scientific Advisor to H. M. Government, 1940).

b. Union of South Africa. PARLIAMENT: Morris Alexander, Eli Buirski, Senator W. Ehrlich, Senator Franz Ginsburg, Sir Harry Graumann, Senator S. Hartog, Morris Kentridge, Senator Samuel Marks, Emile Nathan, Sir Ernest Oppenheimer, Sir Lionel Phillips, Charles P. Robinson.

MISCELLANEOUS: Sir Sidney Solomon Abrahams (b. 1885; Attorney-General, Zanzibar, 1922; Uganda, 1925; Gold Coast, 1928; Chief Justice of Uganda, 1933; of Tanganyika, 1934-36; formerly Chief Justice of Ceylon), Colonel F. B. Adler (Director of Field Army Artillery Training, South Africa), Max Nurock (O.B.E.; Assistant Chief Secretary, Government of the Uganda Protectorate).

Cape Colony: MEMBERS OF PARLIAMENT: Barnet Isaac Barnato (1889-97), Louis Goldman, Sir David Harris, Charles Manuel, Joseph Mosenthal, Julius Mosenthal, Saul Solomon, Ludwig Wiener.

MISCELLANEOUS: Simeon Jacobs (Attorney-General, British Kaffraria, 1861-66; Solicitor-General, Cape Colony, 1866-71; Attorney-General with a seat in the Cabinet, 1872-77).

Natal. MEMBERS OF PARLIAMENT: Jonas Bergtheil (1855-66), A. Fass, F. C. Hollander (senator), Morris Kentridge (b. 1881), Charles P. Robinson.

Transvaal. MEMBERS OF PARLIAMENT: Richard Goldman, Max Langerman, Lionel Phillips, Harry Solomon.

Other South African Jews who held public office in the Union of South Africa included: D. H. Epstein (M.P.C.), Alfred Friedlander (M.P., Wynberg C.P.), Henry Gluckman (M.P.), Abraham Goldberg (M.P. for Durbin), Leopold Greenberg (judge president of the Transvaal), Jan Hendrik Hofmeyer (minister of finance and education), Walter Madley (minister of labor), Philip Millin (justice of the South African Supreme Court), Manfred Nathan (acting judge of the South African Supreme Court), H. J. Pienaar (general administrator of the Transvaal), Deneys Reitz (minister of native affairs), Bertha Solomon (M.P.), Ivan Solomon (M.P.C., Pretoria), K. P. Stallard (minister of mines), Colin Stein (minister of justice).

c. Australia. MISCELLANEOUS: Colonel Honorable Harold Edward Cohen (C.M.G., C.B.E., D.S.O.; b. 1881; Minister of Public Instruction and Solicitor General of Australia, 1935; Australian Red Cross Commissioner for the Middle East, 1940), Honorable Henry Isaac Cohen (K.C.; b. 1872; Minister of Public Works and Mines and Attorney-General, Government of Australia, 1924; Minister of Education and Leader of the Legislative Council, 1928-29; Minister of Water Supply and Minister in Charge of Electrical Undertakings, 1935), Honorable Theodore Fink (b. 1855; Member, Legislative Assembly, Victoria, in several successive

parliaments), E. L. Fox (deputy, Victoria), Sir Isaac Alfred Isaacs (G.C.B., G.C.M.G., K.C.; b. 1855; Governor-General of Australia, 1931-36; Justice, High Court, 1906-30; Chief Justice, 1930-31; Solicitor-General of Victoria, 1893; Attorney-General of Victoria, 1894-99, 1900-1; member of the convention which framed the Australian Constitution, 1897-99; Attorney-General of the Commonwealth of Australia, 1905-6), Nathaniel Levi (deputy, Victoria).

New South Wales. MISCELLANEOUS: John Cohen (deputy), Daniel Levy (d. 1937; deputy; Speaker of the New South Wales Parliament), Sir Julian Emanuel Salomons (Solicitor-General, 1869-70; Chief Justice, 1886; Agent-General, 1886-90), Sir Saul Samuel (Minister for Finance and Trade, 1859, 1865-66, 1868-70; Postmaster General, 1872-75, 1877, 1879-80).

d. India: Frank D. Ascoli (b. 1883; Deputy Secretary, Government of India, Department of Industries and Labor, 1921-22), David Jacob Cohen (Member, Legislative Council), Sir David Elias David Ezra (b. 1871; Sheriff of Calcutta, Bengal, 1925-26), Sir E. Victor Sassoon (Bart.; b. 1881; Member, Legislative Assembly, India, 1922-23, 1926-29).

e. New Zealand: Sir Arthur Mielziner Myers (Member of Parliament, 1910-21; Minister of Finance, Defense and Railways, 1912; Minister of Customs, Pensions and Munitions, 1915-19), Right Honorable Sir Michael Myers (G.C.M.G.; Chief Justice of New Zealand; Administrator, Government of New Zealand, 1930 and 1935), Sir Julius Vogel (Prime Minister, 1873-76; Agent General, 1876-81).

f. Jamaica: Alexander Bravo (Jamaica Parliament, 1835), Sir Alfred Horace D'Costa (b. 1873; P.C., Jamaica; Registrar, Supreme Court of Jamaica, 1907-9), C. M. Morales (Jamaica Parliament, 1849).

g. Canada: Peter Bercovitch (Member of the Legislature, Montreal, 1938-), David Arnold Croll (b. 1900; Minister of Labor, Public Welfare and Municipal Affairs for the Province of Ontario, 1934-37), Sam Factor (Member of the Legislature, Toronto, 1930-), Selim Franklin (Member of the Legislature, British Columbia, 1870), Ezekiel Hart (Member of the Quebec Assembly, elected 1807), Abram A. Heaps (Member, Federal Parliament [from North Winnipeg] 1925-40), Samuel W. Jacobs (Member of the Legislature from Montreal, 1917-38), Henry Nathan, Member of the Legislature of British Columbia, 1870-74).

h. Other Parts of the British Commonwealth: Philip Guedalla (b. 1889; Director, Ibero-American Institute of Great Britain; Chief, Latin American section, Ministry of Information, 1940), A. B. Salem (Member [for Jews] of the Legislative Council of the Cochin State).

THEODOR H. GASTER.

9. Greece. MINISTER: Pepo Mallah (finance).

DEPUTIES: Algranati, M. Bessantchi, Cofinas, Halmaki Cohen, Albert Couriel, Leon Gattegno, Algranati Ishakutcho, Moise Levy, Asher Mallah, Pepo Mallah, David Matalon, Salomon Meir, Joseph Saias, Jesua Samuelides, Isaac Sciaky, M. Soulam, J. Ventura.

10. Holland. MINISTERS: Tobias M. Asser (minister of state), Michael H. Godefroij, M. E. van Raalte.

DEPUTIES: Carel Asser, G. van den Bergh (1925-40), S. van den Bergh, Jr. (1823-41), Zadok van den Bergh (1905-9), D'Acosta-Athias, D. van Embden (1918-41), A. B. Kleerekoper (1913-30), J. A. Levy, J. Limburg (1926-40), Jonas Daniel Meyer, Frederick Salomon van Nierop (from 1895), L. Pincofs, Henri Polak (1923-41), I. H. J. Vos, A. C. Wertheim, David Wijnkoop (1929-40).

STATE AND PROVINCIAL OFFICIALS: Mrs. Bakker Nort (member of the Lower House of Parliament), J. J. Boasson (secretary of the city of The Hague until the German invasion, 1940), I. B. Cohen (member of the provincial government of Groningen from 1935 until the German invasion), Drucker (member of the Lower House of Parliament), Mrs. Van Itallie van Embden (member of the Upper House of Parliament), van Gelder (member of the Lower House of Parliament), L. A. Ries (temporary treasurer general, 1924-35; treasurer, 1935-37).

CROWN COUNCIL: D. Josephus Jitta (1913-26), Jacques Oppenheim.

HIGH COURT OF JUSTICE: H. Polak, Lodewijk Ernst Visser (vice president, 1933; president, 1939-40).

HIGH COUNCIL OF THE EAST INDIES: George H. C. Hart (secretary general of the colonies), D. E. Moresco.

GOVERNMENT OF THE WEST INDIES: D. A. Fernandes (director of agriculture and economic affairs from 1937 on), R. D. Simons (first inspector of education from 1932 on).

11. Hungary. DEPUTIES, LOWER CHAMBER: Miksa Arányi, Samu Bakonyi (from 1901 on; d. 1922), Marcell Baracs (1927-31), Ödön Barta (from 1896 to the first World War), Baron Marcell Beck-Madarassy (prior to the first World War), Baron Gyula Beck-Madarassy (1910-15), Ernő Bródy (from 1906 on; from 1939 on he was the only Jewish member of the Lower Chamber), Géza Dési (prior to the first World War, and thereafter until 1935), Béla Fabian (1922-39), Miksa Falk (1896-1905), Pál Farkas (1910-15), Lajos Fried, Jenő Gál (1927-35), Imre Györki (from 1927 on), Frigyes Hajdu (1906-10), Lajos Hirtenstein, Arthur Jellinek (from 1877 on; he was reelected several times), Samu Kardos, Samu Kelemen (1905-15), Lajos Krausz, Mór Lányi, Adolf Leitner, Pál Mandel (from 1875 on; he was reelected several times), Gyula Markbreit, Bódog Mende, Ernő Mezei (from 1881 on), Mór Mezei (1893-1901), Vilmos Mezőfi (1905-10), Jenő Molnár, Sándor Nagy I (from 1892 on; he was reelected several times), Sándor Nagy II (prior to the first World War), Ambrus Neményi (from 1884 on), Zsigmond Nemes, Ármin Neumann (1887-1903), Baroness Fülöp Orosdy (from 1931 on), Sándor Pető, Baron Ármin Popper, Sándor Propper (from 1922 on), Aladár Rajk, Mór Révai, Gyula Rosenberg (from 1892 on; he was reelected several times), Ignác Rosenberg, Mór Rothenstein (from 1922 on), Manó Ság, Lázár Sámuel, Pál Sándor (1901-36), Mór Szatmári (1901-10), Mihály Szunyog, Sándor Ullmann (1884-92), Dániel Várnai (from 1922 on), Soma Visontai (1892-1905), Mór Wahrmann (1869-92, the first Jew in the Hungarian Parliament), Berthold Weiss de Csepel (from 1896 on), Baron Tivadar Wolfner (from 1896 on; he was reelected to the Lower Chamber several times).

UPPER CHAMBER: Zsigmond Bródy, Leó Buday-Goldberger, Ferenc Chorin, Sándor Fleissig, Adolf Frankl, Rudolf Frommer de Fegyvernek, Samu Glücksthal, Baron Sándor Hatvany-Deutsch, Ignác Hirschler, Baron Zsigmond Kornfeld, Lajos Láng, Baron Henrik Lévay, Immánuel Löw Vilmos Ormódy, Koppel Reich, Károly Svab, Baron Adolf Ullmann, József Vészi, Jenő Vida, and Baron Manfréd Weiss.

MINISTERS: Vilmos Böhm (war, 1919), Baron Samu Hazay (defense, 1910-17), Zsigmond Kunfi (public welfare, 1918; education, 1919), Pál Szende (finance, 1918-19), Vilmos Vázsonyi (justice, 1917; suffrage, 1917-18).

PEOPLE'S COMMISSARS (all in 1919): Béla Kun (foreign affairs), Béla Szántó and József Pogány (war), Jenő Landler and Béla Vágó (interior), György Lukács de Szeged and Zsigmond Kunfi (public education), Zoltán Rónai (justice), Jenő Varga (commerce).

DIPLOMATS: Rozsika Schwimmer (envoy to Switzerland, 1918), Béla Wodianer de Maglód (Hungarian consul general in Germany from 1868 on).

MISCELLANEOUS: Károly Fődy, Béla Gallia and Tibor Löw were justices of the highest Hungarian courts. Ferenc Heltai was vice-mayor of Budapest (1913). Emil Schreiber was deputy chief of police of Budapest (1896-1920).

ANNA BETTELHEIM.

12. Italy. MINISTERS: Luigi Luzzatti (several times minister of finance, commerce and agriculture; prime minister and minister of the interior, 1910-11), Elia Morpurgo (secretary of state, 1910); Emilio Morpurgo (secretary of state, 1920), Ludovico Mortara (justice, public cults and education, 1920), Giuseppe Ottolenghi (war, 1902-3), Angelo Pavia (commerce, 1919), Jacur Leone Romanin (secretary of state), Leone Wollemborg (finance, 1901).

SENATORS: Ugo Ancona, Alessandro d'Ancona, Sansone d'Ancona, Edoardo Arbib, Ernesto Artom, Isacco Artom, Salvatore Barzilai, Giulio Fano, Giuseppe Finzi, Pio Foà, Alessandro Lustig, Giacomo Malvano, Tullo Massarani, Isaia Levi, Achille Loria, Theodoro Mayer, Vittorio Polacco, Conte Salvatore Segre-Sartorio, Carlo Schanzer, Davide Supino, Luigi della Torre, Vito Volterra.



Elia Morpurgo, Italian Secretary of State (1910)

DEPUTIES: Gino Arias, Dario Cassuto, Adriano Dina, Giacomo Dina, Enrico Fano, Leopoldo Franchetti, Guido Jung, Leonello Herschel de'Minerbi, Ulderico Levi, Giacomo Levi-Civita, Arturo Luzzatto, Riccardo Luzzatto, Emanuele Modigliani, Ernesto Nathan, Gino Olivetti, Gabriele Pincherle, Ugo Sorani, Alberto Treves dei Bonfigli, Claudio Treves, Giuseppe Weil-Weiss.

DIPLOMATS: Ernesto Artom (personal secretary to the Italian Foreign Minister Visconti Venosta at the International Peace Conference at The Hague, 1899), Isacco Artom (head of the Italian Legation, Paris, 1862), Guido Segre (Italian consul in Boston), Paolo Vita-Finzi (Italian consul at Tiflis, Melbourne and Düsseldorf, and vice-director of the Department of American Affairs at the Italian Foreign Office in Rome).

DAVID KLEINLERER.

13. Latvia. DEPUTIES IN THE LATVIAN PARLIAMENT. CONSTITUENT ASSEMBLY (1920-22; seven Jewish members out of a total membership of 150): Isaac Berzs (Social-Democratic Yiddish Union; the members of this Jewish party were elected to the Constituent Assembly as candidates on the General Latvian Social Democratic ticket), Mordecai Dubin (Agudath Israel), Leopold Fischmann (National Democrat [Assimilation]), Jacob Hellmann (Hithahduth-Zeire Zion), Aron Nurock (Mizrachi-Zionist), Julius Rabinowitz (Social-Democratic Yiddish Union), Jeannot Tron (General Zionist).

FIRST SAEIMA (parliament elected for three years, 1922 to 1925; six Jewish members out of a total membership of one hundred): Mordecai Dubin (Agudath Israel), Leopold Fischmann (National Democrat), Max Laserson (Hithahduth-Zeire Zion), Marcus Nurock (Mizrachi), Noah Maisel (Social-Democratic Yiddish Union), Robert Vittenborg (Agudath Israel).

SECOND SAEIMA (1925-28; five Jewish members): Mordecai Dubin (Agudath Israel), Max Laserson (Hithahduth-Zeire Zion), Noah Maisel (Social-Democratic Yiddish Union), Marcus Nurock (Mizrachi), Robert Vittenborg (Agudath Israel).

THIRD SAEIMA (1928-31; five Jewish members): Mordecai Dubin (Agudath Israel), Max Laserson (Hithahduth—Zeire Zion), Noah Maisel (Social-Democratic Yiddish Union), Aron Nurock (Mizrachi), Marcus Nurock (Mizrachi).

FOURTH SAEIMA (1931-34, dissolved by the Fascist coup d'état; three Jewish members): Mordecai Dubin (Agudath Israel), Simon Vittenborg (Agudath Israel), Marcus Nurock (Mizrachi).

MINISTERS: Siegfried Meierowitz (father Jewish; minister president and minister of foreign affairs, 1920-25), Paul Mintz (audit and control, minister of state, 1920).

CONSULS: T. Heimann (consul in Saxony, Germany), M. Kaspi (consul in Palestine).

OTHER HIGH OFFICIALS: Isidor Friedman (director of the department of credit of the ministry of finance, 1921-22), Jacob Landau (head of the Jewish Department of the ministry of education, 1919-34), Max Laserson (parliamentary secretary of the committee of public law, 1925-31).

MAX LASERSON.

14. Lithuania. MEMBERS OF THE LITHUANIAN PARLIAMENT. CONSTITUENT ASSEMBLY (1920-22): Oser Finkelstein (d. 1921; replaced by Samuel Landau), Abraham Popel, Nachman Rachmilewitch, Simon Rosenbaum, Max Soloweitchick.

FIRST REGULAR PARLIAMENT (November 13, 1922, to March 14, 1923): Joseph Berger, Julius Brutzkus, Lev Garfunkel.

SECOND REGULAR PARLIAMENT (1923-26): Isaac Brudny (replaced at the end of June, 1923, by Joseph Roginski), Oser Finkelstein, Lev Garfunkel, Josel Kaganeman (replaced at the end of September, 1925, by Beryl Abramovitch), Jacob Robinson, Simon Rosenbaum (replaced at the end of March, 1925, by Joseph Berger), Sulim Wolf (replaced in mid-November, 1923, by Isaac Raphael Goltsberg).

THIRD REGULAR PARLIAMENT: Lazar Epstein, Oser Finkelstein, Lev Garfunkel, Jacob Robinson.

JEWS PROMINENT IN PUBLIC SERVICE: Max Soloweitchick, Julius Brutzkus, Bernhard Friedman and Simon Rosenbaum served in turn from 1919 to 1923 as minister of Jewish affairs. Simon Rosenbaum was vice-minister of foreign affairs (1919-21). Nachman Rachmilewitch was vice-minister of commerce (1919-21).

NETHERLANDS, see under Holland.

15. Poland. Jews who served as high governmental officials in Independent Poland from 1918 to 1942 were: Simon Askenazy (minister plenipotentiary and delegate to the League of Nations, 1920-21), Karol Bader (envoy to Austria), Lucian Bekerman (supreme court attorney up to 1939), Leon Berenson (chargé d'affaires to the United States, 1919-21), Vladislaus Besterman (press attaché to the Polish Embassy in the United States from 1941 on), Vaclav Fajans (b. 1884; under secretary of state in the ministry of finance, 1923), Alfred Falter (under secretary of state in the Government in Exile, 1940), Fiszlowitz (head of the office for the League of Nations in the Ministry of Welfare; delegate to the international labor bureau in Geneva), Stanislaus Foehlich (head of the department of legislation in the ministry of commerce and industry), Maximilian Friede (b. 1887; judge of the commercial court in Warsaw, 1921-37; consul general, 1940), Hipolit Gliwic (b. 1878; chargé d'affaires in the United States, 1923-25; secretary of state for the ministry of commerce and industry, 1926), Goldman (director of the National Economy Bank), Tadeusz Grodynski (under secretary of state, ministry of finance, 1935), Ludvig Grosfeld (assistant to the minister of social welfare in the Government in Exile, 1940), Henry Gruber (b. 1892; president of the Post Office Savings Bank up to 1939), Tadeusz Gwiazdowski (Grosstern; b. 1889; director of the department in the ministry for foreign affairs, 1930-39), Alexander Hafftka (b. 1892; deputy chief of the national minority department in Vilna, special envoy to Western Europe on the problem of Central Lithuania, 1920-22; head of the Jewish division in the ministry of the interior, 1927-37), Bronislaus Hasfeld (inspector to the ministry of finance), Bernard Hausner (consul general for Palestine, 1928), Sigismund Karaffa-Kreutenkraft (b. 1892; director of the Polish Radio), Jacob Krzeminski (president of the Supreme Chamber of Control up to 1939), Hermann Liebermann (secretary of state for the ministry of justice in the Government in Exile, 1941), Karol Lilienfeld-Krzewski (b. 1893; director of the Polish Radio), John Jacob Litauer (b. 1871; member of the supreme court of justice), Stanislaus Lubodziecki-Libkind (b. 1879; justice of the supreme court), George Lubodziecki (head of the war department to the ministry of the interior), Thaddei Lychowski (Bornstein; head of a division in the ministry of commerce and industry), Adam Mantel (head of a section in the ministry of finance), Hersz Melcer (Jewish chief chaplain of the Polish Army, 1940-42), Sigismund Merdinger (b. 1890; chargé d'affaires for Mexico and for the states of Central America, 1933-36; commercial adviser to the Embassy in London, 1937-42), Berthold Merwin (b. 1879; chief of the department of personal affairs to the army of Smigly-Rydz, 1918), Joseph

Mieses (Jewish chief chaplain of the Polish Army up to 1939), Arthur Miller (attorney to the supreme court of justice up to 1939), Oscar Miller (vice-attorney to the court of appeals), Anatole Minkowski (director of department to the ministry of finance), Paul Minkowski (b. 1888; director of the National Economy Bank; president of the council of the State Export Institute); Bernard Stanislaus Mond (b. 1887; general in the ministry of war), Anatole Muehlstein (b. 1889; minister plenipotentiary in Paris, 1930), Leon Nagler (deputy commander of the chief of police in Poland, 1937), Vladislaus Neuman (b. 1893; minister plenipotentiary to Norway from 1935 on), Karol Poznanski (consul general to France and later to Great Britain), Ludvig Reichman (delegate for sanitation problems to the League of Nations), Henry Floyar-Reichman (secretary of state for the ministry of commerce and industry, 1934-35), John Rejs (head of a section in the ministry of finance), Witold Rosenthal (head of the technical department of the office of electrification), Achilles Rozenkrantz (head of a section of the ministry of finance), Henry Rosmaryn (consul general to Palestine, 1940), Simon Rundstein (b. 1876; legal advisor to the ministry of foreign affairs), Charles Sachs (consul general to Cuba, 1940), Julius Sakowski (Seidenbeutel; director of a department in the ministry of information in the Government in Exile, 1940), Henry Salomon de Friedberg (head of the petroleum section of the ministry of commerce and industry), Gustav Simon (secretary of state in the ministry of social welfare, 1923), Francis Sokal (delegate to the League of Nations, 1930), Baruch Steinberg (Jewish chief chaplain of the Polish Army, 1939), Casimir Sterling (justice of the court of appeals), Henry Szoskies (consul to Palestine from 1939), Henry Tenenbaum (director of a department in the ministry of finance), Severyn Walfisz (justice of the supreme court, 1939), Joseph Wasserzug-Wasowski (head of the press department in the ministry for foreign affairs), Ignatz Weinfeld (b. 1877; under secretary of state in the ministry of finance, 1920-22; director of the general office of statistics, 1922-24), Herman Wiesenberg (director of a department in the ministry of finance), Mieczyslaus Zagajski (b. 1895; consul to the United States, 1940-).

DEPUTIES IN THE POLISH DIET: Samuel Brodt (b. 1885; Mizrachi, 1922-), Hermann Diamand (b. 1860; Polish Social Democrats, 1919-), Karol Eisenstein (b. 1884; Zionist, 1922), Heshel Farbstein (Mizrachi, 1919-), Simon Federbusch (b. 1890; Mizrachi, 1922-27), Simon Feldmann (b. 1877; Mizrachi, 1922-27), Moses Frostig (1887-1928; Zionist, 1922-27), Rudolf Gall (b. 1873; Polish Club, 1919-22; he served also as a member of the constitutional national assembly as the former Austrian Reichsrat deputy from Eastern Galicia, where there were no elections in 1919), Hipolit Gliwic (Liberal, deputy speaker of the Senate, 1928-30), Heshel Gottlieb (Zionist, 1936-38), Isaac Grünbaum (Zionist, 1919-30), H. Halpern (Agudath Israel, 1919-21), Apollinary Hartglas (b. 1883; Zionist, 1919-), Bernard Hausner (b. 1874; Mizrachi, 1922-27), Zebi Heller (b. 1889; Hithahduth, 1922-), Moses Leib Hellmann (b. 1873; Mizrachi, 1922-27), Samuel Hirschhorn (Folkist, 1919-22), Rubin Jonas (Zionist, 1922-24), Abraham Insler (b. 1893; Zionist, 1922-27), Ignatz Jaeger (Liberal, 1930-33), Elias Kirschbraun (b. 1882; Agudath Israel, 1922-), Henryk Kolischer (b. 1853; Polish Club, 1919-22; also a member of the constitutional national assembly as former Austrian Reichsrat deputy from Eastern Galicia), Max Leser (Zionist, 1928-), Aron Lewin (b. 1879; Agudath Israel, 1922-27, 1930-33), Abraham Lewinsohn (b. 1891; Hithahduth, 1922-27), Hermann Liebermann (b. 1870; Social Democrat, 1919-33), Henryk Loewenherz (independent, 1928-), Nathan von Löwenstein (Polish Club, 1919-22; also a member of the constitutional national assembly as former Austrian Reichsrat deputy from Eastern Galicia), Israel Lublinski-Stuczynski (Zionist, 1922-27), Rosa Melzer (Zionist, 1922-27), Uszer Israel Mendelsohn (b. 1873; Agudath Israel, 1919-22, 1930-33), Jacob Leib Mincberg (b. 1884; Agudath Israel, 1922-27, 1930-39), Paul Minkowski (Liberal, 1930-35), H. D. Nomberg (Folkist, 1919-22), Felix Perl (1871-1927; Social Democrat, 1919-27), Abraham H. Perlmutter (Orthodox, 1919-22), Noah Prilucki (Folkist, 1922-27), Chaim Rasner (artisans' representative, 1919-28), Edmund Rauch (Polish Club, 1919-22), Leon Reich (1878-1929; Zionist, 1922-29), Henry Floyar-Reichman (Liberal, 1930-38), Henryk Reizes (b. 1878; independent, 1922-27), Chil Mordecai Rosenberg (representative of the workers of the Left Wing, 1930-33), Georg Rosenblatt (b. 1872; Zionist, 1919-), Henry Rosmaryn (b. 1882; Zionist, 1922-35), Fischel Rottenstreich (1882-1938; Zionist, 1930-35), Zemach Schabad (Folkist, 1928-), Meier Schapira (b. 1887; Agudath Israel, 1922-27), Ignaz Schipper (Zionist, 1919-27), David Schreiber (b. 1874; Zionist, 1922-27), Koppel Schwarz (b. 1888; Hithahduth, 1924-27), Isaac Schwarzbart (Zionist, 1938-39), Salomon Seidenman (Liberal, 1938-39), Adolf Silberschein (b. 1882; Hithahduth, 1922-27), Leiser Sirkes (b. 1880; Agudath Israel, 1922-27), Emil Sommerstein (b. 1883; Zionist, 1922-27, 1930-39), Feiwel Stempel (b. 1886; Agudath Israel, 1922-27), Ignaz Steinhaus (Polish Club, 1919-22; also a member of the constitutional national assembly as former Austrian Reichsrat deputy from Eastern Galicia), Bernard Stern (Polish Club, 1919-22; also a member of the constitutional national assembly as former Austrian Reichsrat deputy from Eastern Galicia), Abraham Osias Thon (Zionist, 1919-35), Jankiel Trokenheim (Agudath Israel, 1938-39), S. Weinzieher (independent, 1919-27), Waclaw Wislicki (b. 1882; independent, 1922-29, 1930-33), Aron Wolf (Zionist, 1929-), Jacob Wygodzki (b. 1857; Zionist, 1922).

SENATORS: Isak Bauminger (b. 1868; Agudath Israel, 1925-27), M. J. Bienenstock (1881-1923; Hithahduth, 1922-23), Jacob Bodek (b. 1876; Zionist, 1923-27), Markus Braude (Zionist, 1922-27), S. Budzyner (Orthodox, 1928-), Lazar Del (Liberal, 1928-33), Josef Davidsohn (Zionist, 1928-), Moses Deutscher (b. 1878; Agudath Israel, 1922-27), Moses E. Koerner (b. 1877; Zionist, 1922-), Leib Kowalski (1862-1925; Mizrachi, 1922-25), Uszer Israel Mendelsohn (b. 1873; Agudath Israel, 1922-27, 1928-33), Stanislaw Posner (b. 1870; Polish Social Democrats, 1922-), Michael Ringel (Zionist, 1922-27), Fischel Rottenstreich (1882-1938; Zionist, 1922-27), Isaac Rubinstein (b. 1880; Mizrachi, 1922-), Zemach Schabad (Folkist, 1928-), Moses Schorr (Zionist, 1930-38), David Schreiber (b. 1874; Zionist, 1928-), Rafael Szereszewski (b. 1869; independent, 1922-27), Jankiel Trokenheim, Agudath Israel, 1935-38), Abraham Truskier (b. 1871; independent, 1922-27), Julius Wurzel (b. 1877; Zionist, 1922-27), Konopka-Zmigrydier (Liberal, 1938-39).

POLISH NATIONAL COUNCIL IN EXILE (at London): Ignatz Schwarzbart (1940-42), Arthur Zygelboym (1942-).

ALEXANDER HAFFTKA.

16. Roumania. DEPUTIES: Eli Berkovici, Horea Carp, Meyer Ebner (elected 1920 and 1928), Emil Fagure (1928-32), Wilhelm Fildermann (elected 1927), Josef Fischer, Theodor Fischer, Jakob Hecht, Hoffman, Jakobi, Jaroslavici, Karl Kluger, Michael Landau, Lerner, Jakob Pistiner, Rappaport, Rosenberg, Sanilevici, Adolf Stern (1922-26), Benno Straucher (1920), Streitman, Salo von Weisselberger (1922-26), Moses Zipstein, Zirelsohn.

17. Russia. DEPUTIES ELECTED TO THE FIRST IMPERIAL DUMA: Leonty Moiseyevich Bramson (member of the Labor Group, from the province of Kovno), Hirsch Yakovlevich Bruk (member of the Constitutional-Democratic Party [hereafter abbreviated as C.-D.], from the province of Vitebsk), Meilach Rachmilovich Chervonenkis (unpartisan socialist, from the province of Kiev), Semion Romanovich Frenkel (C.-D., from the province of Kiev), Grigori Borisovich Iollos (C.-D., from the province of Poltava), Nison Iosifovich Katzenelson (Zionist, C.-D., from Courland), Shmariya Khaimovich Levin (Zionist, C.-D., from the province of Vilna), Moisei Yakovlevich Ostrogorsky (Democrat, from the province of Grodno), Semen Yakovlevich Rosenbaum (Zionist, C.-D., from the province of Minsk), Mikhail Isaakovich Sheftel (C.-D., from the province of Yekaterinoslav), Maksim Moiseevich Vinaver (C.-D., from St. Petersburg), Vladimir Romanovich Yakubson (Zionist, from the province of Grodno).

SECOND DUMA: Shakhno Hirshovich Abramson (C.-D., from the province of Kovno), Viktor Yevseyevich Mandelberg (Social Democrat, from the city of Irkutsk), Lazar Germanovich Rabinovich (C.-D., from the province of Yekaterinoslav), Yakov Nokhimovich Shapiro (C.-D., from Courland).

THIRD DUMA: Naftali Markovich Friedman (C.-D., from the province of Kovno), Leopold Nikolayevich Nisselovich (C.-D., from Courland).

FOURTH DUMA: Ezekiel Bentzionovich Gurevich (C.-D., from the province of Courland), Naftali Markovich Friedman (C.-D., from the province of Kovno), Meyer Haimovich Bomash (C.-D., from the city of Lodź).

CONSTITUENT ASSEMBLY: There was a considerable number of Jews among the 600 delegates to the All-Russian Constituent Assembly which was dissolved by the Bolsheviks after it had held a single session on January 18 to 19 (New Style), 1918. Half a dozen delegates, including Yakov Isayevich Maze, rabbi of Moscow, the celebrated lawyer Grusenberg, and the former Duma deputy Friedman, were candidates of the Jewish National Election Committee. A score had been elected on the ticket of the Party of Socialist Revolutionists. Another score belonged to the Menshevik and Bolshevik factions of the Social-Democratic Party. Among these were men who gained prominence as Soviet leaders: Adolf Joffe, Kamenev, Ryazanov (Goldendach), Sverdlov, Sokolnikov, Uritzky, Zinoviev, Trotsky.

MINISTER: Isaac Nachman Sternberg (justice, 1917, in the Kerensky government).

THE PEOPLE'S COMMISSARS (CABINET MINISTERS) AND OTHER HIGH ADMINISTRATORS. 1. OF THE USSR: Yakov Mikhailovich Sverdlov (Chairman of the Central Executive Committee of Soviet Russia, 1917), Lev Borisovich Kamenev (Chairman of the Moscow Soviet, 1918-26; Acting Chairman of the Council of People's Commissars, 1922; Chairman of the Council of Labor and Defense, 1924; Commissar of Trade, 1926), Grigory Yakovlevich Sokolnikov (Commissar of Finance, 1925; Acting Chairman of the State Planning Commission, Acting Commissar of the Timber Industry, 1932-37), Lev Davidovich Trotsky (Commissar of Defense, 1918-27; Chairman of the Committee on Concessions, 1927), Aron Lvovich Scheinman (Commissar of Home Trade, 1925; Acting Commissar of Finance, 1926-28; Chairman of the State Bank, 1927-28), Semyon Samoilovich Joffe (Acting Chief of the Administration of the Northern Sea Route, 1924), Israel Mikhailovich Kleiner (Acting Chairman of the Council of Labor and Defense, 1934), Ruvim Yakovlevich Levin (Acting Commissar of Finance, 1934), Moisei Ilyich Frumkin (Acting Commissar of Foreign Trade, 1925; Acting Commissar of Trade, 1926; Acting Commissar of Finance, 1927-29; Acting Commissar of Foreign Trade, 1934), Moisei Iosifovich Kalmanovich (Commissar of State Grain and Livestock Farms, 1934-35), I. Ya. Weitzer (Commissar of Home Trade, 1935-36), Arkady Pavlovich Rosenholz (Acting Commissar of Inspection, 1929; Commissar of Foreign Trade, 1931-36), Moisei Lvovich Rukhimovich (Acting Chairman of the Supreme Council of Popular Economy, 1927-29; Commissar of Land Transport, 1931; Acting Commissar of Heavy Industry, 1934; Commissar of the Defense Industry, 1936), Lazar Moiseivich Kaganovich (Acting Chairman of the Council of the People's Commissars; People's Commissar of Land Transport, 1936; People's Commissar of Heavy Industry, 1938-39; Commissar of Railways, 1940-41), Mikhail Moiseivich Kaganovich (Acting Commissar of Heavy Industry, 1934; Commissar of Aeronautical Industry, 1937; Commissar of the Defense Industry, 1938), Abram Lazarevich Gilinsky (Commissar of the Food Industry, 1938), Maksim Maksimovich Litvinov (Commissar of Foreign Affairs, 1930-39), Semyon Zakharovich Ginsburg (Commissar of Construction, 1941), Lev Zakharovich Mekhlis (Commissar of State Control, 1941), Moisei Lazarevich Granovsky (Acting Commissar of Postal and Electrical Communication, 1941), Yefim Solomonovich Brailovsky (Acting Commissar of the Electrical Industry, 1942), Ilya Solomonovich Kogan (Acting Commissar, Machine Construction, 1941).

2. OF THE CONSTITUENT REPUBLICS: Solomon Ilyich Kantorovich (Commissar of Public Health of the USSR), M. G. Gurevich (Acting Commissar of Public Health of the USSR), Moisei Abramovich Segal (Commissar of Justice, White Russia, 1926-28), Boris Isaevich Berliner (Acting Commissar of Public Health, Uzbek SSR, 1942).

SOVIET DIPLOMATS (AMBASSADORS, CONSULS, AND OTHERS): Lev Davidovich Trotsky (chairman of the Brest-Litovsk Delegation, 1918), Adolf Abramovich Joffe (member of the Brest-Litovsk Delegation; Ambassador to Japan, China, and Austria in the early 1920's), Lev Borisovich Kamenev (Ambassador to Italy, 1927), Grigory Yakovlevich Sokolnikov (Ambassador to Great Britain, 1929-32), Yakov Zakharovich Suritz (Ambassador to Turkey, 1927-29; Ambassador to Germany, 1934), Konstantin Umansky (chargé d'affaires to the United States, 1937-39; Ambassador to the United States, 1939-41), Maksim Maksimovich Litvinov (Ambassador to the United States, 1941-), Nison Davidovich Khavin (consul, Kalgan, China, 1925), Arkady Pavlovich Rosenholz (counsellor to the embassy in Great Britain, 1926), S. I. Rabinovich (counsellor to the embassy in Latvia, 1928), Marcel Israelevich Rosenberg, consul general, Peking, China, 1925; counsellor to the embassy in France, 1934; Soviet Ambassador to Spain, 1936-37), Ilya Moiseivich Heizman (consul, Manchuria, China, 1927), Genrich Iosefovich Melamed (consul, Sakhalian, China, 1927-29), Ezekiel Davidovich Kantor (consul general, Hamburg, Germany, 1927-28), Israel Solomonovich Karas (consul, Hakodate, Japan, 1934), Jean-Iosif Lvovich Arens (counsellor to the embassy, France, 1928-29; consul general, New York, 1935-37).

A considerable number of Jews were employed (1943) in the Soviet Foreign Office, and as diplomatic agents and commercial attachés. AVRAHM YARMOLINSKY.

18. Sweden. DEPUTIES: Edvard Fränckel (member of the Upper Chamber of the Riksdag, 1889-1911), Hermann Lamm (member of the Upper Chamber of the Riksdag, from 1910 until his death in 1928), Filip Leman (member of the Upper Chamber of the Riksdag, 1896-1904), Sally Luterkort, Aron Philipson (member of the Lower Chamber of the Riksdag, 1873-77), Moritz Rubenson (one of the first Jews elected to the Lower Chamber of the Riksdag after the Emancipation Act of 1870), Carl Jacob Wahren, Karl Warburg (member, Lower Chamber of Riksdag, 1906-8).

19. Switzerland: David Zwi Farbstein (councillor of the canton of Zurich, 1902-6; in 1902 elected member of the city council of Zurich; in 1922 elected deputy of the Swiss parliament; reelected in 1928, 1931 and 1935), Jacques Dicker (municipal councillor at Geneva, 1922-27; national councillor, 1922-25; elected Socialist deputy of the Grand Conseille; reelected in 1931 and 1935), M. J. Jacques Kunstenaar (elected president of the Ninth Congress of the International World Federation of the League of Nations Unions at Geneva, 1932).

20. Turkey. MINISTERS: Sir Ezekiel Sassoon (Finance, Mesopotamia), Haskiel Sassoon (public works).

DEPUTIES: Professor Abrevaya, Behor Ashkenazi Effendi (elected 1877), Javer Baruch Effendi, Emanuel Carasso (elected 1908), David Carmona, Vitali Faradju, David Levi, Nissim Mazliah, Menahem Salah, Salomon Effendi.

21. United States. DIPLOMATS: August Belmont (1860-1920; chargé d'affaires at The Hague, Holland, 1853-57; Minister Resident, 1854-57), Herman Bernstein (1876-1935; Minister to Albania, 1930-33), Theodore Brentano (Minister to Hungary, 1922-27), Henry Castro (1786-1861; consul general of Texas to France, from 1842 on, in the period of Texas' independence), Edwin De Leon (1818-91; diplomatic agent and consul general to Egypt and its dependencies, 1854-62), Lewis Einstein (b. 1877; Minister to Costa Rica, 1913-21; Minister to Czechoslovakia, 1921-30), Max Einstein (1822-1906; consul at Nuremberg, Germany, 1865), Abram I. Elkus (b. 1867; Ambassador to Turkey, 1916-19), David Salisbury Franks (vice-consul at Marseille, France, 1785-86), Harry F. Guggenheim (b. 1890; Ambassador to Cuba, 1929-33), Joel Hart (1784-1842; consul at Leith, Scotland, 1817-32), Solomon Hirsch (1839-1902; Minister to Turkey, 1889-92), Joseph Earle Jacobs (b. 1893; judge in the Shanghai district consular court, 1919-24; advisor to the American Commission on Extraterritoriality Jurisdiction, 1926; chief of the Philippines Affairs Office of the State Department, 1937-), Noble B. Judah (1884-1938; Ambassador to Cuba, 1927-29), Max Judd (1851-1906; consul general at Vienna, 1893-97), David E. Kaufman (b. 1883; Minister to Bolivia, 1928-30; Minister to Siam [Thailand], 1930-33), Max D. Kirjasoff (d. 1923; consul general to Japan for several years prior to his death), Joseph S. Kornfeld (b. 1876; Minister to Persia, 1921-24), Henry Morgenthau, Sr. (b. 1856; Ambassador to Turkey, 1913-16), Ira Nelson Morris (1875-1942; Minister to Sweden, 1914-23), David Naar (1800-80; consul at St. Thomas, Virgin Islands, 1845-49), Edward Isaac Nathan (b. 1878; consul at Patras, Greece, 1907; Mersina, Turkey,

RABBI GEORGE WOLF

1909-17; Vigo, Spain, 1917-21; Palermo, Italy, 1921; Santiago, Cuba, 1921-31; consul general, Monterrey, Mexico, 1931-37), Mordecai Manuel Noah (1785-1851; consul at Tunis, 1813-16), Solomon B. Nones (consul general to Portugal in the first decade of the 20th cent.), Marcus Otterbourg (1827-93; consul at Mexico City, 1861-67; Minister to Mexico for several months from July, 1867, on), Benjamin Franklin Peixotto (1834-90; consul general to Roumania, 1872-76), Samuel Proskauer (consul at Puerto Cabello, Venezuela, about 1893), Abraham C. Ratshesky (b. 1864; Minister to Czechoslovakia, 1930-32), Leo R. Sack (b. 1889; Minister to Costa Rica, 1933-37), Samuel Sokobin (b. 1893; vice-consul at Harbin, Mukden, Nanking and Tientsin, China, from 1914 to 1925; United States consul at Saltillo, Mexico, 1930-34; at Tsing Tao, China, 1934-37; at Kobe, Japan, 1940-41), Lawrence A. Steinhardt (b. 1892; Minister to Sweden, 1933-37; Ambassador to Peru, 1937-39; Ambassador to Soviet Russia, 1939-42; Ambassador to Turkey, 1942-), Jesse Isidor Straus (1872-1936; Ambassador to France, 1933-36), Oscar S. Straus (1850-1926; Minister to Turkey, 1887-88, 1898-1900; Ambassador Extraordinary and Plenipotentiary to Turkey, 1909-10), Henry Samuel Waterman (b. 1882; United States consul at Corinto, Nicaragua, 1920; at San José, Costa Rica, 1921-26; at Shanghai, 1926-28; at Saïgon, French Indo-China, 1928-33; at Sheffield, England, 1933-35; at Bombay, India, 1935-39; at Bordeaux, France, 1939-41; at Monterrey, Mexico, 1941-), Simon Wolf (1836-1923; agent and consul general to Egypt, 1881-82).

CABINET MEMBERS: Henry Morgenthau, Jr. (b. 1891; Secretary of the Treasury, 1934-), Oscar S. Straus (1850-1926; Secretary of Commerce and Labor, 1906-9).

JUSTICES OF THE UNITED STATES SUPREME COURT: Louis D. Brandeis (1856-1941; 1916-39), Benjamin N. Cardozo (1870-1938; 1932-38), Felix Frankfurter (b. 1882; 1939-).

OTHER FEDERAL JUDGES: Simon L. Adler (1867-1934; United States District Court, 1927-34), Samuel J. Alschuler (1859-1939; United States Circuit Court of Appeals, 1915-36), William Bondy (b. 1871; United States District Court, 1923-), Israel F. Fischer (1858-1940; associate justice, United States Court of Customs, 1899-1933; presiding justice of that court, 1909-33), Phillip Forman (b. 1895; United States District Court, 1932-), Jerome N. Frank (b. 1899; United States Circuit Court of Appeals, 1941-), Emerich B. Freed (b. 1897; United States District Court, 1941-), Clarence G. Galston (b. 1876; United States District Court, 1929-), Harry A. Hollzer (b. 1880; United States District Court, 1931-), Julian W. Mack (b. 1866; United States Circuit Court of Appeals, 1911-), Samuel Mandelbaum (b. 1886; United States District Court, 1936-), Julius M. Mayer (1865-1925; United States Circuit Court of Appeals, 1912-25), Grover M. Moscowitz (b. 1886; United States District Court, 1925-), Simon H. Rifkind (b. 1901; United States District Court, 1941-), Charles C. Simons (b. 1876; United States District Court, 1923-32; United States Circuit Court of Appeals, 1932-), Louis Sulzbacher (1842-1915; Supreme Court of Puerto Rico, 1900-4; United States District Court of Indian Territory [now a part of Oklahoma], 1904-9), Jacob Trieber (1853-1927; United States District Court, 1900-27), Adolph G. Wolf (b. 1869; associate justice of the Supreme Court of Puerto Rico, 1904-41), Charles E. Wyzanski, Jr. (b. 1906; United States District Court, 1941-), Leon R. Yankwich (b. 1888; United States District Court, 1935-).

STATE SUPREME COURT JUDGES (unless otherwise indicated, all those listed in this category were state supreme court judges): J. Sidney Bernstein (New York, 1938-), Nathan Bijur (1862-1930; New York, 1909-30), Bernard Botein (New York, 1941-), Albert J. Cardozo (1828-85; New York, 1867-71), Benjamin N. Cardozo (1870-1938; New York, 1914; New York court of appeals, 1914-32), William N. Cohen (1857-1938; New York, 1897-99), Albert Cohn (b. 1885; New York, 1929-36; Appellate Division, New York, 1936-), David Diamond (b. 1898; New York, 1941-), Morris Eder (New York, 1939-), Abram I. Elkus (b. 1867; New York state court of appeals, 1919-20), Mitchell L. Erlanger (1857-1940; New York, 1907-27), Alfred Frankenthaler (1881-1940; New York, 1926-40), Samuel Frauenthal (Arkansas, 1909-23), Louis D. Gibbs (1880-1929; New York, 1925-29), Abraham E. Gold (New York, 1939-), Irving I. Goldsmith (b. 1881; New York, 1927-29), Samuel Greenbaum (1854-1930; New York, 1900-23; New York Appellate Division, 1920-23), Joseph Jerome Hahn (1868-1938; Rhode Island, 1930-35), Ernest L. Hammer (New York, 1939-), Samuel J. Harris (b. 1877; New York, 1924-40; associate justice, New York State Appellate Division, 1940-), Solomon Heydenfeldt (California, 1852; chief justice, 1853), Michael H. Hirschberg (1847-1929; New York, 1895-1917; presiding justice, New York State Appellate Division, 1917-29), Samuel H. Hofstadter (b. 1894; New York, 1932-), Samuel Kalisch (1851-1930; New Jersey, 1911-30), Isaac M. Kapper (b. 1864; New York, 1910-34), Philip M. Kleinfeld (b. 1894; New York, 1941-), Edgar J. Lauer (b. 1871; New York, 1934-39), Edward Lazansky (b. 1872; New York, 1917-), Henry A. Lazarus (Louisiana, 1880), Irving H. Lehman (b. 1876; New York, 1908-37; New York Court of Appeals, 1937- ; chief justice of that court, 1940-), David Leventritt (1845-1926; New York, 1898-1908), Aaron J. Levy (b. 1881; New York, 1923-), Walter H. Levy (California), Harry E. Lewis (b. 1880; New York, 1921-), David A. Lourie (1878-1930; Massachusetts Superior Court, 1924-30), Henry A. Lyons (California, 1851), Louis W. Marcus (1863-1923; New York, 1905-23), Mitchell May (b. 1870; New York, 1922-40), Julius Miller (b. 1880; New York, 1930-), Columbus Moise (chief justice, New Mexico Supreme Court, 1880-86), Franklin J. Moses (1804-77; chief justice, South Carolina Supreme Court, 1868-77), Joseph E. Newburger (1853-1931; New York, 1905-23), Algeron I. Nova (b. 1881; New York, 1937-), Samuel Null (1941-), Nathan Ottinger (1874-1940; New York, 1918-32), Joseph B. Perskie (b. 1885; New Jersey, 1933-), Marx Warley Platzek (1854-1932; New York, 1907-24), Joseph M. Proskauer (b. 1877; New York, 1923-30), Samuel I. Rosenman (b. 1896; New York, 1932-), E. Ivan Rubenstein (b. 1895; New York, 1942-), Benjamin F. Schreiber (b. 1885; New York, 1940-), Henry L. Sherman (d. 1936; New York, 1927-36), Bernard Shientag (b. 1887; New York, 1930-), Marcus C. Sloss (b. 1869; California, 1906-19), Charles Solomon (b. 1889; New York, 1938-), Irvin Stalmaster (b. 1897; Nebraska, 1929), Meier Steinbrink (b. 1880; New York, 1932-), Horace Stern (b. 1878; Pennsylvania, 1935-), Aron Steuer (b. 1898; New York, 1932-), Irwin Untermyer (b. 1886; New York, 1929-), Isidor Wasservogel (b. 1871; New York, 1920-), Abe L. Zinn (b. 1893; New Mexico, 1932).

UNITED STATES SENATORS: Judah P. Benjamin (1812-84; Louisiana, 1853-61), Simon Guggenheim (1867-1941; Colorado, 1907-13), Benjamin Franklin Jonas (1834-1911; Louisiana, 1879-85), Isidor Rayner (1850-1912; Maryland.



Ira Nelson Morris, United States Minister to Sweden

1905-12), Joseph Simon (1851-1935; Oregon, 1897-1903), David Levy Yulee (1811-86; Florida, 1845-51, 1855-61).

UNITED STATES REPRESENTATIVES: Martin C. Ansorge (b. 1882; New York, 1921-23), Isaac Bacharach (b. 1870; New Jersey, 1915-38), Victor L. Berger (1860-1929; Wisconsin, 1911-13, 1923-29), Sol Bloom (b. 1870; New York, 1923-), Jacob A. Cantor (1854-1920; New York, 1913-15), Emanuel Celler (b. 1888; New York, 1923-), William M. Citron (b. 1896; Representative-at-Large for Connecticut, 1935-38), William W. Cohen (1874-1940; New York, 1927-29), Samuel Dickstein (b. 1885; New York, 1923-), M. Michael Edelstein (1888-1941; New York, 1940-41), Edwin Einstein (1842-1906; New York, 1879-81), Henry Ellenbogen (b. 1900; Pennsylvania, 1933-38), Martin Emerich (1847-1922; Illinois, 1903-7), Israel F. Fischer (1858-1940; New York, 1895-99), Nathan Frank (1851-1930; Missouri, 1889-91), Benjamin N. Golder (b. 1891; Pennsylvania, 1925-33), Henry M. Goldfogle (1856-1929; New York, 1901-15, 1919-21), Julius Goldzier (1854-1925; Illinois, 1893-95), Emanuel B. Hart (1809-97; New York, 1851-53), Julius Houseman (1832-91; Michigan, 1883-85), Meyer Jacobstein (b. 1880; New York, 1923-29), Florence Prag (Mrs. Julius) Kahn (b. 1869; California, 1925-36), Julius Kahn (1861-1924; California, 1889-1902, 1905-24), David S. Kauffman (Texas, 1846-51), Arthur G. Klein (New York, 1941-), Herman P. Koppelmann (b. 1880; Connecticut, 1933-38, 1940-42), Milton Kraus (b. 1866; Indiana, 1917-22), Montague Lessler (1869-1939; New York, 1902-3), Lewis C. Levin (1808-60; Pennsylvania, 1845-51), Jefferson M. Levy (1852-1924; New York, 1899-1901, 1911-15), Lucius N. Littauer (b. 1859; New York, 1897-1907), Meyer London (1871-1926; New York, 1915-17, 1921-23), Mitchell May (b. 1870; New York, 1899-1901), Adolph Meyer (1842-1908; Louisiana, 1891-1908), Leopold Morse (1831-92; Massachusetts, 1877-85, 1887-89), Nathan D. Perlman (b. 1887; New York, 1920-27), Theodore A. Peyser (1873-1937; New York, 1933-37), Henry M. Phillips (1811-84; Pennsylvania, 1857-59), Philip Phillips (1807-84; Alabama, 1853-55), Joseph Pulitzer (1847-1911; New York, 1885-86), Isidor Rayner (1850-1912; Maryland, 1887-95), Benjamin L. Rosenbloom (b. 1880; West Virginia, 1921-24), Albert B. Rossdale (b. 1878; New York, 1921-23), Adolph J. Sabath (b. 1866; Illinois, 1907-), Leon Sacks (b. 1902; Pennsylvania, 1937-42), Isaac Siegel (b. 1880; New York, 1915-23), William I. Sirovich (1882-1939; New York, 1927-39), Isidor Straus (1845-1912; New York, 1894-95), Myer Strouse (1825-78; Pennsylvania, 1863-67), Lester D. Volk (b. 1884; New York, 1921-23), Samuel A. Weiss (b. 1902; Pennsylvania, 1940-), Harry B. Wolf (b. 1880; Maryland, 1907-9).

GOVERNORS OF STATES OR TERRITORIES: Moses Alexander (1853-1932; Idaho, 1915-19), Simon Bamberger (1847-1926; Utah, 1917-21), David Emanuel (1744-1808; Georgia, March to November, 1801), Ernest H. Gruening (b. 1887; Puerto Rico, 1935-39; Alaska, 1939-), Michael Hahn (1830-86; Louisiana, 1864-65), Henry Horner (1878-1940; Illinois, 1933-36, 1937-40), Herbert H. Lehman (b. 1878; New York, 1933-42), Julius L. Meier (1874-1937; Oregon, 1930-34), Payne Ratner (b. 1896; of part-Jewish descent; Kansas, 1939-42), Arthur Seligman (1873-1933; New Mexico, 1930-33), David Sholtz (born a Jew; Florida, 1933-37), Edward S. Solomon (1836-1913; Washington Territory, 1870-74, before Washington became a state in 1889).

MISCELLANEOUS: Bernard M. Baruch (b. 1870; Chairman of the War Industries Board, 1918-19; member of a federal committee of three to investigate the rubber supply, 1942), Jerome N. Frank (b. 1899; member of the Securities and Exchange Commission, 1936-41, and its chairman, 1939-41), Ernest H. Gruening (b. 1887; director of the Federal Division of Territories and Island Possessions, 1934-39), Sidney Hillman (b. 1887; labor commissioner on the National Defense Advisory Commission, 1940; associate director general of the Office of Production Management, 1941- ; member of the Supply Priorities and Allocations Board, 1941; Director of the Labor Division of the War Production Board, 1942-), Albert D. Lasker (b. 1880; head of the United States Shipping Board, 1921-23), Herbert H. Lehman (b. 1878), Director of Foreign Relief and Rehabilitation (from December, 1942), William M. Leiserson (b. 1883; secretary of the National Labor Board, 1933-34; chairman of the Petroleum Labor Policy Board, 1934; member of the National Mediation Board, 1934-39, and its chairman from 1934-36; member of the National Labor Relations Board, 1939-), Eugene Meyer (b. 1875; governor of the Federal Reserve Board, 1930-33; member of the National Defense Mediation Board, 1941-), Henry Morgenthau, Jr. (b. 1891; chairman, Federal Farm Board, 1933; governor, Farm Credit Administration, 1933; acting and under secretary of the Treasury, November 17 to December 31, 1933), Anna M. Rosenberg (b. 1900; regional director of the Social Security Board, 1935-42; member of the National War Labor Board and secretary of the President's Combined War Labor Board, 1942-), Leo S. Rowe (b. 1871; assistant secretary of the Treasury, 1917-19; chief of the Latin-American division of the United States Department of State, 1919-20; director general of the Pan American Union, 1920-), Nathan Straus, Jr. (b. 1889; United States Housing Authority Administrator, 1937-42), Leo Wolman (b. 1890; member of the National Labor Board, 1933-34); Charles E. Wyzanski, Jr. (b. 1906; member of the National Defense Mediation Board, 1941).

ABRAHAM I. SHINEDLING.

USSR, see under Russia.

22. Yugoslavia. DEPUTIES: (a) Serbia (before 1918): Bencion Buli (1912-18), David Buli, Ediya Buli, Avram Ozerovíc.

(b) Yugoslavia (after 1918): Isaac Alcalay (senator, 1931), Shemaya M. de Mayo (1927).

Lit.: Kohut, Adolph, *Berühmte israelitische Männer und Frauen* (1900-1); Friedlaender, M. H., *Die hervorragendsten jüdischen Staatsmänner und Mäzene in früheren Jahrhunderten* (1903); Schay, Rudolf, *Juden in der deutschen Politik* (1929); Ginsburger, Ernest, *Le comité de surveillance de Jean-Jacques Rousseau* (1934); Roth, Cecil, *The Jewish Contribution to Civilization* (1938).

PUBLICANS, *see* TAXATION.

PUBLISHING HOUSES. The enterprise of Jews in the publication and distribution of books began even before the invention of printing, as is shown by the existence of early booksellers' catalogues from the Orient. Immanuel ben Solomon of Rome, a poet of the 12th and 13th centuries, mentions a bookseller named Aaron, who disposed of the greater part of a collection of 180 Hebrew manuscripts at Perugia, while on a journey from Toledo to Rome. Activity which was to develop into the modern manifold aspects of publishing was not possible, however, until after Gutenberg, or about the end of the 15th cent. The first Rashi edition, printed in Reggio, Italy, in 1475, inaugurated the art of the printed book, from the Jewish point of view. Naples and Rome were early publishing centers for Hebrew books. Once established, the publishing houses passed from father to son, sometimes for several centuries; among those which remained in the possession of one family line were the Soncino concern in Italy, the Gersonides (family and descendants of Gershon ben Solomon Kohen) in Prague, and Proops in Amsterdam.

One of the first attempts to bring Jewish publishing eastward was made by Shabbethai Meshorer in 1688, when he tried to establish a publishing house in Breslau, Silesia, to save the Polish and German scholars from having to take their manuscripts to Amsterdam for printing. A few years earlier, while in Amsterdam, Meshorer had issued a Hebrew bibliography—the first on record. It was not until early in the 19th cent., however, that commercial Jewish publishing took a secure hold in the German-speaking countries. The print-shop established in 1799 by Wolf Benjamin Heidenheim in Rödelheim, which later became J. Lehrberger and Co., made possible the opening of book-stores in various cities by providing prayer-books and other published material. The Lehrberger firm was bought in 1899 by Ignaz Kauffmann, the son of Isaak Kauffmann, who had established a publishing house in Frankfort in 1832. The firm brought out the works of Leopold Zunz, Moritz Steinschneider, Samson Raphael Hirsch, Marcus Lehmann, and other leading exponents of Jewish culture. M. Poppelauer, founded in Berlin in 1860, and C. Boas Nachfolger (1863) both lasted until well into the 20th cent. In the German provinces, the firm of B. L. Monasch had been active in

Krotoschin from 1835 to 1910, issuing prayer-books and Jewish scientific literature, and the house of Zirndorfer in Fürth, in the middle of the 19th cent.

In 1902 Martin Buber, Berthold Feiwel, E. M. Lilien and Davis Trietsch founded the Jüdischer Verlag in Berlin. Among its major publications were the *Jüdisches Lexikon*, in five volumes, and Simon Dubnow's history of the Jewish people. It published also a periodical, *Der Jude*.

In 1903 Louis Lamm founded a publishing house in Berlin that dealt with Jewish subjects; after the first World War Alvin Löwenthal established the Weltverlag, with which a book guild, the Heine Bund, was later affiliated. The Eshkol Verlag began the publication of the *Encyclopaedia Judaica* in 1928; ten volumes had been published when the work was suspended in 1934. The Philo Verlag, established by the Central Verein deutscher Staatsbürger jüdischen Glaubens, specialized in statistical literature, and issued a bi-monthly, *Der Morgen*. Benjamin Harz published, among other books, a new edition of the Goldschmidt translation of the Talmud. S. Schocken was among the newest Jewish publishers in Berlin.

Many general publishing firms throughout Germany were founded and headed by Jews. The outstanding one, among book publishers, was the house of S. Fischer. In 1936, having been liquidated in Germany proper, the firm of Beerman-Fischer was established in Vienna. In 1938 it was moved to Stockholm, and in 1941 to New York city, as L. B. Fischer. Among the authors originally presented by the Fischer firm was Thomas Mann. Other general publishing firms headed by Jews were Bruno and Paul Cassirer, Georg Bondi, Propylaen Verlag, Erich Reiss, Albert Goldschmidt (Grieben) of Leipzig, who published the Baedeker guides, Carl Heymann of Berlin, who specialized in jurisprudence, M. and H. Marcus of Breslau, Mosse (Ullstein) in Berlin, the Frankfurter Societäts Verlag, and Kurt Wolff in Munich. From 1942 on he was in New York city as head of the firm of Pantheon Books, Incorporated. In 1938 also the publishing houses (the general publishing houses owned by Jews had by then been "Aryanized") were forced to turn over all books written by Jews to the exclusively Jewish publishing houses, which were permitted to sell them only to Jews.

There were also in Germany at various times important publishing houses which specialized in Hebrew and Yiddish literature; most of these eventually found their way to Palestine. The Dvir publishing house was founded by Chaim Nachman Bialik and Shemarya Levin. It merged with the Moriah firm of Odessa, and was transferred to Tel-Aviv in 1924. Other Hebrew publishing houses in Berlin were the Yalkut, the Choreb, the Yivneh, the Ayanoth and the Yuval, the latter specializing in music. From 1926 to 1930 Berlin housed also the Stybel publishing firm, founded in 1915 in Russia by Abraham J. Stybel. Later its headquarters were in Copenhagen, then in Berlin, after that in Warsaw, and finally in Palestine. The Stybel firm published not only much original Hebrew work, but translations of the classics from other languages into Hebrew, and issued the periodicals *Hatekufah* and *Miklat*. The Klal publishing house and Wostock in Berlin sponsored Yiddish literature.

In Vienna the firm of R. Löwit was established in 1833; it issued numerous volumes of Jewish interest, including the works of Herzl. Joseph Schlesinger, established in 1858, had a branch in Budapest. The Fiba Verlag of Vienna specialized in Palestinian items. Paul Zsolnay, one of the leading general publishers in Vienna, was a Jew. In Holland the Proops publishing house existed for more than two centuries, until after the end of the first World War. After the establishment of the Nazi regime in Germany, the Querido Press was founded in Holland. Although not Jewish, it published, in German, the work of many refugee writers.

Livorno, Italy, had the firm of Belforte, which published prayer-books for Italy and North Africa. The general publishing house of Fratelli Treves, in Milan, was of Jewish origin. Leo Olschki was a publisher in Florence. In Paris the firm of Durlacher specialized in prayer-books and M. Lipschütz in other material of Jewish interest. The firm of Calmann Levy was founded by Jews; it published the works of notable French writers, including Ernest Renan.

Among the major publishing houses in Hungary, some were founded, others were taken over by and gained scope and momentum under the direction of Jews. In the 1870's Sámuel and Leó Révai founded the important firm of Révai Testvérek, which published Hungarian and other classics and the largest Hungarian encyclopedia. József Wolfner founded Singer és Wolfner, which became the publishing house for large masses of the Hungarian middle class. It published *Uj Idők*, a magazine of large circulation, and *Uj Lexikon* (1940). Fülöp Wodianer de Vásárhely, who took over the Lampel Róbert publishing house in 1874, made it an important factor in Hungarian cultural life. Among its publications were books in all branches of knowledge, textbooks and several newspapers. He was knighted in recognition of distinguished achievement, as was Lipót Hirsch de Örményes, who from a printer became managing director (in 1894) of another publishing house of rank, Franklin Társulat. Andor Miklós, a newspaper publisher, acquired Athenaeum and published the works of the contemporary literary élite. In the 1920's and 1930's some publishing corporations operating with Jewish capital featured translations of low-type foreign literature and shut their doors to Hungarian authors of merit. Tábor was a publishing house for books on Jewish subjects. From 1939 on the Hungarian government strove to eliminate Jewish influence, if not vested interest, from publishing.

The initiative in publishing the works of outstanding Roumanian authors was taken by a Jewish bookseller and publisher named Elias Saraga, who founded his business at Jassy in 1878. Prior to the first World War (1914-18) the role of Jews in the publishing business, a role which demanded much initiative, was predominant. The Jewish-owned publishing houses included Cuperman at Jassy, publisher of the important socialist review *Contimporanul* (1880-90); Samitca of Craiova (founded about 1895), one of the largest printing and publishing houses in Roumania, which published books at popular prices and were the only Jewish publishers to interest themselves in literature of a Jewish trend. They published the illustrated weekly *Lumea Israelita* (The Jewish World; 1900-13) in a de luxe edition. Leon Alcalay (Bucharest, 1900-34) published *Biblioteca pentru toti* (Library for All), popular priced editions; the firms Ciornei and Socec also belonged to Jews. Before 1930 Cultura Nationala became, and for many years thereafter remained, the property of the Marmorosch-Blank Bank, which developed it into one of the most outstanding publishing houses in Roumania. Between 1930 and 1936 the Jewish-owned daily newspapers *Adeverul* and *Dimineatza* founded an important publishing house. Little bookselling and publishing houses, owned by Jews, such as Pinath, Julius Hertz and others, played an important role in the 1880's and 1890's, popularizing leaflets, calendars and books.

In the 1930's and 1940's, under the influence of Hitlerite ideas, the Jewish publishers were accused of "corrupting the public taste and working against the Roumanian spirit," and the Jews were forced out of the bookselling and publishing business as they were from other branches of the economic and cultural life of Roumania.

In 1836 the Russian government shut down all the Hebrew printing presses, except those located in Vilna and Kiev; nine years later Kiev's privilege passed to Zhitomir, and in 1862 this monopoly system was abandoned, and printing presses were permitted to function throughout the Pale of Settlement as well as in St. Petersburg. Thereafter the publishing of books and periodicals in Hebrew and Yiddish and of Russian books for Jews grew steadily. Perhaps the most important publishing and printing enterprise was that founded by Baruch Romm (d. 1803). It was first established in Grodno in 1789, and later moved to Vilna. Deborah Romm, who inherited the firm in 1860 (in 1863 its name was changed to Widow and Brothers Romm), was an important figure in the Haskalah (Enlightenment) movement. Prior to 1860 Hebrew published material was almost entirely liturgical, and the publishers remained prejudiced against the belletristic work which the Haskalah was producing. Deborah Romm was progressive, and she initiated an attitude of hospitality toward modern literature.

The publishing houses which were active in Russia before the first World War included:

Hebrew: Achiasaf, Warsaw; Aron-Shmul Kneller, Lublin; Bletnitzki Brothers, Odessa, later Warsaw; A. Feder, Lublin;

G. Folman, Piotrków; A. Gins, Warsaw; I. Golman, Warsaw; M. Halpern, Piotrków; A. Katz, Berdichev; Borys Kletzkin, Vilna; Lebensohn, Warsaw; Moriah (founded in 1903 by Chaim Nachman Bialik and others), Odessa; F. Munk, Warsaw; Rosenkrantz and Shriftsetzer, Vilna; Safrus, Warsaw; M. Schneiderman and M. N. Hershenhom, Lublin; Z. M. Srebrek, Vilna; M. Zederbaum, Piotrków.

Yiddish (Hebrew and Yiddish): I. Bakst, Zhitomir; M. E. Belinson, Odessa; Baumritter and Gonsior, Warsaw; Bicher far Alle, Warsaw; D. Edelstein, Warsaw; I. K. Eisenberg, Warsaw; Ezra, St. Petersburg; L. Finkel, Warsaw; S. J. Fünn and A. Z. Rosenkrantz, Vilna; Hatzefirah, Warsaw; L. Lev, Warsaw; Lewin-Epstein Brothers, Warsaw; F. Lidski, Warsaw; L. L. Matz, Vilna; M. J. Meinster, Warsaw; Progress, Warsaw; J. H. Ravnitzki, Odessa; A. Warshawer, Odessa; Schulze, Odessa; Shadov, Zhitomir; Tushia, Warsaw; Die Velt, Vilna; Vilner Verlag, Vilna.

The Society for the Promotion of Education among the Jews in Russia, founded in 1863, published a considerable number of books in Hebrew and some Russian books for Jews. Underground literature in Yiddish was published by the Socialist Bund.

Jews played only a very minor part in the development of Russian publishing before the Revolution. However, mention should be made of Ilya Abramovich Efron, who was instrumental in bringing out the standard Russian encyclopedia, *Entzyklopedicheski slovar* (1890-1904), and the brothers Ignati Naumovich Granat and Alexander Naumovich Granat, who published a number of books, including a monumental encyclopedia, partly revised under the Soviet regime.

After the Revolution of October, 1917, all Hebrew publishing in Russia ceased, but publications in Yiddish continued to appear and increased in number. For a while private and cooperative publishing organizations were permitted to exist: Dos Yiddishe Vort, Petrograd; Molot, Shkola i Kniga, Leben—all in Moscow; Kultur Lige, Moscow and Kiev. Eventually publishing in Yiddish was taken over by the state. The most active publishing organization is Der Emes, Moscow. It originated in the publishing department of the Jewish section of the Central Committee of the Communist Party (Yevsektziya). Although the daily newspaper, *Der Emes,* was discontinued in the late 1930's, the publishing body under that name was functioning as late as 1940. Yiddish publications were also issued by the Ukrainian State Publishing House (Section of National Minorities) and by the White Russian State Publishing House.

The countries formed by the peace treaties following the first World War from the territories that had once belonged to Imperial Russia took over the body of Hebrew publishing and independent Yiddish publishing. In 1910 Borys Kletzkin had established his publishing firm in Vilna. During the first World War it functioned from other Russian cities, and afterward it was reestablished in Vilna. It sponsored the work of many of the younger Yiddish writers. Later, under the direction of Kletzkin's son, the firm remained in operation until the second World War enveloped Vilna in 1940.

Despite the presence of many older publishing firms in Vilna, however, Warsaw became the center of Hebrew and Yiddish publication in the 20th cent., and thus it remained, throughout the period when it was still part of Russia and later, when it was the capital of only one of the countries which had been formed out of Russian border territories. Vilna remained second in importance. The Polish cities shared with pre-1933 Germany the responsibility of providing the bulk of the Yiddish and Hebrew material published in Europe.

Warsaw was the home of the Kulturliga, which published a large number of belletristic works, of the Brzoza firm, and of many others. Among the other publishing houses functioning in Poland at the outbreak of the second World War were the firms of Shimin, Srebrek, Gitlin, Tamar, Goldfarb, Die Velt, Sozialistishe Yugent Bibliotek, Kazakevitch, Tarbuth, Ivriah, Achiasaf, Lewin-Epstein, M. I. Fried, Shapiro, Graubard, Alt Neiland, Literarishe Bletter, Bibliotek Mark Rakavski and the Bicher Velt. AVRAHM YARMOLINSKY.

The first Hebrew book of modern times printed in Palestine appeared in 1841: *Abodath Hakodesh,* by Hayim Joseph David Azulai. Rabbi Israel Back, who started to publish in Safed, later transferred his press to Jerusalem. It was taken over by his son Nissan Back, and in 1880 was bought by J. M. Hershenzon; the press on which it worked during this period was the gift of Moses Montefiore. Another early press in Palestine was established by Yoel Mosheh Salomon.

The development of Palestine that followed the first World War brought numerous publishing houses into the country; the forced migration of Jewish concerns from German-occupied countries in the 1930's increased the roster to still greater length. Among the publishing houses in Jerusalem in 1943 were the firms of Moriah, Goldberg, Weiss, Cahana, Hashayish, Azriel, Cohen, Schocken, Achiasaf, Bamberger and Wahrmann, Lewin-Epstein, Rubin Mass, Moadon Hasefer, Ever, E. Heimatzky, Cosmos, and the Hebrew University Press Kiryath Sefer. Tel-Aviv had the A.B.C., Dawar, Dvir, Haim, Yavneh, Azriel, Massadah, Mizpah, Omanuth and the Stybel firm. The Bialik Foundation, cooperating with various publishing houses, particularly Dvir, sponsored books having to do with cultural and language research, while the Rabbi Kook Institute served as a sponsor for literature of a national religious interest.

In England the firm of Shapiro, Vallentine and Company and that of Mazin and Company handle Jewish material. Jews have been active in the general publishing field. Leonard Woolf, with his wife Virginia Woolf, was the founder of the Hogarth Press; Victor Gollancz and Michael Joseph were also active publishers in the 1940's.

The history of Jewish publishing in English in the United States was begun in 1854, with the establishment of the Bloch Publishing Company in Cincinnati. In 1901 the firm moved to New York. In 1921 the Behrman firm (Louis Behrman) came into existence in New York, and the Hebrew Publishing Company began the publication of books in English in addition to its earlier enterprise in prayer-books. The Jewish Publication Society, a venture which has no parallel in any other country, was founded (after one earlier attempt had been burned out and another failed) in 1888, in Philadelphia. The first book published was Lady Magnus' *Outlines of Jewish History* (1890), and the second the English translation of Heinrich Graetz' *History of the Jews* (begun in 1891). By 1942 more than 200 titles had been published under the auspices of the Society. Included among these were treatises, translations from the Hebrew classics, a new translation of the Hebrew Bible, and numerous historical studies. Beginning with 1899, the Society also published an annual edition of the *American Jewish Year Book*. In the 1940's the Society began to issue belletristic works, and also added a Hebrew press, thus becoming the most comprehensive Jewish publication house in the country. The Scopus publishing house, established late in the 1930's, specialized in Zionist literature. Books appeared also under the imprint of the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the Jewish Theological Seminary of America, and the United Synagogue of America.

Early publishers of prayer-books included the S. Druckerman firm, which was established late in the 19th cent. and existed until the late 1920's. The house of Scharfstein specialized for many years in Hebrew textbooks, and was still publishing in 1943. Other publishers of Yiddish and Hebrew books were Max Maisel and various publishing corporations representing specific political or cultural groups: Ziko (Yiddish), the right-wing writers, Ikuf (Yiddish), left-wing, the Sozialistisher Verband (Yiddish), Sofrim (formerly Ogen, representing American and Palestinian Hebrew authors) and Yivo (Yiddish Scientific Institute).

In general American publishing, Jews became active in the second and third decades of the 20th cent. Pascal Covici published first in Chicago, then formed the house of Covici, Friede in New York, and subsequently became identified with the Viking Press, of which Harold Guinzburg and B. W. Huebsch were already members. An earlier pioneer had been Thomas Seltzer, brother-in-law of Henrietta Szold. Horace Liveright was a member of the firm of Boni and Liveright, of New York city, which, during its comparatively short period of existence, introduced the *Modern Library Series*. Another short-lived firm was that of Albert

and Charles Boni, also in New York city. Alfred A. Knopf was known for his presentation of writers who had already made their name in Europe, while Simon and Schuster were successful sponsors of books with an American accent. A newer house was that of Howell, Soskin headed by William Soskin. NATHAN RICARDO.

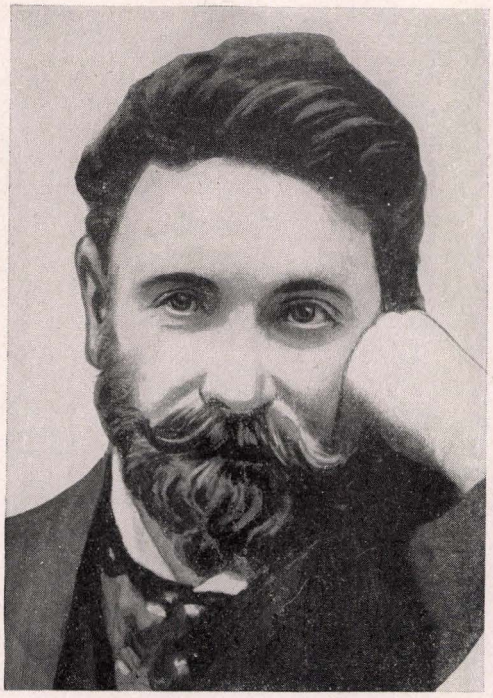
PUERTO RICO, an island of the West Indies belonging to the United States. Christopher Columbus discovered the island on his second expedition to the New World, in 1493. For 400 years Puerto Rico was Spanish-owned, until in 1898 it passed into the possession of the United States. Its people and culture remained basically Spanish.

There may at various times have been a few Dutch or Spanish Jews resident in the island in its very earliest days; but no records of such settlers would seem to exist. In 1917 a trade expert of the Pan American Union reported that there resided in Puerto Rico about six Jewish families, comprising a total of twenty-five individuals. Despite this small number, several Jews played a prominent role in the civic and governmental affairs of the island. In 1900 President William McKinley appointed Leo Stanton Rowe to a commission to codify the laws of Puerto Rico; in 1902 Rowe issued an eight-volume report which became the basis for the governing laws of Puerto Rico. Also at this time McKinley appointed the political economist Jacob H. Hollander treasurer of Puerto Rico's new government (1900); Hollander drew up a revenue system which, known as the Hollander Law, still served the island in 1943. In 1914 to 1915 Robert Szold was assistant attorney general of Puerto Rico; in 1917 a Jew was superintendent of schools. Most prominent was Adolph Grant Wolf, appointed associate justice of the Supreme Court of Puerto Rico in 1904; he served until his retirement in 1941. Wolf was Puerto Rican representative on the Commission on Uniform State Laws (1918-30).

By 1943 there were in the island's total population of 1,880,000 an estimated number of sixty-five or seventy Jewish families, the members of which were engaged in various occupations. Many were in activities connected with the war effort. Others were in business. Klein's Department Store in San Juan, chief city of the island, was owned by the Klein brothers. Another prominent businessman of San Juan was Charles Gans. Although religious services had been previously held under the direction of laymen, it remained for the circumstances of the second World War to bring about the emergence of a unified community among the Puerto Rican Jews.

On behalf of the Jewish boys stationed in the army posts of the island, Charles Gans initiated a Jewish Welfare Board army and navy committee in Puerto Rico. On Passover of 1941, under the auspices of the Board, religious services were conducted in the island for the first time by an ordained rabbi, Lavy Becker of New York. Necessary Passover provisions were shipped to San Juan, and with Becker presiding a Seder was celebrated for civilians and soldiers in a hotel of that city. On the following high holy days of 1941, another rabbi, taking with him a Sefer Torah, went from New York by plane to Puerto Rico. For the Passover of 1942, again with the cooperation of the United States Army authorities, Rabbi Shepherd Baum of New York was flown down to officiate. An army chaplain conducted services on the high holy days of 1942.

Through this activity of the Jewish Welfare Board Committee in advancing a program of service for Jewish boys in the island's army posts, impetus was given for the initiation of a Jewish Community Center movement. The first steps in its organization were taken in 1941, with Milton H. Farber, a prominent resident of San Juan, as president. By 1943 the Center had a substantial sum as the start of a building fund. Regular Friday night religious services were instituted; these were conducted, from the summer of 1942 on, by Leo Jacobs, United Service Organization overseas worker stationed in the island by the Jewish Welfare Board. JOHN S. SILLS.



Joseph Pulitzer

PULGAR, ISAAC BEN JOSEPH IBN, *see* IBN PULGAR, ISAAC BEN JOSEPH.

PULITZER, JOSEPH, publisher and philanthropist, b. Budapest, 1847; d. Charleston Harbor, S. C., 1911. He was of Jewish descent on his father's side; his mother was a Roman Catholic. Pulitzer came to the United States in 1864, served in the Union Army until the end of the Civil War, then studied law and was admitted to the bar in Missouri. After many vicissitudes he began his journalistic career as a reporter on a German newspaper in 1868, later becoming its managing editor and part owner. In 1878 he bought the St. Louis *Dispatch,* which was merged with *The Evening Post* as the *Post-Dispatch.* In 1883 he came to New York and purchased the New York *World,* which became under his management (and, after his death, under that of his sons) one of the leading newspapers in the United States. Pulitzer was active in politics; from 1869 to 1871 he served in the Missouri legislature, and was elected as a Democrat to Congress from New York in 1885, but resigned in April, 1886, due to the pressure of his journalistic ventures and to the ill-health which led to his blindness. He remained in charge of the newspaper, however. Pulitzer was active in philanthropy, and established the School of Journalism at Columbia University and numerous scholarships including the Pulitzer prizes.

His younger brother, Albert Pulitzer (1851-1909), founded the New York *Morning Journal* (later the *American*) in 1882, and conducted it until 1895. Ralph

Pulitzer (b. 1879; d. 1939) and Herbert Pulitzer, sons of Joseph Pulitzer, retained the New York *World* until 1931; Joseph Pulitzer (b. 1885), a third son, was in 1943 still owner of the St. Louis *Post-Dispatch*.

Lit.: Seitz, Don C., *Joseph Pulitzer* (1924); *Appletons' Cyclopaedia of American Biography* (revised), vol. 8, pp. 552-54; *Biographical Dictionary of the American Congress* (1928) 1435; Ireland, Albeyne, *An Adventure with Genius* (1920); Barrett, James Wyman, *Joseph Pulitzer and His World* (1941); *Missouri Historical Review,* vols. 25 and 26 (1931-32); *ibid.,* April, 1941, pp. 416-40.

PULPIT. The pulpit is mentioned just once in the Bible, as the place on which Ezra stood as he read the Law to the people (*Neh.* 8:4); the word used is *migdal,* "tower," which would indicate a high platform. It is not known whether there was a pulpit in early synagogues; more likely the Almemar served as the place for reading the Torah and as the pulpit alike. In the Middle Ages, however, a pulpit was attached to the Almemar, from which it arose as a sort of elevated platform, reached by six steps. At the same time there was a reading desk (*'omed*) in front of the Ark, from which the leader in prayer (Baal Tefillah) chanted the services; he faced the Ark and therefore had his back to the congregation. In more modern times, the Almemar and platform were brought closer together and the pulpit was placed close to the platform, generally on the southern side. Reform Temples as a rule use the pulpit as a place for sermons and reading the prayers; it is located in the center of the platform, directly in front of the Ark.

Lit.: Grotte, Alfred, *Synagogentypen vom elften bis Anfang des neunzehnten Jahrhunderts* (1915); Elbogen, I., *Der jüdische Gottesdienst.*

PUMBEDITHA (also **PUMPADITA**), city in Babylonia, not far from the Euphrates river. For eight centuries this city was the center of one of the most important academies of Talmudic scholars, which was founded about 260 C.E. by Judah bar Ezekiel. After his death Rabba bar Nahmani became director of the academy in Pumbeditha. His successor was Joseph bar Hiyya (320-22), and after him Abaye, until 338. At that time this seminary was the only center of scholarship in Babylonia. After the death of Abaye its splendor was transferred to Mahoza, whither in 338 Raba bar Joseph bar Homa, the director of Pumbeditha, removed his teaching activity. After 352 Pumbeditha again became a Talmudic academy. Its director was then Nahman II bar Isaac, who was followed by Hama ben Tobiah, of Nehardea (356-77).

In the 5th cent. a wave of persecution in Persia caused the temporary closing of the academy, until, under the reign of Chosroes I Anushirwan (531-79), the Babylonian communities, and particularly the one in Pumbeditha, were reestablished. In the time of Hormisdas IV (579-91) the academy of Pumbeditha was again closed as a result of renewed outbreaks against the Jews. In the 7th cent. Mar Isaac, who was the director of the school at Anbar near Pumbeditha, swore allegiance to the victorious Caliph Ali, and that perhaps explains why the academies in Pumbeditha and Sura once more flourished. From that time on directors of the academies in Pumbeditha and Sura were known as Geonim.

For 300 years both these academies were maintained at Pumbeditha and Sura, but in general the latter acquired a greater reputation. On the other hand, the one at Pumbeditha continued for a longer time, for while the academy at Sura was temporarily closed in 948 after the death of Saadia, the one at Pumbeditha was maintained for a century longer. Its last Geonim were Sherira (968-98) and his son Hai (998-1038), at whose death the academy of Pumbeditha was also dissolved.

See also ACADEMIES.

Lit.: Funk, S., *Die Juden in Babylonien* (2 vols., 1902 and 1908); Obermeyer, J., *Die Landschaft Babylonien* (1929); Judelowitz, Mordecai David, *Hayye Hayehudim Bizeman Hatalmud: Pumbeditha* (Hebrew; 1939).

PUNCTUATORS, *see* MASORAH.

PUNISHMENT, *see* REWARD AND PUNISHMENT.

PUNISHMENTS, *see* LAW, CRIMINAL; CAPITAL PUNISHMENT; CORPORAL PUNISHMENT.

PURCHASE, *see* BARTER AND SALE; ERROR; OVERREACHING; PROPERTY, SALE AND TRANSFER OF.

PURGATORY (*'esh shel gehinnom*). There is no reference to hell as a place of damnation and torment in the Bible. Instead, the realm of the dead is a place of absolute rest, where all earthly troubles are ended. It was only in later Judaism, when the realm of the dead was brought into connection with Gehinnom, that there was developed a conception of purgatory which appears in the Talmud accompanied by most fearsome pictures. Thus we are told that the fire of Gehinnom is sixty times as intense as ordinary fire, and that a stream of fire (*Dan.* 7:10) is poured over the heads of the sinners (*Ber.* 57b; *Hag.* 13b; *Pes.* 54a).

This doctrine, derived from an old Persian source, has been adopted by the Catholic church. Augustine taught that this torment was a half-way stage between heaven and hell, and based it on *I Cor.* 3:15, "yet so as by fire"; but this does not refer to real fire. Nor is this doctrine justified by the reference to prayers for the dead in *II Macc.* 12:40-45, although this passage was also quoted in support of it. Pope Gregory the Great (about 600) further extended the doctrine of purgatory. The lighter, more venial sins are not punished in hell, but expiated in purgatory. In order to redeem the souls from this punishment, the surviving relatives may appeal to the saints, have masses said, make offerings or secure indulgences; the feast of All Souls' Day is especially devoted to this thought. On the other hand, the Greek Catholic church does not believe that the fire of purgatory is a real fire, and Protestantism entirely rejects this doctrine.

See also: FUTURE LIFE; GEHINNOM; SHEOL.

PURIFICATION (*taharah*). For a religion that observed laws of ritual purity and impurity, as was the case with Judaism of Bible times and after, it was necessary to provide certain means of purification for those who had become defiled in one way or another. While many of the modes of purification, like some of the laws of ritual purity, go back to prehistoric times, it was not until the time of the Priestly writer, according to the critics, that is, the period after the Babylonian Exile (6th cent.), that all the modes were reduced to a system. For impurities connected with sexual emissions it was regarded as sufficient purification to bathe and to immerse any object that had become unclean (*Lev.* 15:16-18). A woman who had given birth, one who had a bloody flux, and a man with gonorrhea had to bring a sin-offering and a burnt-offering at a definite period of days (*Lev.* 12:6-8; 15:28-30). The purpose of the sin-offering was that of restoring communion with the deity, while the burnt-offering was an act of worship. One who had become unclean by contact with a corpse underwent several acts of purification, including washing his garments and being sprinkled on the third



Mordecai and Haman. From a drawing by Ephraim Moses Lilien

and seventh day with water mixed with the ashes of the red heifer (Parah Adumah). Purification after leprosy involved two separate stages and a complicated ritual in which birds, cedar-wood, scarlet and hyssop, and the presence of running water were utilized (*Lev.* 14:1-32).

With the gradual disappearance of the observance of most of the laws of ritual purity, the term *taharah* was transferred to the purification of a corpse, that is, its ritual washing and clothing. The corpse, among Orthodox Jews, is thus prepared, with appropriate ceremonies and prayers, by the Hebrah Kaddisha, or burial society. The body is washed with warm water, the hair is combed, and the burial garments are put on it. Every burial society has special vessels for the washing; the burial garments are generally of white linen without any adornment. It is often customary to place under the head of the corpse a small bag containing earth from Palestine.

See also BURIAL AND BURIAL CUSTOMS.

PURIM, a Jewish festival which occurs on the 14th of Adar (the twelfth Hebrew month, corresponding generally to either February or March) and which reminds one of the deliverance of the Jewish people from serious danger in the remote past. Haman, the favorite and prime minister of the Persian king Ahasuerus, wished to have all the Jews of the Persian empire killed because he believed that he had been insulted by Mordecai, who had failed to show him proper respect. However, his plan was frustrated by Mordecai, with the aid of his cousin and foster-daughter Esther, who had become the second queen of Ahasuerus. The 13th of Adar was determined by lot for the destruction of the Jews. However, on this day the Jews defeated those who attacked them, and therefore celebrated their victory and their deliverance from danger on the 14th of Adar. The Jews of Susa (Shushan), the Persian capital, had to defend themselves also on the 14th of Adar, and therefore celebrated the 15th of Adar, which for this reason is called *shushan purim* ("The Purim of Susa"). Mordecai and Esther decreed that the festival of Purim should be celebrated for all time annually by means of a festival meal and in joyfulness, together with the exchange of gifts (*mishloah manoth,* "the sending of gifts"; popularly corrupted to Shlachmones) and of gifts to the poor. In leap years Purim is celebrated on the 14th of Adar Sheni (the second Adar); the 14th and 15th of the first Adar are, in leap years, called Purim Katan ("Little Purim"). In reminiscence of the three-day fast observed by Esther before her dangerous approach to the king, a fast day is observed on the 13th of Adar; this fast day is called Taanith Esther ("The Fast of Esther"), and was introduced in the 9th cent.

The name Purim is believed to owe its origin to the fact that *pur* means "lot" in Persian (hence its



The Purim festival in the synagogue. From an 18th cent. copperplate by B. B. Bernaerts after a sketch by L. F. du Bourg. In the erstwhile art collection of the Jewish Community of Berlin



Section of an old Megillah. Reproduced by courtesy of the Union of American Hebrew Congregations

translation as "Feast of Lots"). Originally the book of *Esther* (Megillah) was read only on the morning of Purim; in later times, however, beginning with the early Amoraim, it was read also in the divine service of the evening before Purim (Ereb Purim). The method of such recital is peculiar. Even women are required to read the Megillah or to listen to it as it is being read, because the deliverance of the Jews, as recorded in the story of Purim, was effected by a woman.



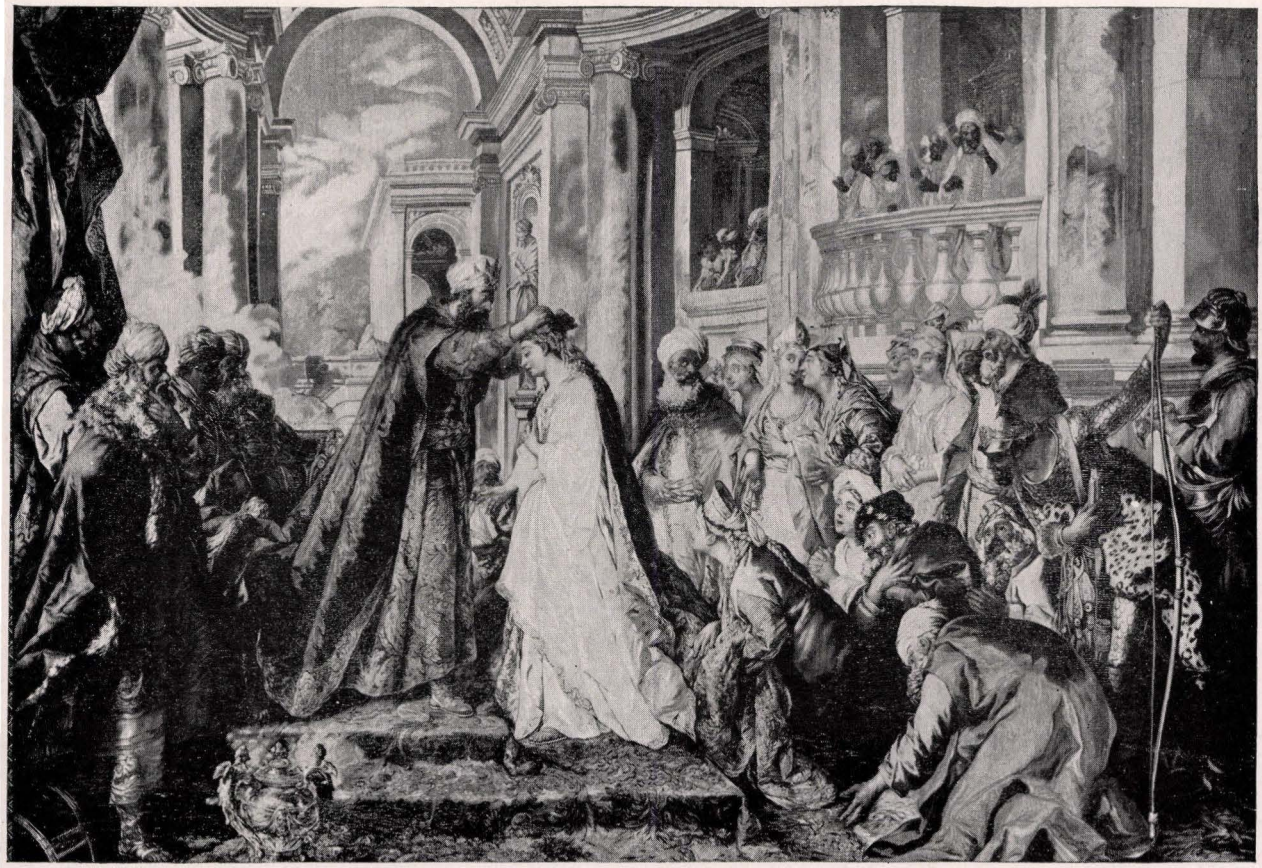
Purim celebration in modern Palestine

An appropriate prayer, called Al Hanissim and containing references to the Purim events, is inserted into the weekly Eighteen Benedictions (Shemoneh Esreh). The Hallel hymns of praise are not sung on Purim, because while Purim recalls the frustration of Haman's plan to murder the Jews, it contains nothing about the gaining of national liberty by the Jews as was the case in connection with the festival of Hanukah. However, according to the Talmud, this is because the miracle took place outside of Palestine.

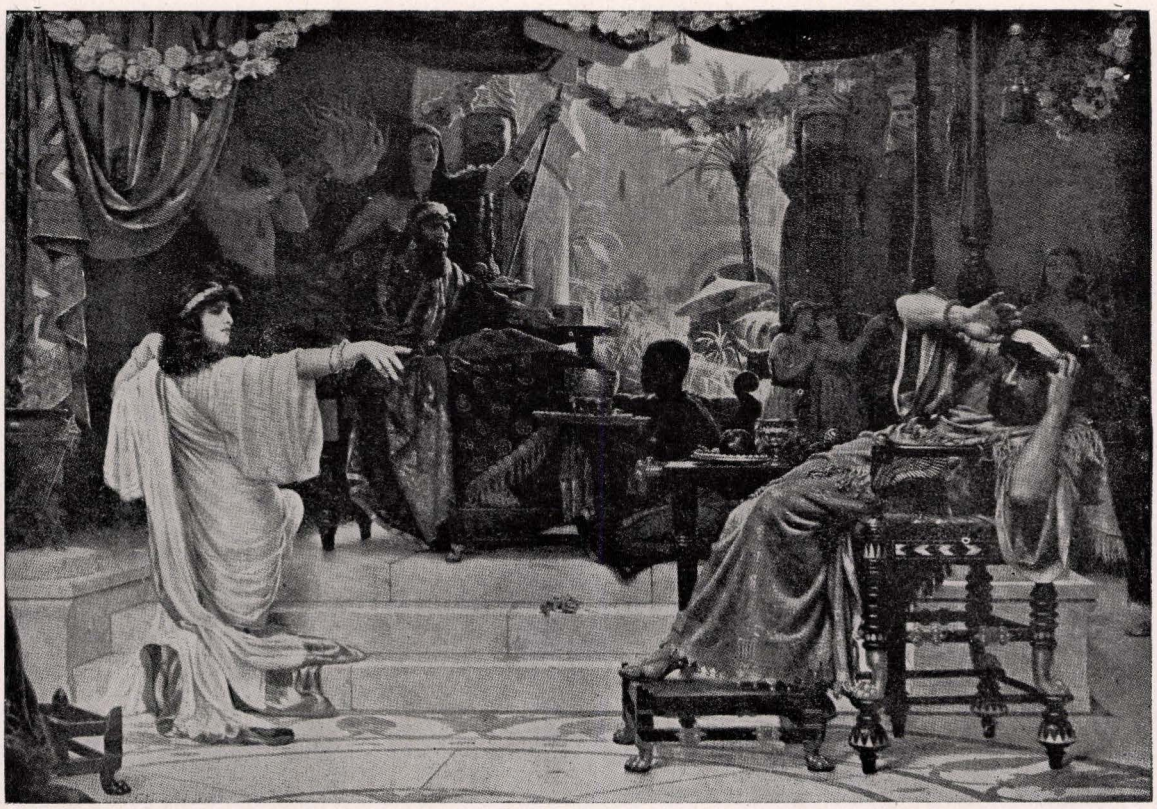
The festival meal of Purim, at which, by way of exception, noise is not forbidden, takes place late in the afternoon of the 14th of Adar, and often lasts until late in the night, accompanied by games and merriment and the playing of mummers. There were dramatizations of the story of Purim even as early as in the Gaonic period; however, actual Purim plays did not come into usage until the beginning of the 17th cent. They arose at first in Italy, and from there spread to Germany and other countries. They were written in



Triumphal procession of Mordecai. From an etching by Rembrandt van Rijn



Esther is Crowned Queen. From a tapestry (17th cent.) by Gerard Audran



Esther Denounces Haman Before the King. From a painting (19th cent.) by Ernest Normand

A GITM PIRIM, A GITM PIRIM.

A PURIM PLAYERS' MELODY
Transcribed by Arno Nadel





The Purim festival at home. From a representation by Moritz Oppenheim

the vernacular spoken by the Jews, usually Yiddish. There is usually but one act, and the characters are sketched in broad and simple lines: Ahasuerus and Esther, Haman and Mordecai follow the broad outlines of the Purim story, with some humorous allusions. A comic element is introduced by a clown called Pickelhering, borrowed from non-Jewish comedy. Purim plays are not limited to the Esther story, but deal with other Biblical narratives, such as David and Goliath, Jacob's Blessing, Joseph and his brethren, and the life of Moses. In modern times numerous writers have essayed Purim plays written in accordance with modern standards, and these are usually part of the observance of Purim in Jewish religious schools.

Purim masquerading arose in the Middle Ages under the influence of the Italian carnival. The masqueraders, dressed to represent the characters of the Esther story, or other Biblical personages, would go about from house to house, accompanied by musicians, to whose tunes they would perform songs and dances. For this they would receive presents of money or Purim dainties (*Purimgebäck*). The custom persisted, despite the efforts of the more serious-minded to restrain it.

Children were granted considerable license during the festival. They were given noise-makers (Hamandreher or Greger) which they would swing or rattle at every mention of the name of Haman during the reading of the Megillah. A doll called "Haman" was frequently burned in effigy or beaten. There were numerous Purim songs, written in the vernacular, which described the events of the Esther story or the joy of the Purim observance. In some places it was customary to inscribe the name Haman upon a stone, and to pound this with other stones until the word was obliterated. The usual restrictions against drinking were relaxed on the festival; even the Talmud remarks that one should drink so much that he can not distinguish between "Cursed be Haman" and "Blessed be Mordecai" (*Meg.* 7b). Parodies for Purim were written upon serious works, such as the *Massecheth Purim* upon the Mishnah and *Haggadah Lelel Shikkurim* to the Passover Haggadah; both of these works emphasize the idea of drinking as much as possible on the festival. In many instances a "Purim Rav" was elected by the students of the Yeshiva, who conducted a mock Talmudic lecture, called "Purim Torah."

Purim had, and still has, a predominantly secular character. Its religious and ethical side is less than that of other festivals. However, it was of great value during the time of the persecutions of the Jews, since it contained the hope of miraculous deliverance. Yet Purim as a festival arouses little of the exaltation and inner emotion which Jews experience on Hanukah. The difference is that Hanukah represents deliverance by heroic deeds; Purim is the festival of the deliverance of the helpless through the aid of God.

The historicity of the Purim narrative has been frequently contested; however, nothing certain has as yet been ascertained regarding the origin of the festival. Many scholars assert that Purim is based on a Persian festival called Frawardin, but this furnishes no parallels and presents difficulties as regards the name. Another suggestion connects it with *puroth*, "heaps," implying an agricultural origin. Of greater probability is the association of Purim with the Babylonian New Year festival, Zagmuk, and with the presumably related myth which tells of the struggles between Marduk, the chief Babylonian god, and the Elamite deity, Humman. In addition, other figures of the Esther story, such as Vashti and Zeresh the wife of Haman, are reminiscent of such figures as Ishtar, Vashti and Kirisha in Babylonian and Elamite mythology. Furthermore, in the Zagmuk festival there were such elements as the casting of lots, wailing and jubilation, and great banquets and drinking-bouts at which intoxication often occurred. However, much of the origin and development of the festival of Purim as well as many features of the narratives and of the customs and practices of this festival still remain altogether obscure.

Since Purim was the festival of deliverance, its name was given to other occasions of deliverance observed by communities or by individual families. The chief of these are:

Purim of Shiraz (Heshvan 2). According to tra-

dition, a Jew named Abu al-Hasan, who had been accused of selling Terefah meat, turned Moslem and laid many accusations against the Jews, who were in grave danger, until the accuser died, leaving a confession that his accusations were false. The date of these events is unknown.

Purim of Hebron, or **Window Purim** (Tebeth 14). An avaricious pasha commanded the Jews to deliver an enormous sum of money within three days under penalty of death by fire and slavery. They were saved at the last minute when the Jewish watchman found the sum in the window of the gate. The pasha later declared that he had placed the money there himself, after having been visited in a dream by the three Patriarchs and warned of vengeance.

Purim of Narbonne (Adar 21). This celebrates the deliverance of the Jews of the city from an attack made upon them by the Christian population in 1236, after a quarrel between a Jew and a Christian fisherman.

Purim of Saragossa (Shebat 17 and 18). In 1380 or 1420 a renegade Jew informed the king that the Jews, out of religious scruples, had removed the scrolls of the Torah from the cases which they carried in a parade in his honor. The king determined to catch the Jews on the occasion of the next parade; but the prophet Elijah warned the Jews in time to replace the scrolls; the renegade was hanged and the Jews were delivered.

Purim of Cairo (Adar 28). A threatened massacre of the Jews of Cairo in 1524 by the cruel Ahmed Pasha was averted through the assassination of the latter by one of his officers.

Purim of Edom (Heshvan 4). This commemorates the overthrow of the Spanish invasion fleet which assailed Algiers in 1541; it was destroyed by a tempest said, according to legend, to have been due to the prayers of Solomon ben Simeon Duran.

Purim de los Christianos (Elul 1). This is celebrated by the Jews of Morocco in observance of the defeat of an expedition of Sebastian of Portugal in 1578.

Purim Winz or **Frankfort Purim** (Adar 20). This festival commemorates the deliverance of the Jews of Frankfort after the Fettmilch riots of 1616.

Purim of Buda (Elul 10). When the city of Buda, then in the hands of the Turks, was besieged by the Christians in 1684, the Jews of the city aided in its valiant and successful defense. This led to a bitter feeling against the Jews in Italy, especially at Padua. A riot against the Jewish quarter was checked by the authorities, and the Jews instituted the Purim in memory of their escape from massacre.

Purim of Ancona (Tebeth 21). This commemorates a severe earthquake which occurred in 1690.

Purim of Florence (Sivan 27). The occasion for this observance was the deliverance of the Jews by the bishop from the attacks of a mob in 1790.

Purim Borghel (Tebeth 29). This festival commemorates the date of the deliverance of the Jews of Tripoli, in 1793, from a pirate named Borghel who had seized the city and treated them in cruel fashion.

In addition there are a number of Purims that were observed by various families to commemorate occasions of deliverance, such as those of the Abraham Danzig (Kislev 15), Enoch ben Moses Altschul (Tebeth 22), David Brandeis of Jungbunzlau, Bohemia (Adar 10), and Yomtob Lipmann Heller (Adar 1) families.

See also: ESTHER; MEGILLAH. MAX JOSEPH.

Lit.: Doniach, S. N., *Purim* (1933); Schauss, H., *The Jewish Festivals,* 237 et seq.; *Jewish Encyclopedia,* vol. 10, pp. 274-83; Dembitz, L., *Jewish Services* (1898) 478; Lewy, Julius, in *Hebrew Union College Annual,* vol. 14 (1939) 127-31; Roth, Cecil, *ibid.,* vol. 10 (1935); vol. 12-13 (1937-38); Ginsburger, M., *ibid.,* vol. 10 (1935); further extensive literature in Jewish Education Committee, *Library Bulletin,* vol. 2, No. 5, Feb., 1941.

PURITY, RITUAL. The Jewish concepts of ritual purity and impurity did not arise solely in the religion of Israel, but are the products of a much older religious feeling, which goes back far into prehistoric times and is a common feeling not only of the Semites but also of many other peoples both ancient and modern. In order to understand this group of concepts, it is necessary to remember that originally the ideas of purity and holiness were closely connected, and that holiness was originally the expression of the close relationship of men and objects to the deity. Before such men or objects could come into relationship with the deity, they had to be "pure." This "purity," for the most part, consisted in being free from such forces that were considered to be baneful or inimical to the deity that was worshipped. The students of religion and the sociologists are alike deeply concerned with discovering the reasons why certain actions are forbidden, "taboo," while others are regarded as holy, pure or desirable.

The religion of Israel adapted the older ideas to its higher religious concepts. It endeavored to make them a part of the national religion by giving them a more definite meaning, and in many ways it succeeded; but it could not completely conceal the traces of the older, prehistoric forms. The Biblical teachers felt that God could no more be approached at the convenience of man than could any mortal ruler. If one had come into contact with things that were displeasing to God, he was regarded as ritually unclean; this meant that he could not appear before God, participate in ritual observances, or touch the objects which had been consecrated to God. Many of the laws dealing with ritual purity can be traced back to the oldest period of Israel.

Modern Bible scholars attribute a number of the concepts of ritual purity and impurity to the Deuteronomic Reformation that was effected in the time of Josiah (621 B.C.E.) under the influence of the prophets. One of the features of this reformation, they hold, was the concept of Israel as a "holy people," and this holiness involved both ethical and ritual purity. Many conclusions were drawn from this concept of Israel as a holy people, and these conclusions were presented as the extension of old traditional customs; the ritual system was given a symbolic meaning and was closely connected with the moral law (cf. *Deut.* 14:1-2; 21:22-23; 23:11-12; 27:20-23). Idolatry, murder, incest and immorality were not only ethically wrong, but also made the land unclean (*Lev.* 18:6-30; *Deut.* 21:1-9; *Ezek.* 36:16-36). That part of the Torah which is regarded by scholars as the Priestly Code, and written after the Babylonian Exile, likewise expands the old ideas of ritual purity for a similar purpose.

The following is the system of ritual purity and impurity as it appears in the Torah:

1. Animals, the flesh of which may be not eaten, are listed, and certain characteristic signs are given to distinguish these "unclean" animals from the "clean."

2. An animal carcass, whether of clean or unclean animals, is unclean. Whoever eats it or even touches it is unclean until evening (*Lev.* 11:24-28; 17:15). A carcass does not make objects unclean, only human beings. However, there are eight reptiles, the weasel, mouse and six kinds of lizards, which make unclean by contact objects of every kind, including vessels, garments, foods and drinks; however, springs, cisterns and dry

seeds can not be made unclean by them (*Lev.* 11:29-40).

3. Contact with a human corpse or with a part of it, such as the bones, brings about an uncleanliness of seven days. Persons and uncovered vessels in a tent where one has died become unclean, and this uncleanliness is transmissible by contact (*Num.* 19:11, 14-15).

4. Women after childbirth, in menstruation or who have bloody fluxes, as well as men who have seminal discharges, are unclean; during the period of their uncleanliness they make persons and objects unclean by contact. A menstruating woman is unclean for seven days. Those persons who have fluxes or discharges are unclean as long as the condition lasts; whoever comes into contact with them or with their saliva is unclean until evening (*Lev.* 15:1-15, 19, 27). A woman who has given birth is unclean for seven days after the birth of a boy, and for fourteen days after the birth of a girl; during this period she renders unclean by contact. There is still a further period of thirty-three days in the case of a boy, and of sixty-six in case of a girl, in which she is in the time of "purification of blood" and can not participate in any ritual observance (*Lev.* 12:4-5). A man who has had sexual intercourse or a nocturnal emission is unclean until the evening (*Lev.* 15:16-18).

5. Lepers are regarded as unclean. They must rend their garments like mourners, go about with disheveled hair and beard, and dwell outside of the camp or city. If it is possible that one has leprosy, he must be examined by the priest to determine his status. One afflicted with leprosy is set apart at least seven days from all relations with others, and from all social and religious life. There was also a sort of "leprosy" on garments and walls of houses; the procedure in such cases is minutely detailed (*Lev.* 13:47-59; 14:33-48). Whoever enters such a "leprous" house is unclean until evening; if he eats or sleeps there, he must in addition wash his garments (*Lev.* 14:46-47).

The reasons why the above mentioned objects and persons—and only these—were regarded as unclean can only be conjectured. It is plain that the chief purpose of the legislators was religious; any reasons of a sanitary nature were only incidental or merely instinctive. The concepts of "clean" and "unclean" are eminently suited for the concept of Israel as a holy people (cf. *Deut.* 14:2). Hence it is necessary to reject the view of Maimonides that the laws of ritual purity were disciplinary, to teach the people reverence for the sanctuary (*Moreh Nebuchim,* book 3, chap. 47), as well as that of Spencer, who thought that they were for the purpose of separating Israel from the other peoples—an assumption which is refuted by the fact that the same customs are found in numerous other peoples. The same fact refutes all attempts to base the ritual impurity of persons and objects on their relations to procreation and birth, death and corruption, or to sin.

The impurity of the human corpse was probably not derived from the ancient religion of Israel, but arose out of the idea of the unique nature of the God of Israel and in contrast to the idea of ancestor worship. Probably the idea of the uncleanliness of an animal carcass is merely an extension of the uncleanliness of the human corpse. The impurities connected with menstruation and similar sexual disorders were regarded by many peoples as due to the influence of evil spirits or the like, or as having an evil effect in their contact. Leprosy was regarded in ancient times as the punishment of God (cf. *II Kings* 5) or the result of evil spirits. In the course of time the original purposes of the laws were forgotten; in the Torah they were given a motive based on holiness and acquired a symbolic character.

The modes of purification from ritual impurity, as summed up in the Torah, include bathing, washing unclean objects in water, the bringing of an offering, sprinkling with water mixed with the ashes of the red heifer, and, in the case of the leper, a complicated system of purification, which is described in detail (*Lev.* 14:1-32).

The laws of ritual purity were observed in their entirety by Jews only until the destruction of the Second Temple (70 C.E.). For a time after this they were observed by the faithful in the hope that the Temple would speedily be rebuilt. As this hope faded, most of the regulations as to ritual purity fell into disuse. In modern times Orthodox Jews observe such portions of the laws of ritual purity as the regulations that affect women in menstruation and after childbirth, the washing of the hands after touching a human corpse and after its burial, and the keeping away of a descendant of the priesthood (Kohen) from a house in which there is a corpse. Reform Jews regard none of the laws of ritual purity as binding, although sometimes observing similar practices in the interests of hygiene.

See also: ABLUTIONS; DIETARY LAWS; HYGIENE; KASHRUTH; MEDICINE; PURIFICATION. MAX JOSEPH.

Lit.: Smith, W. R., *The Religion of the Semites;* Hoffmann, D., *Das Buch Leviticus* (1905); the literature on the articles cited above.

PURJESZ, IGNÁC, physician and author, b. Szentes, Hungary, 1857; d. Budapest (date of death unknown). He was a younger brother of Zsigmond Purjesz. He received the M.D. degree from the University of Budapest, and from 1889 on was head of the otological section of the Budapest dispensary. His *Therapeutisches Recepttaschenbuch* was published in Stuttgart, Germany, in 1883. In addition, he wrote in Hungarian a dictionary of prescriptions on the treatment of venereal diseases (1884); handbooks of practical otology (after V. Kirchner, 1889), of general medical practice (1892) and of clinical diagnostics (2 vols., 1892-93). Purjesz was also the author of the work *A gyakorlati orvostan haladása* (The Progress of Practical Medicine; 1888-91), and the editor of several medical publications and year books. His articles on otology appeared in German and Hungarian medical journals.

PURJESZ, LAJOS, editor and publicist, b. Nagytótipuszta, Hungary, 1881; d. Budapest, 1925. He graduated from Law School in the University of Budapest, and became a columnist and subsequently responsible editor of the daily newspaper *Egyetértés* (Concord). As editor-in-chief of *Világ* (The World), Purjesz undertook the task of instilling into the reading public the principles of ethical democracy. Following the Counter Revolution of 1919 he courageously denounced unlawful actions and the curtailing of human rights, thereby aiding a return to more democratic conditions. For some time he was also the editor of the Masonic publications *Kelet* and *Orient,* and held several distinguished positions in newspapermen's organizations. Purjesz was active in endeavors for the welfare of journalists and other groups.

PURJESZ, ZSIGMOND, physician and educator, b. Szentes, Hungary, 1845; d. Budapest, 1896. He studied medicine at the Universities of Pest and Vienna. After serving as an assistant to the outstanding internist Frigyes Korányi, he was named, in 1877, lecturer on medical history at the University of Budapest. His works on the history of medicine include *Az Ebers-féle orvosi papyrus* (The Medical Papyrus Found by Ebers; 1876) and *A st.-galleni kolostor könyvtárában őrzött orvosi kéziratok* (The Medical

Manuscripts in the Library of the Monastery of St. Gallen); others were published in Hungarian and German periodicals. He wrote a textbook of internal medicine for students and practitioners (2 vols.; 3rd ed., 1894), in addition to several translations of medical works and original dictionaries of prescriptions.

PURJESZ, ZSIGMOND (DE BELSOECSER), physician and educator, b. Szentes, Hungary, 1846; d. Budapest, 1918. He received the M.D. degree from the University of Budapest, and in 1876 became lecturer on internal medicine at the University of Kolozsvár. Purjesz, who accepted the Christian faith, became, in 1880, full professor and head of the internal clinic of Kolozsvár. He was knighted and received the title of councillor of the court.

Among his major works published in book form are *A kórisme megállapitására szükséges vizsgálati módszerek* (Methods of Investigation in Diagnostics; 1874) and *A különös kór- és gyógytan házikönyve* (Handbook of Therapeutics and Diagnostics; 1874). His textbook of internal medicine, reedited several times, was among those most widely used in Hungarian medical schools.

His son, BÉLA PURJESZ, was professor at the medical faculty of the University of Szeged.

QIRQISANI, JOSEPH, *see* KIRKISANI, JACOB.

QUAIL, a migratory bird used by the Israelites as food during their wanderings in the wilderness (*Ex.* 16:13; *Num.* 11:31-32). The quails fly in large swarms, crossing the Mediterranean southward in the autumn and northward in the spring. But because of the weakness of their wings compared to the weight of their bodies, they are often forced to come down to rest, so fatigued that they may be captured with the bare hands. *Num.* 11:31 tells of a strong wind that brought swarms of quails to the camp of the Israelites. Such phenomena are not unknown; fish as well as birds have been lifted by strong winds and then rained down in regions far from their habitat.

QU'APPELLE, *see* COLONIES, AGRICULTURAL.

QUASTEL, JUDA HIRSCH, biochemist, b. Sheffield, England, 1899. He was educated at London University and Trinity College, Cambridge. In 1923 Quastel was made demonstrator and lecturer in biochemistry at Cambridge. He was a fellow of Trinity College in 1924, Meldola Medallist in 1927 and Beit Memorial Research Fellow in 1928. From 1929 to 1941 he was director of research at the Cardiff City Mental Hospital; at the same time he held the post of honorary lecturer in biochemistry at the University College of South Wales. During this period (1936) he was a Rockefeller Foundation Fellow. Quastel left Cardiff in 1941 to join the scientific staff of the Agricultural Research Council. He wrote for scientific journals.

QUEBEC, largest of the nine provinces of the Dominion of Canada, having a population of 2,874,255 in 1941. The census of 1831 revealed that there were 107 Jews in the province of Quebec in that year. By 1844 the number had increased to 154, reached 549 in 1871, and 989 in 1881. The Russian pogroms in the early 1880's brought a wave of immigrants from Eastern Europe which increased the number of Jews in the province to 2,703 in 1891. Thereafter the Jewish population increased rapidly to 7,607 in 1901; 30,648 in 1911; 47,977 in 1921; and 60,087 in 1931. The Jewish population constituted in 1931 the fifth largest group in Quebec, and was 2.09% of the total population. It was exceeded by the French who were (1931) 78.97% of the total population; the English, who were 8.4%; the Irish, who were 3.77%; and the Scotch, who were 3.04%. Of the total Jewish population in Canada, 38.34% lived in the province of Quebec in 1931.

Montreal, the largest city in the province of Quebec and in the Dominion of Canada, was in 1942 the largest Jewish community in Canada. Of the total Jewish population of the province of Quebec, 57,997, or about 97%, lived in Greater Montreal in 1931. Three additional cities had Jewish populations of more than 100 in 1941: Quebec, Sherbrooke, and Joliette. Quebec, the capital of the province, had a Jewish population of 45 in 1891; 398 in 1911; 375 in 1921; and 436 in 1931. Communities with less than 100 Jews in 1931 and more than twenty were: St. Agathe (86); Three Rivers (52); St. Jean (47); Ste. Hyacinthe (30); Noranda (28); Rouyn (23); Baie St. Paul (21); Drummondville (21); Riviere du Loup (20). There were 424 cities, towns, and villages in the province of Quebec in 1931, and Jews were living in 117.

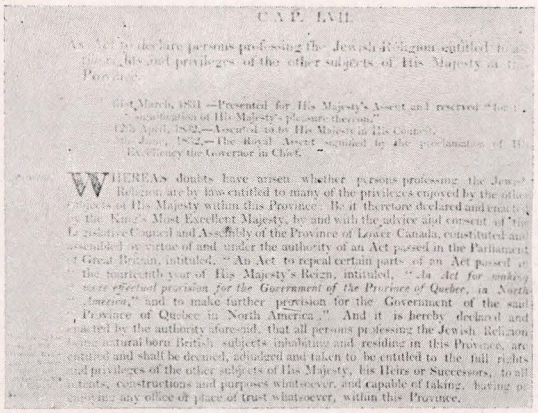
No professing Jews were legally permitted to settle in Quebec under French rule. However, as early as 1744, the Gradis family, a Portuguese Jewish family established in Bordeaux, France, operated a number of sailing ships between France and what was to become the province of Quebec. The earliest Jewish settlements in Canada were in the province of Quebec in 1760. In that year Aaron Hart and Samuel Judah established themselves at Three Rivers. Emanuel de Cordova, Hananiel Garcia and Samuel Jacobs came to Montreal, and Abraham Franks became a resident of the city of Quebec. All were Sephardic Jews who had served with the British army of occupation and subsequently engaged in the fur trade.

Henry Joseph, a nephew of Aaron Hart, came to Canada from England in 1775 and settled in Berthier after serving with the British Army at Fort William Henry. He was the founder of Canada's merchant marine, and chartered vessels in the English-Canadian trade as early as 1801. There were Jews among the United Empire loyalists who came to Quebec from the American colonies after the American Revolution. Many of these settled in the Eastern Townships.

The earliest Jewish congregation in Canada was the Sephardic congregation Shearith Israel, established in Montreal in 1768. The only Reform congregation in Montreal was Emanu-El, founded in 1882. Beth Israel Congregation of the city of Quebec was organized about 1867.

Of the Jews gainfully employed in the province of Quebec at the time of the 1931 census, the largest group was engaged in merchandising which accounted for 33.16% of all Jews gainfully employed, compared with 8.14% of the total population of all origins. The second largest Jewish occupational group was that engaged in manufacturing, which accounted for 32.27% of all Jews gainfully occupied, as compared with 13.81% among the total population.

STATISTICS. Of the male Jewish population gainfully employed in the province of Quebec in 1931, 16% were retail merchants, 12% salesmen, and 9% tailors. Clothing factory owners and sewing operators accounted for 4% each of the employed Jewish male population. Clothing cutters, commercial travelers, peddlers and office clerks were 3% each. Pressers, bookkeepers, wholesale merchants, shippers and fur workers were 2% each, while butchers, shoe repairers, hat



CAP. LVII.

An Act to declare persons professing the Jewish Religion entitled to the rights and privileges of the other subjects of His Majesty in this Province.

31st March, 1831.—Presented for His Majesty's Assent and reserved "for the signification of His Majesty's pleasure thereon."
12th April, 1832.—Assented to by His Majesty in His Council.
... June, 1832.—The Royal Assent signified by the proclamation of His Excellency the Governor in Chief.

WHEREAS doubts have arisen whether persons professing the Jewish Religion are by law entitled to many of the privileges enjoyed by the other subjects of His Majesty within this Province: Be it therefore declared and enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Legislative Council and Assembly of the Province of Lower Canada, constituted and assembled by virtue of and under the authority of an Act passed in the Parliament of Great Britain, intituled, "An Act to repeal certain parts of an Act passed in the fourteenth year of His Majesty's Reign, intituled, "*An Act for making more effectual provision for the Government of the Province of Quebec, in North America,*" and to make further provision for the Government of the said Province of Quebec in North America." And it is hereby declared and enacted by the authority aforesaid, that all persons professing the Jewish Religion [illegible] natural born British subjects inhabiting and residing in this Province, are entitled and shall be deemed, adjudged and taken to be entitled to the full rights and privileges of the other subjects of His Majesty, his Heirs or Successors, to all intents, constructions and purposes whatsoever, and capable of taking, having or enjoying any office or place of trust whatsoever, within this Province.

Reduced facsimile of the equal rights statute (1832) which is popularly referred to as the "Magna Charta" of the Jews of Quebec

and cap makers, printing trade workers, mechanics, building contractors, carpenters, painters, truck drivers, messengers, lawyers, doctors, musicians, teachers, accountants, restaurant owners and barbers were 1% each.

Of the female Jewish population gainfully employed in the province of Quebec in 1931, 21% were sewing machine operators, 18% stenographers, 18% saleswomen, 8% bookkeepers and cashiers, 5% office clerks, 4% domestic servants, and 3% dressmakers Retail merchants and teachers were 2% each, while textile finishers, clothing forewomen, hat and cap makers, milliners, tailors, music teachers and boarding house keepers constituted 1% each of the employed Jewish female population of Quebec in 1931.

THE QUEBEC SCHOOL QUESTION. The province of Quebec has no public school system. The province maintains a dual system of Protestant and Catholic schools which are supported by taxation from real estate. Catholic owners of real estate pay these taxes into the Catholic panel and Protestant owners into the Protestant panel. From the beginning of the Jewish community in the province, Jewish landowners paid their taxes into the Protestant panel and Jewish children attended the Protestant schools. When, however, Montreal Jews (Montreal had a Jewish school population of 7,622 in 1940) demanded representation on the Protestant School Board, it denied their petition.

Appeal by Jews to the courts of Canada was in vain, but the Privy Council of London finally ruled that the Quebec legislature could grant the Jews the right to establish separate schools. Thus, in 1930, the legislature enacted a bill establishing a Jewish School Commission of Montreal, which set up powers for the Jewish community in respect to education, equal to those enjoyed by the Catholic and Protestant communities: the Jews could have a separate school system or, by terms of the act, they could enter into an agreement with either of the other school boards. Similar provision was made for the city of Outremont. The law met with much opposition from the Catholic church.

Montreal Jews were divided on the desirability of a separate Jewish school system. Representative of those who thought such separation would be injurious to Jewish interests was Peter Bercovitch, member of the provincial legislature. On the other hand, the Montreal Yiddish *Daily Eagle* and the English weekly, Canadian *Jewish Chronicle,* maintained that the establishment of such separate schools would serve to indoctrinate Jewish youth in the spirit of Judaism.

The members of the Jewish School Commission (appointed in April, 1930) were: Samuel W. Livingston, chairman; Rabbi Herman Abramowitz, Edgar M. Berliner, A. Z. Cohen, Michael Garber, Nathan Gordon and Dr. Max Wiseman. This commission decided against separate schools, and in 1930 entered into an arrangement with the Montreal Protestant School Board under which the Jewish children were to be received and instructed in the Protestant schools. Jewish children were to have the same advantages and obligations as Protestant children; they were not compelled to participate in religious or devotional exercise except by parental consent; they were to suffer no loss or reduction in marks because of absence on the following Jewish holidays: New Year (two days), Day of Atonement, Feast of Tabernacles (four days), Passover (four days), Pentecost (two days). In addition, Jewish applicants were eligible for appointment as teachers. The agreement was for a period of fifteen years from July, 1930. Similar agreements were entered into with the Protestant school authorities of Outremont and Westmount. In 1943 Jews still continued to have no representation on Protestant school boards, although the school taxes (levied on real estate) of Jews were being paid into the Protestant panels.

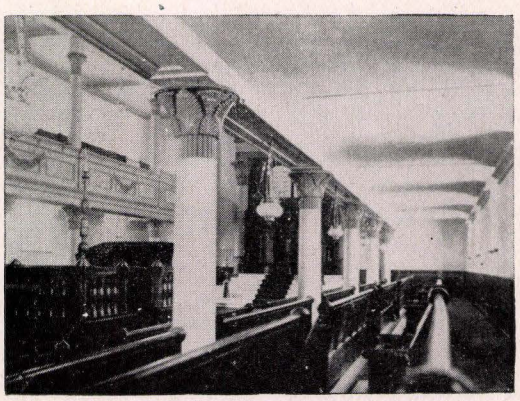
ANTI-SEMITISM IN QUEBEC. Anti-Semitism in the province of Quebec made its first organized appearance at the time when the Dreyfus agitation in France was at its height. The venomous outpourings of Edouard Drumont found their way into the old French-Canadian province, where the Catholic press gradually assumed a hostile attitude toward Jews.

Carried on incessantly for many years and openly supported by the clergy, the campaign upon which it embarked grew in intensity and violence. When Sarah Bernhardt in 1905 came to Quebec to perform there, she and her company were attacked by a mob which shouted "à bas la Juive." Sir Wilfrid Laurier, the then Canadian prime minister, telegraphed Mme. Bernhardt his regrets at the incident. In 1906 the Quebec nationalist, Henri Bourassa, speaking in the House of Commons at Ottawa, bitterly assailed the victims of czarist massacres in Russia. There were anti-Semitic affrays and demonstrations in Montreal, while at one time Jews were assaulted in Quebec and synagogue windows were smashed.

The attacks by such sheets as *La Vérité, L'Action Sociale* and *La Croix* continued unabated, becoming more virulent in tone. A certain Jacques E. Plamondon, a notary and journalist of Quebec, even revived the ritual murder charge. A case was instituted against Plamondon in 1913 before the Superior Court of Quebec, which was dismissed on a technicality. The Jews then carried it to the Court of Appeals, whose decision in their favor for a time baffled their enemies.

After the first World War, anti-Semitism again raised its ugly head. Backed now by economic interests, spurred on by certain political leaders and fed on the forgeries of the *Protocols of the Elders of Zion,* it became more violent than ever. It assumed the proportions of a veritable menace during the excitement over the Quebec Jewish school question, when the notorious Adrien Arcand appeared on the scene. The latter, who became the Nazi firebrand of Canada, for many years thereafter in the filthy press which he founded waged a furious campaign against the Jews. His monstrous propaganda, which poisoned public opinion in the province, did incalculable harm. It was the cause of many a heated debate in legislature. It led to action in the Abugov case in 1932. It was responsible for the fact that the internes of Notre Dame and other French-Canadian hospitals in Montreal in 1934 went on strike because of the appointment of a Jewish interne. It brought forward the dangerous "l'achat chez nous" movement.

With the arrest, on the outbreak of the second World War, of Adrien Arcand and his immediate cohorts because of their Nazi affiliations, and with the outlawing of their party, anti-Semitism in the province lost its backbone. It was, however, not entirely dead. In the summer of 1942 *L'Action Catholique,* of Quebec, in a



An interior view of the Stanley Street Synagogue in Montreal, Quebec

series of articles, made a most ferocious attack upon the Jews. The Canadian Jewish Congress did much in combatting the evil.

See also: ANTI-SEMITISM (under Canada); CANADA. For Jews prominent in the communal, economic and political life of the province of Quebec, *see* CANADA; MONTREAL. LOUIS ROSENBERG and B. G. SACK.

Lit.: Canada's Jews, A Social and Economic Study of the Jews in Canada; Sack, B. G., "History of the Jews in Canada," *The Jews in Canada* (1926); Wolff, Martin, "The Jews of Canada," *American Jewish Year Book,* vol. 27 (1925) 154-229; *Canadian Jewish Times; Canadian Jewish Chronicle; Le Miroir; Le Patriote; Montreal Star; Canadian Jewish Year Book,* vol. 3 (1941-42).

QUEEN OF SHEBA, *see* SHEBA, QUEEN OF.

QUEENS, *see* NEW YORK (state).

QUERIDO, ISRAEL, writer, b. Amsterdam, Holland, 1874; d. Amsterdam, 1932. His family, Sephardic Jews, belonged to the colony of Jews engaged in diamond-cutting in Holland, and Querido himself had to start earning his living in the jewelry trade while he was still a child. Watchmaking was his first choice, but an injury to his eye made a continuation of this work impossible. He turned to diamond-cutting, but at the same time began to write about music, art and literature. Art and literary criticism received part of his efforts throughout his life; among his works in that field were two books on Beethoven, a life (1909) and a study of Beethoven's youth (1919).

Details of Querido's existence fell into the pattern which the lives of great writers frequently assume; he had renown and honor, but loneliness and misunderstanding accompanied them. Unquestionably the outstanding Dutch writer of his generation, he was by that token the representative of a literature which is as fine as any Continental literature of the 20th cent., but remains comparatively untranslated and unknown.

Querido's novel, *Menschenwee* (1903), translated into English as *Toil of Men* (1909), is an epic of the soil, replete with life and vigor in their positive and negative aspects. *De Jordaan* (2 vols., 1912-14) and *Van Nes en Zeedyk* (1915) described the life of the Amsterdam proletariat. Much of Querido's work had Jewish significance. *Levensgang* (1903), his first novel, dealt with the Jewish diamond-workers. *Het Volk Gods* (2 vols., 1931-32) dealt with the diamond-dealers, but nevertheless drew on the lives of the poor Jews of the city. Thus, from his first work to the book he completed just before his death, his life was framed in matters of Jewish interest.

Querido's dramatic productions, also, fell into this realm. *Saul en David* (1914) was a Biblical tragedy in four acts, and *Aaron Laguna* (1917) was set in the milieu of the wealthy Jews of Holland. Querido was a socialist, and his socialist affiliations made doubtful his actual allegiance to Judaism in the latter years of his life.

Lit.: Jong, Adrianus Michael de, *Israel Querido* (1933); Van Praag, Siegfried E., "Israel Querido," *Groot-Nederland* (1933) 159-76; *Jewish Chronicle Supplement,* Dec., 1932.

QUINCY, a city of Massachusetts within the area of Greater Boston, with a population of 75,810 (census of 1940), including, in 1943, approximately 1,600 Jews. Eastern European Jewish immigrants began to establish themselves in the city in the late 1890's; among these early arrivals were Henry Litchuvan of Hungary, Louis Warshaw and Barnet Julius of Poland, and Louis Grossman of Russia. By 1907 there was an estimated Jewish population of 350. The first religious organization was the Orthodox Ahavath Achim congregation (established 1902), on School Street. A synagogue was erected in 1906. In 1907 it was supported by forty members; the officers were H. Litchman, M. Abrams and B. Asness. The rabbi was J. Londlovitz. There were also at that time the Hebrew Independent Educational Club, and a lodge of the Brith Abraham. A Ladies' Aid Society was formed in 1916. Beth Israel Synagogue, likewise Orthodox, was erected in 1918. Two years later a Talmud Torah and a community center were established. Rabbis who served the community were Abraham Reznik, Moses Shochat and David Toboules. In January, 1940, Kalman Friedman, a refugee from Florence, Italy, where he had been chief rabbi, was installed as spiritual leader of Quincy's Jewry, to serve both synagogues. Friedman (b. Poland, 1903) was ordained superior rabbi in 1932 at the Italian Rabbinical Seminary. He obtained his Ph.D. degree from the University of Florence, was a scholar, educator and active Zionist, and published numerous historical and bibliographical studies of the Jews.

In addition to its synagogues, Quincy had, in 1943, a chapter of Hadassah, organized in 1925, and a lodge of the B'nai B'rith, organized in 1937.

The leading Jewish citizen of Quincy, Joseph B. Grossman, besides being a foremost factor in Jewish communal life, held several public offices; he was with the city's board of registrars for nine years, a member of the Massachusetts state legislature for four years, and a member of the Governor's Council from 1936 to 1942.

QUITO, *see* ECUADOR.

QUITTNER, ZSIGMOND (DE VÁGFALVA), architect, b. Budapest, 1857; d. Vienna, 1918. He studied architecture at Munich under Neureuther (1874-78), and traveled in Europe, Asia and Africa. In 1880 he settled at Budapest, where he provided the designs for an orphan asylum (1880), pavilions at the national exhibition of 1885 and the millennial exhibition of 1896, the building of the journalists' pension fund (1890), of the Gresham Insurance Co. (1906), of the Hungarian Commercial Bank of Pest, as well as for several memorial monuments. He was president of the Association of Hungarian Architects, a member of the construction boards of the Hungarian state and of the city of Budapest. Quittner published the books *Die Säule* (1878) and *Architekturformen* (1897). He was knighted by Francis Joseph I.

ERWIN QUITTNER DE VÁGFALVA (b. Budapest, 1891), architect, a son of Zsigmond Quittner, was a member of the Papal Academy of Fine Arts, Rome, and an officer of the Order of the Holy Sepulchre, Jerusalem.

LORÁND QUITTNER DE VÁGFALVA (b. Budapest, 1893), economist, a second son of Zsigmond Quittner, was a member of the International Institute of Rationalization, Geneva, and held an outstanding position in the textile industry of Hungary.

QUORUM FOR WORSHIP, *see* MINYAN.

R

RAAMSES (or **RAMESES**), one of the store-cities which the Israelites built during the Egyptian oppression (*Ex.* 1:11), and later the starting-point of the Exodus (*Ex.* 12:37). The name was employed also to designate the surrounding district, in which Joseph settled his brethren (*Gen.* 47:11), and seems therefore to be more or less synonymous with the terms Goshen and Field of Zoan (Tanis), which are also used for the district occupied by Israel. There can be no reasonable doubt that the place is identical with the Egyptian Pe-Rameses, or simply Rameses, the residence of Ramses II, in the northeastern part of the Delta, not far from Tanis and Pithom. Gardiner, followed by many, identifies it with Pelusium and Avaris, but it was probably nearer Tanis, though hardly identical with the latter, as often supposed.

Lit.: Gardiner, "The Delta Residence of the Ramessides," *Journal of Egyptian Archaeology,* vol. 5.

RAANANAH, *see* COLONIES, AGRICULTURAL.

RAB (Amora), *see* ABBA ARICHA.

RABA (full name, **Raba ben Joseph ben Hama**), Babylonian Amora of the fourth generation, b. Mahoza, about 280; d. 352. His teachers were Hisda of Sura, whose daughter he later married, Joseph ben Hiyya of Pumbeditha and Nahman bar Jacob of Mahoza. He was one of the most famous teachers of his time and his discussions with his equally famous rival Abaye became proverbial. Both of them appear to have set up independent schools of their own and to have attracted a group of disciples. When Abaye died, Raba succeeded him as head of the academy, which was then transferred from Pumbeditha to Mahoza and joined to the one in the latter city. During the next fourteen years, until the death of Raba, Mahoza was the only place in Babylonia with an academy.

Raba was highly ranked as a Halachist; in all but six of his differences with Abaye, his opinion was given the preference because of his clarity and logical deductions. He was famous as a Haggadist and many of his sayings reveal lofty ethical and religious views: "God desires only the heart, the feelings" (*Sanh.* 106b); "The man who puts his neighbor to shame in public will have no share in the world to come" (*B.M.* 59a). He set great store upon learning and the learned; "How foolish," he said, "it is to rise in the presence of the Scroll of the Law, and not before the great scholars" (*Mak.* 22b). A daily prayer of Raba has become part of the Orthodox liturgy for Yom Kippur: "My God, before I was created, I was of no worth; now that I am created, I am as though I were never created. Dust am I in my life, and all the more after my death. I stand before Thee like a vessel full of scorn and shame" (*Ber.* 17a).

Raba is reported to have acquired considerable wealth, which he had gained through possessing much land and by extensive trading. He was a favorite of the mother of King Sapor II of Persia, and through her intercession was able to alleviate the hardships suffered by the Jews at this time. It is reported that on one occasion the queen mother sent him a donation of three hundred golden bracelets, which he sold and used to help poor non-Jews of the city.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 3 (1940) 156-62; Bacher, *Agada der babylonischen Amoräer,* 108 et seq., 414-33.

RABAD, abbreviation for the following: Ibn Daud, Abraham Halevi; Abraham ben Isaac of Narbonne; Abraham ben David of Posquières.

RABBAH, abbreviation of *rabbath bene 'Ammon* (capital of the Ammonites), now called Amman in Transjordania, on the Mecca Railroad. It is an ancient town on the Wady Zerka (Jabbok) river, southeast of the Dead Sea.

At the time of David, Rabbah was part of his kingdom (*II Sam.* 11:1). Later, probably after the division of the kingdom (937 B.C.E.), it reverted to the Ammonites. Subsequently, however, it became a Hellenistic city, and was renamed Philadelphia. At the time of the beginning of the revolt against Rome (66 C.E.) the city was destroyed by the Jews, but was later rebuilt and became an important center in both the Roman-Byzantine and Arab periods. The final destruction of Rabbah is attributed chiefly to earthquakes, and occurred before 636 C.E. The ruins are part of Amman, the capital of Transjordania.

Lit.: Baedeker, *Palestine,* 129 et seq.; Smith, G. A., *The Historical Geography of the Holy Land,* 595-608; Hastings, James, edit., *Dictionary of the Bible,* vol. 4 (1919) 189-90.

RABBAH, *see* RABBAH BAR NAHMANI.

RABBAH BAR BAR HANA, Amora of the third generation. The peculiar form of his name, with the double bar ("son"), was due to the fact that his father, a nephew of Hiyya I, was also named Rabbah. Although Rabbah was born in Babylonia, he spent many years in Palestine, where he was a pupil of Johanan, many of whose teachings he transmitted. On his return to Babylonia he lived in Pumbeditha in close association with Judah bar Ezekiel, but spent a few years in Sura. He proposed to include a recitation of the Decalogue in the daily prayers, but Hisda rejected the idea. Rabbah is especially famous for his fantastic stories of his journeys by water and through the desert (*B.B.* 73b-74a; *Keth.* 111b-112a; *Sab.* 21a); he himself, however, reported that the sages called him ass and fool because of these stories.

Lit.: Bacher, *Agada der babylonischen Amoräer,* 87-93; Eisenstein, J. D., *The Tales of Rabbah bar-bar Hannah* (1937).

RABBAH BAR HUNA, Babylonian Amora of the third generation. Although he was well along in years at the time of the death of his father (297), he was not the latter's immediate successor as head of the academy at Sura, but had to wait eleven years, until the death of Hisda. Rabbah served in the office for thirteen years and was distinguished not only for scholarship but also for piety, humility and modesty (*M.K.* 28a). When he died, his body was brought to Palestine for burial.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 3 (1940) 145-46.

RABBAH BAR NAHMANI, Amora of the third Babylonian generation, d. about 330. He was so noted that he is generally mentioned in the Talmud by the name Rabbah alone. He was the descendant of a family that traced its ancestry back to the high priest Eli; he studied under Huna and Judah bar Ezekiel. After the death of Huna bar Hiyya, Rabbah was chosen head of the academy of Pumbeditha, where he served for twenty-two years. During this period the fame of the academy grew to a great extent and more than 400 students are reported to have attended the academy throughout the year; his lectures in the Kallah months (Adar and Elul) are reported to have drawn audiences of 12,000. Rabbah's method of lecturing combined brilliant dialectic and interesting examples. His skill at argumentation was so great that he was called "overthrower of mountains" (*'oḳer harim*); he generally began his addresses with interesting stories or some clever saying, by way of introduction to more sober themes. They covered every field of Jewish law. Comparatively few of the Haggadic sayings of Rabbah have been preserved.

Rabbah was poor all his life, and often met with misfortune. His life came to an early end because of renewed persecutions of the Jews by Sapor II. The accounts are embroidered with legend, but it appears that he fled to avoid being seized by the governmental officials and died as the result of the hardships of his flight.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 3 (1940) 133-40.

RABBAN, *see* JOHANAN BEN ZAKKAI; RABBI AND RABBINATE.

RABBATH MOAB, *see* MOAB.

RABBENU GERSHOM, *see* GERSHOM BEN JUDAH.

RABBENU HAKADOSH, *see* JUDAH HANASI.

RABBENU TAM, appellation of Jacob ben Meir, great Talmudic authority, head of the French school of Tosafists, b. Ramerupt, in northern France, 1100; d. Troyes, France, 1171. He was the youngest son of Meir ben Samuel and Jochebed, daughter of the celebrated commentator Rashi. Rabbenu Tam was recognized by the Jews of Western and Central Europe as the "leader of his time," and so high an authority as Asher ben Jehiel appraised his knowledge as even greater than that of Maimonides. Disciples came to him from many lands, including Russia, and became Tosafists, grammarians and exegetes. Questions were addressed to him from German, Italian, Spanish and English communities; and his responsa and enactments were accepted as binding. He would often consult with his famous brothers, Samuel and Isaac, in matters of Halachah.

Besides his Tosafoth (notes), which are printed in the editions of the Talmud, his most important work is the *Sefer Hayashar,* containing explanations and novellae to thirty Talmudic tractates, as well as responsa. Many of his legal opinions are found also in *Teshuboth Hachme Tzarfath Velotir* (edit. Joel Müller, Vienna, 1881). His method of Talmud study was opposed to the over-theorizing casuistry known as Pilpul. Likewise he emphatically opposed the tendency of many scholars to emend supposedly corrupt readings in the text of the Talmud. With his critical keenness he tried to search out old readings. He disagreed with his grandfather Rashi as to the order in which the Biblical selections should be inserted into the Tefillin (phylacteries), hence the phrase "Rabbenu Tam's Tefillin," which very pious Jews use in addition to those universally accepted according to Rashi's view.

Rabbenu Tam often presided over synods and assemblies where he established Takkanoth, ordinances made necessary by the changed conditions of the time, to strengthen the unity and religious life of the Jews during the period of the Crusades. His enactments tended to elevate the status of women and, in general, to render ritualistic practices more lenient.

A poet of considerable merit, he wrote both liturgical and secular poetry. Abraham ibn Ezra, while traveling through France, was greeted by Rabbenu Tam in verse, whereupon Ibn Ezra exclaimed: "Who hath brought a Frenchman into the temple of the muses?" His responsa are often preceded by short poems in pure, metrical Hebrew. He was also a grammarian, and in a special work *Sefer Hahachraoth* he sought to harmonize the grammatical strife between Menahem ben Saruk and Dunash ibn Labrat; actually, however, he took the part of Menahem.

Of his personal life we know that he had dealings with the king of France and was influential in governmental circles. On May 8, 1147, on the Feast of Weeks, crusaders broke into his house, seized his entire possessions, tore to shreds a scroll of the Torah and inflicted five wounds on his head. Fortunately, a friendly knight passing by saved the scholar from the hands of the mob, persuading them that he would succeed in converting the famous rabbi to Christianity.

Rabbenu Tam's old age was saddened by the news of the destruction of the community of Blois on May 26, 1171, as the result of a false blood accusation; the entire community of forty men, women and children was committed to the flames. The rabbi ordered a general day of fasting and mourning (20th of Sivan), which was observed by the Jews throughout France and the Rhineland. Two weeks later, on June 9, 1171, the broken-hearted scholar died. JOSEPH MARCUS.

Lit.: Jahrbuch der jüdisch-literarischen Gesellschaft, vol. 1, p. 3 et seq.; Gross, Henri, *Gallia Judaica* (1897) 230 et seq., 635; Weiss, I. H., *Toledoth Gedole Yisrael,* No. 3 (1883); Englander, Henry, "Rabbenu Jacob ben Meir Tam as Grammarian," *Hebrew Union College Annual,* vol. 15 (1940) 485-95.

RABBI AND RABBINATE. From the time of Joshua until the establishment of the monarchy, the elders, judges and prophets were the spiritual leaders of Israel. With the advent of the monarchy, spiritual and religious authority was divided among the prophets, whose duty it was to inspire; the priests, whose function it was to draw the people nearer to the worship of God; the scholars, whose work it was to interpret the law and give counsel; and the king, who was to maintain social justice and internal peace (*Jer.* 18:18).

From the period of Ezra until the destruction of the Second Temple (70 C.E.), when prophecy had ceased, the influence of the priests gradually began to wane, as the authority of the scholars—the Men of the Great Assembly, the Soferim (Scribes), and the members of the Great Sanhedrin—increased. The term Rabbi (my master, my teacher) first came into general use toward the end of the 1st cent. C.E., although the Patriarchs had borne the title "Rabban" (master or teacher) since the time of Gamaliel I. Palestinian and Babylonian Tannaim and Amoraim who received their ordination in Palestine were called Rabbi, while the Babylonian Amoraim who were not ordained in Palestine were called "Rav" (a master, a teacher). The title "Rabbenu" (our master, our teacher) was first applied to Judah Hanasi, because he was the outstanding scholar of his time, and since then it has been a title designating the outstanding scholars of every generation, such as Hananel ben Hushiel, Gershom ben Judah, Jacob Tam, Maimonides and Nissim Gerondi.

The rabbis of the Talmudic period did not accept any



Portrait of a Rabbi. From a painting, by Rembrandt van Rijn, in the National Gallery, London



Portrait of a Rabbi. From a painting, by Rembrandt van Rijn, in Buckingham Palace, London

salary from the community, but engaged in various labors, trades, and professions. Only the members of various courts who had no time to earn their own living drew a salary from public funds. Often a community would support a rabbi and his Yeshiva. The rabbi was always accorded great respect, for his honor was the honor of the Torah—all rose when he entered, he was addressed with great deference, he was freed from taxes, and it was regarded as a privilege to entertain him or do business with him.

As a representative of the Torah, the rabbi always conducted himself with befitting dignity. He did not eat or drink in public except at a meal celebrating some religious precept, his dress was immaculate and distinguished, he greeted all graciously, he was always ready to be of assistance to the poor and needy, and he wasted no time in idle talk. He was not an intermediary between man and God, but was a teacher of the Torah, of the divine way of life, as he guided his flock to the leading of a righteous life. Especially during the Sabbath would the rabbi preach in the synagogue to the women and the unlearned, and would discourse on legal matters to the more learned.

During the Gaonic period (589 to 1038 C.E.) the heads of the Sura and Pumbeditha Yeshivas (academies), who were called Geonim, were the spiritual leaders of Babylonian Jewry. As in the Amoraic period, many outsiders gathered during the Kallah months of Elul and Adar, when they were free from their agricultural labors, to study in these great Yeshivas, where popular courses were offered.

As the rabbis were neither employed by the communities nor received any wages from them, the Parnasim (lay leaders) controlled communal affairs, such as court appointments and excommunications. According to Solomon Zeitlin, Rashi (11th cent.) succeeded in making the authority of the rabbi equal to that of the lay leaders in deciding communal questions. Not until the 15th cent. did it become generally customary to pay the rabbi a stipulated salary. Until then rabbis had accepted remuneration only for the time they expended in judging litigation, drawing up various contracts, and arranging divorce and Halitzah ceremonies. Some rabbis earned a living by arranging marriages among their large circle of acquaintances.

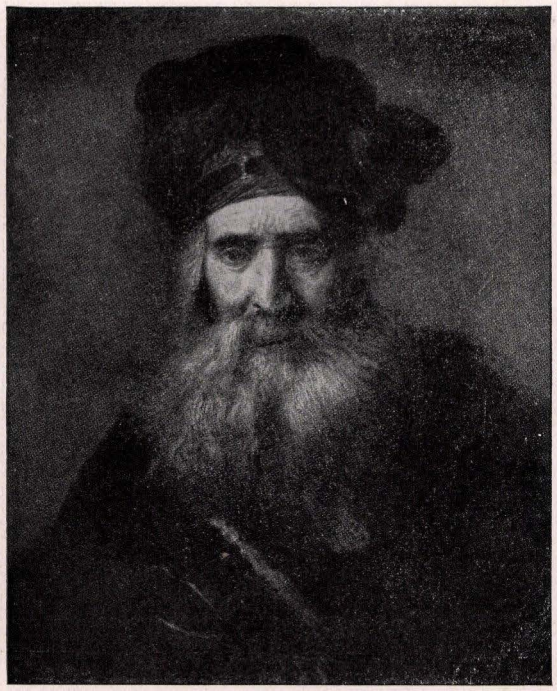
With the advent of the salaried rabbis, the duties of the rabbis were clearly defined. The main stipulations between the rabbi and his congregation were usually set forth in the letter whereby the community informed the rabbi of his election (*kethab rabbanuth*). This contained the period of his tenure, usually three years, the amount of the salary to be paid him, and any special clauses. As cities of thirty families and over elected a rabbi, the rabbi had sometimes to combine in himself the functions of Shohet, cantor, teacher, and Mohel, although usually there were special men for these functions.

Among other duties, the rabbi was to organize and head the communal court; establish and head a Yeshiva and supervise the lower schools; supervise the Shohetim and the Kashruth situation; answer the multifarious questions in Jewish law which were brought to him; and participate in the circumcision, Bar Mitzvah, marriage, and other eventful ceremonies in the lives of his parishioners. He was also the first resort of the poor and needy, gave sage counsel, consoled mourners in their bereavement, and supervised the various religious and philanthropic institutions in the community.

In addition to all this, the rabbi was expected to devote a number of hours each day to the study of the Torah and to compose learned works which the community was usually proud to publish. As a rule, the rabbis preached many times during the year, delivered eulogies on worthy dead, and acted as cantors on special occasions, such as the Neilah services of the Day of Atonement. Outstanding rabbis, especially, were kept busy answering the religious and academic questions which were constantly sent to them from other communities and countries. As the fame of the knowledge and nobility of character of a certain rabbi would spread, he would be invited to more important communities, until it was not unusual for one rabbi to have occupied six or more rabbinates within his lifetime. Often a rabbi would have to steal away from a community in



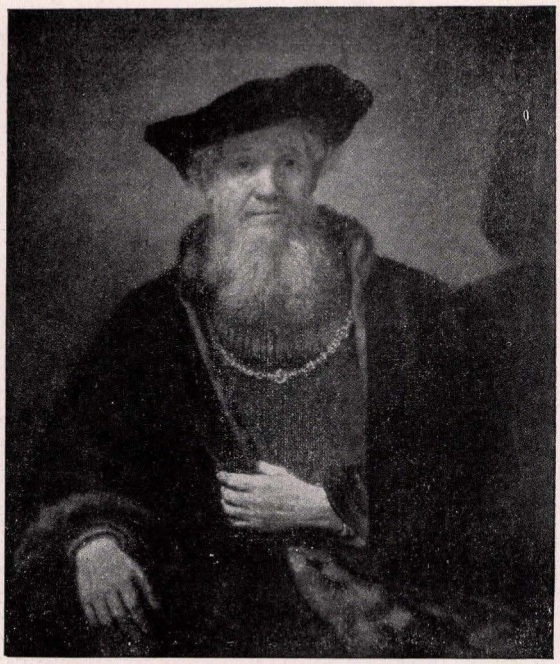
Portrait of a Rabbi. From a painting, by Rembrandt van Rijn, in the possession of Charles T. Yerkes, New York



Portrait of a Rabbi. From a painting, by Rembrandt van Rijn, owned by the Earl of Derby, London



Portrait of a Rabbi. From a painting, by Rembrandt van Rijn, at the Hampton Court Palace, London



Portrait of a Rabbi. From a painting, by Rembrandt van Rijn, believed to be in the Kaiser Friedrich-Museum, Berlin

the middle of the night because his parishioners were so distressed to see him leave. Usually, when a rabbi departed from a city, the entire community accompanied his carriage to a few miles past the city limits, while the most important members of the community to which he was going awaited his carriage many miles from their city. The relations between the rabbi and his community are well illustrated in many anecdotes, such as those in the collections of Jacob Richman and M. Lipson. Those rabbis who had personal means, or who engaged in business and received no salary, usually ruled their communities with an iron hand, brooking very little interference from the lay leaders in carrying out what they deemed right and justice.



Noted Rabbis of Another Era: 1. Adolph Huebsch, New York; 2. Marcus Jastrow, Philadelphia; 3. Isaac Noah Mannheimer, Vienna; 4. Abraham Geiger, Frankfort; 5. Abram S. Isaacs, New York; 6. Morris J. Raphall, New York; 7. Henry Vidaver, New York; 8. Isaac Samuel Reggio, Padua; 9. Jacob Ettlinger, Altona; 10. Ludwig Philippson, Bonn; 11. Michael Jehiel Sachs, Berlin; 12. Solomon Plessner, Posen; 13. Levi Bodenheimer, Krefeld; 14. Moses Mendelssohn, Berlin; 15. David Joel, Breslau; 16. Samuel Adler, New York; 17. Leopold Zunz, Berlin; 18. Isaac Bernays, Hamburg; 19. Samson Falk, Buffalo; 20. Isaac Leeser, Philadelphia; 21. Nathan Marcus Adler, London; 22. Isaac M. Wise, Cincinnati; 23. Julius Fürst, Leipzig; 24. David Einhorn, New York; 25. Solomon Judah Löb Rapoport, Prague; 26. Isaak Markus Jost, Frankfort; 27. Samuel David Luzzatto, Padua; 28. Salomon Munk, Paris; 29. Solomon H. Sonneschein, St. Louis; 30. Moses Mielziner, New York; (below 30) Leopold Stein, Frankfort; 32. Elkan Cohn, San Francisco; 33 Benjamin Szold, Baltimore; (below 33) Samuel Hirsch, Philadelphia, and James K. Gutheim, New York; 36. Samson Raphael Hirsch, Frankfort

The spiritual leaders of the Hasidic sect, which placed more emphasis on the emotional approach to God than on knowledge of the Torah, are called "Rebbi" (Rebbe) or "Zaddik." In the United States many of them have assumed the title "Grand Rabbi." These Hasidic rabbis were usually men capable of deep religious fervor, such as the Baal Shem Tob and Levi Isaac of Berdichev, and among them there were many great scholars, such as the Alters of Gora, the Schneirsohns of Liubawicz, and the Shapiros of Munkács. One of the reasons for the decline of Hasidism is the fact that upon the death of a leader they do not always appoint a successor with the same qualities, but choose a son or relative of the deceased, who often does not possess the requisite qualities of leadership.

From early times the government under which the Jews lived realized the advantage of utilizing the rabbinate as an agency for the collection of taxes, and on occasion attempted to appoint rabbis with whom they felt they could work. However, in the 12th cent. a ban was issued threatening excommunication to anyone who requested or received the help of the government in gaining any position of spiritual or secular dominance over the community. This ban has since been reenacted many times. This explains why attempts in 15th cent. Germany and 16th cent. Poland to appoint a government chief rabbi failed. In Moslem and oriental countries where the Jews have been granted some degree of local autonomy the rabbis of the Sephardic community, who are called "Haham," and especially the "Haham Bashi" (Chief Haham), have usually worked in close harmony with the government.

In the Middle Ages certain regions in Spain and Portugal had chief rabbis, and in Austria and Germany of the 16th to the 19th centuries some rabbis were appointed Landesrabbiner, which meant that they were to supervise tax collections and other financial regulations. In Russia of the middle 19th cent. it was decreed that all rabbis had to possess a certain amount of secular education, and those communities whose rabbis did not possess such knowledge were required to employ in addition a crown rabbi (Kazyonny). These crown rabbis were often irreligious, and some even acted as informers for the government. Their official function was to keep birth, marriage and other civil records. The Grand Rabbin of France, and the chief rabbis of England, Palestine and other countries, although not appointed by the government, are recognized by it as the chief Jewish ecclesiastical authority of their country.

The following is a short outline of the five main types of rabbis in the United States and their activities:

(1) Reform—graduates, in the main, of the Hebrew Union College, in Cincinnati, and of the Jewish Institute of Religion, in New York city. As ritual and religious

law plays very little part in their rabbinates, their main duties are spiritual, education, social and pastoral. Many of them have taken leading parts in movements of social reform. There are both Zionists and non-Zionists among them.

(2) Semi-Reform—graduates, in the main, of the Jewish Institute of Religion, in New York city, and those who follow the Reconstructionist Movement. These rabbis endeavor to keep all ceremonies and laws which are attractive and not onerous, and they stress the cultural contributions of the Jews.

(3) Conservative—graduates, in the main, of the Jewish Theological Seminary of America, in New York city. They follow Zacharias Frankel in the belief that a scientific and historical approach will solve all the problems of Judaism, and they therefore adjust Biblical and Talmudic law to conform with the demands of modern civilization and society. They emphasize Zionism, Hebrew literature, and Jewish *Wissenschaft* (learning).

(4) Orthodox—graduates, in the main, of the Rabbi Isaac Elchanan Theological Seminary, in New York city, and of the Hebrew Theological College, of Chicago. This group is sometimes referred to as "Neo-Orthodox," because its members have received a thorough secular education, and because of their belief that traditional Orthodoxy is compatible with modern civilization without any arbitrary adjusting. Their duties, as well as the duties of the larger group of their older colleagues who received their education outside of America, are essentially the same as those of the medieval rabbi, as previously enumerated.

(5) Orthodox rabbis of the traditional European type, and educated abroad.

Modern Hebrew and Yiddish designate the Orthodox rabbi as "Rav" or "Harav," and the non-Orthodox rabbi as "rabbi." The English word rabbi refers to the spiritual leaders of all these groups. There are two rabbinical functions peculiar to the American scene. One is the speeches, addresses and lectures which the rabbi is called on to make before numerous organizations and at many testimonial affairs. The second is the social visits which the rabbi and his wife are expected to pay his parishioners at regular intervals. This latter function is one of the reasons why the rabbi's wife (Hebrew, Rabbanith; Yiddish, Rebbetzin) has acquired a semi-professional status in her own right, for she is frequently called on to organize and supervise certain phases of the girls' and women's clubs connected with the synagogue. The wives of the younger Orthodox rabbis and of the Conservative rabbis have their own special organizations.



Portrait of a Rabbi. From a painting, by Rembrandt van Rijn, owned by the Duke of Devonshire, Chatsworth

Since the middle of the 19th cent. rabbis have been appointed chaplains in the armies and navies of various nations, as well as in penal institutions, hospitals, asylums and other civil institutions.

See also: AUTHORITY; CHAPLAINS, JEWISH; CODES; FUNCTIONARIES, RELIGIOUS AND COMMUNAL; ORDINATION; RABBINICAL SEMINARIES; RESPONSA AND DECISIONS; YESHIVA.

HIRSCHEL REVEL.



A rabbinical disputation. From a painting by Jacob Toorenvliet

Lit.: Assaf, Simhah, in *Reshumoth,* vol. 2, pp. 259-300; Zeitlin, Solomon, in *Jewish Quarterly Review,* vol. 31, pp. 1-58, 287-300; Bengis, Esther, *I Am a Rabbi's Wife* (1934); Richman, Jacob, *Laughs From Jewish Lore* (1926) 1-57; Kornfeld, Joseph, "Changing Functions of the Rabbinate," *Central Conference of American Rabbis Year Book,* vol. 35 (1925) 311-25; Feldman, Abraham, *The Rabbi and His Early Ministry* (1941); Board of Jewish Ministers, *Problems of the Jewish Ministry* (1927); Berman, Morton, *The Role of the Rabbi* (1941); Philipson, David, *My Life as an American Jew* (1941); Berkowitz, Henry, *Intimate Glimpses of the Rabbi's Career* (1921); Lipson, M., *Midor Dor* (2 vols., 1929 and 1937); Baron, Salo W., *The Jewish Community,* vol. 3 (1942).

RABBI ISAAC ELCHANAN THEOLOGICAL SEMINARY, *see* YESHIVA COLLEGE.

RABBINERSEMINAR FÜR DAS ORTHODOXE JUDENTUM, a rabbinical institute founded in Berlin in 1873 by Israel Hildesheimer. Based on traditional Judaism, the Seminary was intended to equip rabbis with a thorough and comprehensive knowledge of Biblical and Talmudic literature and ritual laws, to instruct them in the discipline of Jewish learning, and to develop independent creativeness. The entrance requirement for the six-year course was a school certificate entitling the holder to enter college.

Hildesheimer was rector of the institution for twenty-six years. His successors were David Hoffmann (1899-1921), then J. Wohlgemuth, and finally S. Weinberg. Among its teachers were Abraham Berliner, Jacob Barth, Hirsch Hildesheimer, Simon Eppenstein, Abraham E. Kaplan, S. Grimberg, and M. Auerbach.

The Seminary became noted, and its graduates were appointed instructors and professors in numerous Jewish educational institutions. Its library contained about 20,000 books. The institution was supported by the annual dues paid by members of an organization founded for this purpose, by the interest accrued from its founding capital, and by voluntary contributions. In 1938, under the Nazi regime, the Seminary was closed; the library was confiscated and probably taken to Munich.

Lit.: *Das Rabbinerseminar zu Berlin, Bericht über die ersten 25 Jahre seines Bestehens (1873-98)* (1898); *Die Jahresberichte des Rabbinerseminars;* Goldschmidt, in *Jeschurun* (1920).

RABBINIC TEACHINGS, PARALLELS BETWEEN GOSPELS AND, *see,* PARALLELS BETWEEN THE GOSPELS AND JEWISH TEACHINGS.

RABBINICAL ASSEMBLY OF AMERICA, the organized body of the Conservative rabbinate in the United States and Canada. Organized on Independence Day, 1901, as an alumni association of the Jewish Theological Seminary of America, in New York city, it soon changed its name to its present form when it opened its membership to American rabbis who are graduates of other theological schools, but who subscribe to the philosophy of Conservative Judaism. It continues to maintain, however, its close affiliation with the Jewish Theological Seminary of America, in whose building at 3080 Broadway the national headquarters of the Rabbinical Assembly are maintained. Furthermore, three of its elected representatives are members of the board of trustees of the Jewish Theological Seminary.

The objects of the Rabbinical Assembly, as stated in its constitution, are: "To conserve and promote traditional Judaism; to cooperate with the Jewish Theological Seminary of America and with the United Synagogue of America; to advance the cause of Jewish learning; to promote the welfare of its members; and to foster the spirit of fellowship and cooperation among the rabbis and the other Jewish scholars in America." The organization publishes annual volumes of the proceedings of its conventions, and a quarterly, *Rabbinical Assembly Bulletin,* which is devoted to a discussion of professional problems confronting rabbis. Its 322 members (1942) served Jewish communities in the United States, Cuba, Canada, England, Australia and New Zealand. Its members served as Jewish chaplains not only in the American forces, but also with the Canadian, Australian and New Zealand armies.

The activities of the Rabbinical Assembly concerned with the furtherance of traditional Judaism in America are concentrated in its Committee on Jewish Law, whose functions were stated as follows:

"The Committee was organized primarily with the object of rendering aid to members of our group who may be faced with problems involving Jewish law and practice, in the solution of which they might want the support of the opinion of a recognized body. The Committee was to weigh these questions from the standpoint of Jewish law and precedent in relation to modern requirements and with the view that its decisions in particular cases may eventually become the norm for the members of the Assembly, and perhaps also for American Jewry. Recognizing the bindingness and continuity of Jewish law, the Committee has been guided by the new requirements of our environment and sought to interpret the provisions of the law in harmony with these requirements. It has not undertaken to produce a revised version of the Shulhan Arukh, nor did it consider to be within its province the abrogation or suspension of any of the vital principles underlying Jewish law. Nor was the application of Jewish law to modern conditions conceived of by them as implying always a lenient attitude. Under certain conditions the preservation of the integrity of Jewish life may demand a more rigorous attitude toward certain questions about which our ancestors could afford to be more lenient than we can at the present time. While adhering to the principle of favoring, in general, the more lenient opinion, the Committee occasionally found it necessary, from considerations of taste and present-day mode of life, to be more rigorous in the provisions of the law than the Shulhan Arukh or its commentaries were."

This Committee carries on a lively activity in the continuance of the traditional responsa. It takes under advisement and renders decisions, together with dissenting opinions, on all matters of Jewish law brought to its attention by the members of the Assembly. All these questions deal with an attempt to adjust Jewish traditional religious practices to contemporary American life. There has already grown up a very large collection of these responsa dealing with problems involving the Sabbath, dietary laws, marriage and burial rites, ritual of initiating a convert to Judaism, and the like. The Committee also maintains a Beth Din at the Seminary, which is empowered to grant Jewish religious divorces, after state divorces have been obtained, as well as perform other religious rites which require a Beth Din.

The most prolonged activity of the Committee, however, has been its efforts to ameliorate the plight of a deserted wife, the Agunah. This problem was aggravated by the large number of women whose husbands have not returned from the first World War, and is being faced to a much larger degree in the second World War. Led by Louis M. Epstein, of Brookline, Mass., the Committee carried on extensive negotiations with rabbis the world over, and accumulated an enormous amount of opinions from the leading

Jewish scholars in the world, before it finally decided upon a formula which will resolve many of the difficulties faced hitherto by deserted wives. In this, as well as in other matters, the Committee leaned heavily upon the scholarship and interest of Louis Ginzberg, professor of Talmud at the Jewish Theological Seminary of America.

In its efforts to coordinate Jewish traditions with American civilization, the Rabbinical Assembly, in cooperation with the United Synagogue of America and the Jewish Theological Seminary, was, in 1943, compiling an edition of the traditional prayer-book, making changes, both by adding and omitting, which will maintain Jewish traditional religious content and fervor in terms of American ideals and the new idioms of expression in the United States. The Assembly continues its cooperation with the United Synagogue by a joint Commission on Education whose main concern is the development of a uniform and workable curriculum for religious schools attached to Conservative congregations. It had, up to 1943, published some texts for the teaching of the Hebrew language. In cooperation with other rabbinic bodies and lay synagogue organizations, it helped form the Synagogue Council of America, which is intended as a medium for expression of opinion on those phases of Jewish religious life in the United States to which all three main wings of American Jewry can subscribe. With the organized Orthodox rabbis and the Central Conference of American Rabbis, the Rabbinical Assembly is a part of the Religious Activities Committee of the Jewish Welfare Board.

In order to interpret Jewish religious traditions in terms of present-day social and economic problems in the United States, the Committee on Social Justice of the Assembly issued, from time to time, as economic and social conditions warranted, pronouncements which have become the fundamental views of the Rabbinical Assembly on these phases of American life. The following excerpts from some of its official pronouncements represent the views of the Rabbinical Assembly on some of the major problems confronting the country:

"In the light of the very nature of religion, we affirm that the discussion of problems of social and economic justice and the evaluation of movements to abolish exploitation, poverty, war and other social evils are not only legitimate but even necessary concerns of the synagogue. We therefore affirm that questions of politics and economics are legitimate and necessary subject matters for treatment from the pulpit by ministers of religion. Without claiming for rabbinical utterances on social problems any authority other than inheres in whatever truth they may convey, we insist that no arbitrary limit be placed on the freedom of speech of rabbis on those themes either in their individual or collective utterances. . . . For its general principles, historic Judaism is the sanction. Only its specific applications to contemporary social problems are their [the Rabbinical Assembly's] own. . . . Realistically interpreted, this means that Judaism is sympathetic to all legislation which has for its objective the enlargement of the economic, religious and social liberties of man; and that it calls upon society to protect the individual against economic and social oppression. As teachers of Jewish tradition, we urge the enactment of minimum wage laws and the limitation of hours of employment. We support all efforts to eliminate the labor of children in industry. We are in complete accord with all endeavors which tend to improve the conditions under which men labor. . . . Our faith in the divine character of man, in his right to the fulness of life, demands that each human being have complete opportunity for self-expression. We favor the enlargement of facilities for free education for all, the creation of additional means of making available the cultural treasures of mankind to millions who now have no access to them, especially in this age when technological abundance has expanded opportunities for leisure. . . . Our insistence on the sacredness of the human soul as a free moral agent in the service of God demands that the individual enjoy the maximum of personal liberty that is consistent with the equal liberty of all other individuals. We reaffirm our faith in the classic liberties of America—freedom of speech, freedom of press, freedom of religious conscience, freedom of assembly and petition. . . . As we claim the right to freedom for the individual, so we claim it for all groups of men united in voluntary association. Especially do we claim for social minorities the right to organize and express collectively their group aspirations, whether they be minorities of race, color, religion, political outlook or culture. We protest, however, against the abuse of these liberties by groups who take advantage of them to seek power with the view ultimately to curtailing for others the very liberties they demand for themselves. We condemn all discrimination in employment whether by open or devious methods on the basis of differentiation by national origin, creed or color. We protest against the political and social disfranchisement in America of the Negro, and the Oriental. . . . We affirm once more our faith in democracy as a method by which men may govern themselves. We contend that human experience has demonstrated that a democratic government alone encourages the freedom of the individual. . . . We believe that man can remake his society by the processes of education and peaceful reform. We are opposed to dictatorships of any kind—whether of the right or of the left. We deny that America at present must choose between the two extreme alternatives of a revolutionary Communism and a revolutionary Fascism. There is a third way and that is—the peaceful, progressive remaking of our order by democratic instruments. To this method of social reform we pledge ourselves."

To implement parts of its program on social justice, the Rabbinical Assembly joined with other Jewish organizations and with Christian religious bodies. This is particularly true of those activities which aim to help establish a lasting peace and those that look forward to post-war reconstruction.

Palestine played a vital role in the program of the Rabbinical Assembly of America. Here, again, its members looked to those official pronouncements, accepted by the Assembly at various conventions, to find its views on this subject: To quote from the official sources:

"The Zionist ideal to establish in Palestine a legally assured and publicly recognized national home for the Jewish people has been an integral part of the religious outlook as well as of the program of practical activities sponsored by the Rabbinical Assembly of America from its very inception. Though the Assembly as such has never officially identified itself with any group or party functioning within the framework of the World Zionist Organization, it has on more than one occasion given expression to its complete and wholehearted devotion to the Zionist ideal. Its members have zealously labored in the leadership and in the rank and file of the Zionist movement and have participated in all efforts to mold public opinion into sympathy with the Zionist program and to muster the means needed for its realization. . . . We desire to re-affirm our faith in our religious tradition which has always associated with Palestine the fulfillment of the Scriptural promise: 'In Thee shall all the nations of the earth be blessed.' This promise succinctly but adequately expresses our conception of the essence of Zionist aspiration and the national destiny of our people. . . . We re-affirm our historic claim to Palestine, as the land where for more than a thousand years our fathers lived a national life and built a religious civilization which has profoundly and beneficently influenced the course of history. . . . We desire to further re-affirm our faith that the Zionist ideal of establishing in Palestine a Jewish National Home is in its essence just and that the steps thus far taken towards its practical realization testify to a sincere effort to conform in letter and in spirit to the requirements of justice. . . . It was only an act of brute violence which drove

the Jews out of Zion. Only through an act of justice will they be restored. Firm in their faith that justice will ultimately and inevitably triumph in the world, the members of the Rabbinical Assembly re-assert their faith in the ultimate triumph of Zionism."

The Rabbinical Assembly maintains a Placement Bureau for the benefit of its members. Synagogues which wish to avail themselves of the services of Conservative rabbis turn to this Committee for recommendations. The officers of the Rabbinical Assembly in 1942 were: Louis M. Levitsky, president; Robert L. Gordis, vice-president; Harry E. Schwartz, treasurer; Lewis B. Grossman, recording secretary; Maxwell M. Farber, corresponding secretary. LOUIS M. LEVITSKY.

RABBINICAL ASSOCIATIONS. Rabbinical associations arose in various countries in the latter part of the 19th and the beginning of the 20th cent. as a means for exchange of ideas, plans for united action in communal affairs, and to improve the position of the rabbinate. They are of especial value in countries and communities where Jewish religious life is under no central control, and therefore have been most prevalent under such conditions. The chief of these associations in the past or still in existence (1943) are the following:

Germany. The chief organizations that functioned prior to the rise of the Nazis in 1933 were:

Allgemeiner Rabbinerverband in Deutschland. Founded in 1896 as an organization of all the rabbis in Germany, after previous attempts had failed. However, it did not succeed in bringing into its fold those Orthodox rabbis who refused to work with the less Orthodox members of the Jewish community. Its purpose was the promotion of Judaism and of the rabbinate.

Verband der Orthodoxen Rabbiner Deutschlands. Founded in 1906, it includes the Orthodox rabbis who refused to join the association above.

Vereinigung der Liberalen Rabbiner Deutschlands. Founded in 1898 for the discussion of problems affecting liberal Jewry.

England. Association of London Rabbis. Founded in 1933 to promote the welfare of Judaism and Jewish learning and to raise the status of the rabbi.

Agudas Harrabonim (Association of Rabbis of Great Britain).

Union of Anglo-Jewish Preachers. Founded in 1894.

Canada. Montreal Council of Orthodox Rabbis.

United States. The four chief rabbinical associations, the Central Conference of American Rabbis, the Rabbinical Assembly of America, the Rabbinical Council of America, and the Union of Orthodox Rabbis of the United States and Canada, are discussed in separate articles. Others are:

Association of Reform Rabbis of New York City and Vicinity. Meets monthly to discuss current topics of Jewish interest.

Board of Rabbis of Northern California. Founded in 1924 by Jacob Nieto. Name changed in 1931 to Board of Rabbis and Cantors of Northern California.

Brooklyn Jewish Ministers Association. Founded about 1928.

Chicago Rabbinical Association. Founded 1873.

Eastern Council of Reform Rabbis. Founded 1912, but created a storm of protest, and lasted only a short time.

Federation of Orthodox Rabbis of America. Founded 1926.

Jewish Ministers Cantors Association of America. Founded 1896.

Jewish Ministers Association of San Francisco and Vicinity. Founded by Jacob Voorsanger in 1894.

New York Board of Jewish Ministers.

Philadelphia Board of Jewish Ministers.

Rabbinical Council of Cleveland. Founded in 1933; membership Orthodox.

Texas Rabbinical Association. Founded in 1927; holds annual meetings called Kallah (the Kallah Convention of Texas Rabbis), devoted to the discussion of rabbinical and religious questions.

RABBINICAL CONFERENCES, *see* CONFERENCES, RABBINICAL.

RABBINICAL COUNCIL OF AMERICA. The Rabbinical Council of America was organized in 1924, and was then known as The Rabbinical Council of the Union of Orthodox Jewish Congregations of America. It was to function as the rabbinical authority for the Union. Its first president was Leo Jung.

About the same time there was organized by the late Bernard Revel, president of the Rabbi Isaac Elchanan Theological Seminary, an alumni association composed of the graduates of the Seminary who were serving in the practical rabbinate. This organization soon changed its name to the Rabbinical Association of the Rabbi Isaac Elchanan Theological Seminary, and elected as its first president Nachman Zevi Ebin.

It became evident that the Rabbinical Council of the Union and the Rabbinical Association of the Seminary had interlocking memberships, and a merger between the two organizations was arranged in 1930. The new organization assumed the name of the Rabbinical Council of America. It relinquished the narrow limits of an alumni association and began to admit into its membership all duly ordained Orthodox rabbis who were qualified in accordance with the constitution of the organization. In June, 1942, another merger was made, resulting in the absorption into the Rabbinical Council of America of the Rabbinical Association of the Hebrew Theological College of Chicago.

The organization in 1942 had a membership of over 300, composed principally of the rabbinical graduates of The Rabbi Isaac Elchanan Theological Seminary and of the Hebrew Theological College of Chicago. A goodly number, however, were privately ordained in accordance with the practice of Jewish tradition.

While membership in the Rabbinical Council is open to all Orthodox rabbis, the organization comprised in the main, in 1942, the younger element in the American rabbinate or the English-speaking Orthodox rabbis of the United States. A cordial relationship existed between the organization and the Union of Orthodox Rabbis of America, which is the organization of the older and Yiddish-speaking rabbis of the country.

The Rabbinical Council acts as the rabbinic authority for the Union of Orthodox Jewish Congregations of America. In that capacity it endorses and supervises the Kashruth of many food articles. By making available to the Jewish public a variety of foodstuffs from leading manufacturers produced under strict rabbinic supervision, it performs an important community service. Recently it prepared forms, policies, and procedures which will serve the war widow and will solve the Agunah problem that may result from the second World War. In 1942 it sponsored the planting of the Revel Forest on the soil of the Jewish National Fund in Palestine. It published (1941) a rabbinic registry of its membership. It helped materially in the raising of funds for the Rabbi Isaac Elchanan Theological Seminary. A number of its members, in 1941 and 1942, enlisted as chaplains in the United States Army.

The presidents of the organization since it assumed its present name were: J. M. Charlop, of the Bronx, N. Y.; Herbert S. Goldstein, of New York city; Samuel Levy, of Perth Amboy, N. J.; Joseph H. Lookstein, of New York city.

JOSEPH H. LOOKSTEIN.

RABBINICAL SEMINARIES. In the 19th cent., when the instruction given by the traditional Yeshivas, consisting of the study of the Talmud and the decisions

(Posekim), was regarded as insufficient from a modern viewpoint, rabbinical seminaries were founded in several countries, endeavoring to bring about a reconciliation between rabbinism and the modern scientific spirit. The Jewish communities wished their rabbis not only to possess Talmudic education, but also to be well-versed in secular knowledge. Equally, the governments of Austria, France and other European states demanded a certain degree of general education from candidates for rabbinical offices. Since the Yeshivas were gradually discontinued in Western Europe on account of lack of teachers and pupils, rabbinical students used to attend the universities, where they listened frequently to Christian theologians, privately acquiring the necessary amount of Jewish education. Receiving the Hattarath Horaah (ordination) from some outstanding rabbi was considered sufficient for rabbinical practice.

This way of preparation for the rabbinate, however, had considerable drawbacks, which were first pointed out by Isaac Samuel Reggio in *Riflessioni di un Israelita.* In Germany, Leopold Zunz, Abraham Geiger and Ludwig Philippson also demanded the establishment of modern rabbinical seminaries, while in the United States Isaac Mayer Wise realized that Judaism would die out unless its ministry were to consist of "American rabbis, men educated in America, men filled with the free spirit of America, men who combined a modern American education with a knowledge of Jewish lore." In Russia and in Poland rabbinical schools were forced upon the Jewish population by the government, which wanted these schools to spread Russian and Polish culture rather than Jewish education; however, its schemes did not work out well.

The following institutions are generally recognized as rabbinical seminaries:

(a) In the United States:

Hebrew Union College, founded in 1875 in Cincinnati, Ohio, through the efforts of Isaac Mayer Wise.

Jewish Theological Seminary of America, founded in New York city in 1886 by Sabato Morais and others.

Rabbi Isaac Elchanan Theological Seminary, founded in New York city in 1896.

Jewish Institute of Religion, founded in New York city in 1922 by Stephen S. Wise.

(b) In Europe:

Jüdisch-theologisches Seminar, founded in Breslau, Germany, in 1854 by Zacharias Frankel. It was closed by the Nazi government in 1938.

Hochschule für die Wissenschaft des Judentums, founded in Berlin in 1870 at the instance of Moritz Lazarus and Moritz Mayer. From 1883 to 1922 and again after 1934 it was called Lehranstalt für die Wissenschaft des Judentums. In 1941 it was still functioning.

Rabbinerseminar für das orthodoxe Judentum, founded in Berlin in 1873 by Israel Hildesheimer. It was closed by the Nazi government in 1938.

Israelitisch-theologische Lehranstalt, founded in Vienna in 1893 at the instance of Wilhelm and David von Guttmann. It was closed by the Nazi government in 1938.

École Rabbinique de France, formerly called Séminaire Israélite, founded at Metz, France, in 1830. It was moved to Paris in 1859.

Collegio Rabbinico Italiano, originally in Padua, Italy (1829-71), transferred to Rome in 1887, reestablished in Florence, Italy, in 1899, and brought back to Rome in 1932.

Jews' College, founded in London by Chief Rabbi Nathan Marcus Adler, opened in 1855.

Judith Lady Montefiore College, founded in Ramsgate, England, in 1869 by Sir Moses Montefiore.

Nederlandsch Israelietisch Seminarium (Saadath Bahurim), founded in Amsterdam in 1834 (Ashkenazic).

Portugeesch Israelietisch Seminarium Ets-Haim, founded in Amsterdam in 1637 (Sephardic).

Beth Midrash Larabbanim Bekusta, founded in Istanbul, Turkey, in 1898 by Abraham Danon.

Instytut nauk judaistycznych, founded in Warsaw, Poland, in 1928; it was closed by the Nazis in 1939.

Orszagos Rabbikepzo Intezet, founded in Budapest, Hungary, in 1877.

See also the individual articles and the literature cited there. ALFRED WERNER.

Lit.: Mann, Jacob, in *Central Conference of American Rabbis Year Book,* vol. 35 (1925) 295-310.

RABBINISM, a term sometimes applied to Judaism of the period from Ezra (middle of the 5th cent. B.C.E.) down to the modern period. It is derived from the fact that the chief religious leaders in Jewry were not the priests of the Temple, nor the priestly caste thereafter, but the teachers and rabbis (the term rabbis appears from the 1st cent. C.E. on). The characteristic features of rabbinism are the development of new codes of laws based on and supplementary to the Torah and the creation of an authority which is organized and uniform, but not centralized or hierarchical. As a result of this, the religious law of Judaism remained flexible for centuries, adjusting itself to meet the changed needs and conditions of the times.

The chief phases of rabbinism, as developed in Jewish history, are: 1) the Soferic teachings; 2) the Pharisaic movement; 3) the work of creating the Mishnah, Talmud and Midrash; 4) the religious philosophy of the Middle Ages; 5) the Bible exegesis of the Middle Ages; 6) the work of codifying the Jewish law, down to the *Shulhan Aruch* of Joseph Caro (1565). Subsequently a tendency to rigidity and fixity set in, as a result of which rabbinism tended to become mere intellectualism, and mysticism began to flourish.

In the 18th cent. Hasidism attacked rabbinism for lack of religiosity, substituting an emotional fervor for a dry casuistry; but after about fifty years a compromise was effected, and the Hasidim adopted the practices of rabbinism side by side with their own peculiar institutions. In the 19th cent. the early advocates of the Reform Movement likewise attacked rabbinism, asserting that it was full of superstitions and unnatural accretions, and declared for a return to the simple, natural religion of the Bible. In course of time, however, this attitude was modified, later Reform Jewish leaders appreciating the contribution that rabbinism had made to Judaism, and finding support for their own views in the words of the rabbis as well as those of the Bible. Reform Judaism of today considers rabbinism an essential phase in Judaism, though it reserves the right to reject those parts of it which it holds to be antiquated. Conservative and Orthodox Jews maintain the institutions of rabbinism in their entirety or to a large extent.

See also: JUDAISM; CEREMONIAL LAW; TRADITION.

Lit.: Moore, G. F., *Judaism;* Kohler, K., *Jewish Theology;* Graetz, H., *History of the Jews* (1927).

RABBINITES, name given by the Karaites (8th cent. on) to the rest of Jewry, thereby emphasizing the distinction between themselves, who followed the literal text (*mikra* or *kera*) of the Bible, and their opponents, who followed the interpretations of the rabbis. For about two centuries the opposing parties were so evenly balanced that the Karaites and Rabbinites could be regarded as two rival sects of Judaism. In Saadia (10th cent.) and his successors, the Rabbinites found able champions of the Oral Law, and from that time on the Karaites declined into a small isolated sect, while the Rabbinites became the main body of Jewry.

See also KARAITES.

RABBINOWICZ, ISRAEL MICHAEL, Talmudist, b. Horodetz, near Kobrin, province of Grodno, Russia, 1818; d. London, 1893. He studied philology and

medicine in Breslau, and moved to Paris in 1854; here he received his degree and practised as physician for several years. Subsequently he went to London. His most important works include *Législation civile du Talmud* (5 vols., Paris, 1873-80), a translation of that part of the Babylonian Talmud dealing with civil law, with introductions and commentaries; and *Législation criminelle du Talmud* (a critical translation of the tractates *Sanhedrin* and *Makkoth* and a part of *Eduyoth*, published by the French government, 1876).

Rabbinowicz wrote also: *La médecine du Talmud* and *Les principes talmudiques de Schehitah et de Terepha . . . au point de vue médical* (1877; German trans., Frankfort, 1886); *Mebo Hatalmud* (Vilna, 1894; German trans., Trèves, 1881); *Le rôle de Jésus et des apôtres* (1866); *La religion nationale des anciens hébreux* (1873); *Essai sur le judaïsme* (1877). Rabbinowicz translated Maimonides' treatise on poisons into French under the title of *Traité des poisons* (2nd ed., Paris, 1935).

Lit.: *Luah Ahiasaf* (1894); *Haasif* (1894); *Jewish Encyclopedia*, vol. 10, p. 298; *Otzar Yisrael*, vol. 9, p. 245; Schwab, Moïse, *Le docteur Israel Michael Rabbinowicz* (1903).

RABBINOWICZ, RAPHAEL NATHAN, Talmudist, b. Novo-Zhagory, Lithuania, 1835; d. Kiev, Russia, 1888. He is best-known through his valuable auxiliary work on the Talmud, *Dikduke Soferim*, which he published in Munich, financially assisted by Abraham Merzbacher, a Munich antiquarian who became a patron of Rabbinowicz and assisted him in his literary endeavors. This work gives all the discrepancies between the printed editions of the Talmud and the Hebrew Munich Codex 95, an uncensored manuscript of the Talmud of 1342; also the discrepancies in other printed texts and manuscripts and the citations by the earlier writers. The first fifteen volumes were published in Munich in 1867 to 1886; the sixteenth volume, during the preparation of which Rabbinowicz died, was completed and published by H. Ehrentreu (Przemysl, 1897; the divisions Nashim and Toharoth are missing in their entirety and Kodashim in part). In his "Maamar al Hadpasath Hatalmud," an extended and revised introduction to his *Dikduke Soferim*, he gives a critical survey of the complete and partial editions of the Babylonian Talmud since 1484.

In addition to his *Ohel Abraham*, a catalogue of Merzbacher's library (Munich, 1888), he edited several old manuscripts; *Geon Yaakob*, notes to the tractate *Erubin* by Jacob of Vienna (Lemberg, 1863); and the responsa of Meir of Rothenburg (Lemberg, 1860). The booksellers' catalogues which he published enjoyed great renown.

Lit.: Brüll, in *Jahrbücher für jüdische Geschichte und Literatur*, vol. 2 (1876) 199-201; *Münchener Allgemeine Zeitung*, Nov., 1888 (reprinted in *Israelit*, vol. 29, p. 1728 et seq.); Wininger, S., *Grosse Jüdische National-Biographie.*

RABIN, *see* ABIN, RABBI.

RABIN, IOSIF, Russian and Yiddish writer, b. Grodno, Russia, 1900. His first literary work appeared in the Young Communist Yiddish magazine *Jungvold* and in the Yiddish Communist daily *Der Emes*. Subsequently Rabin became a contributor to the periodical *Shtrom*.

Himself a Communist of long standing, Rabin was effective in winning other young Yiddish writers over to the strict party line approach to literature. His own fiction followed this line. His first novel, *Shvesterkinder*, describes the Bundist (Socialist) movement from 1907 to 1917, and accuses the Bund of innumerable weaknesses, from the point of view of Communist party principles, picturing it as a hindrance to revolutionary activity. *Buzi Dubin* (1932) treats of Trotskyites in the same orthodox way.



Josef Rabinovich

A later novel, *Chto Budyet*, depicts the rise of Bolshevism among Jewish workers. This routine attitude, in which non-Communists are burlesqued as non-entities, serves to delineate Rabin's political ideas, but detracts from the artistic value of his work.

RABINOFF, MAX, impresario, b. Mogilev, Russia, 1880. In 1907 he formed the Chicago Philharmonic Orchestra. For a period he assisted Oscar Hammerstein in the presentation of opera. Then he became a manager in his own right and was responsible for bringing to the United States Anna Pavlova, the Ballet Russe, and other famous organizations. In 1910 he directed the National Opera Company in Mexico City, and in 1913 he directed an opera company in Canada. From 1914 to 1917 Rabinoff was manager of the Boston Opera Company. Thereafter he was the manager of several artists in Chicago.

RABINOVICH, JOSEF (Ossip Aronowitsch), writer, b. Kobelyaki, Russia, 1817; d. Meran, Italy (then Austria), 1869. In the newspaper *Odesski Vyestnik* he developed his life program, that of defending the Jews from attacks from without, and of fighting for reforms in Jewish life. He won general attention through his short story, published in German, "Der Bestrafte," describing a notorious episode (1859) in which the head of a community was compelled to serve in the army because he had failed to produce the required number of conscripts, though all the eighteen-year-old boys had already been called. In order to provide a permanent voice for the struggle for emancipation of the Russian Jews, he founded *Rassviet* (Dawn), the first Jewish newspaper in Russian (1860). Although it lasted only a year, it had great influence on Jewish development in Russia. In his last years Rabinovich was a member of the Odessa city council, and was greatly respected by the Jews. His works appeared in an edition of three volumes (St. Petersburg and Odessa, 1880-88).

Lit.: Gessen, Y. I., *O. A. Rabinowitsch* (1898); idem, in *Yevreiskaya Starina*, vol. 1 (1911).

RABINOWICZ, MORDECAI (pseudonym, Ben Ami), author, b. Podolia, Russia, 1854; d. Tel-Aviv, Palestine, 1932. From 1905 to 1925 he lived in Geneva, and subsequently in Palestine. He wrote a number of

stories of Jewish life in Russia, also travelogues, in Russian and Yiddish; some of these were translated into Hebrew and published in book form. Rabinowicz joined the Chovevei Zionist movement at an early period, and became a member of the Odessa Committee. His reminiscences of Mendele Mocher Seforim were published in *Hatekufah* (1929).

RABINOWITSCH, SCHOLEM, *see* SHOLEM ALEICHEM.

RABINOWITSCH-KEMPNER, LYDIA, bacteriologist and editor, one of the first women to teach in schools of higher learning, b. Kovno, Lithuania, 1871; d. Berlin, 1935. In 1896 she became assistant professor of bacteriology at Women's Medical College, Philadelphia. In 1898 she was attached to the Robert Koch Institute, Berlin, was Koch's associate in many of his important researches, and made discoveries concerning pasteurized and raw milk and the parasitic protozoa and trypanosoma. Upon her return to Germany after a series of lectures at the University of Pennsylvania in 1896, she founded the Institute of Bacteriology and taught there for a time. Subsequently she collaborated with Professor Orth in the Pathological Institute of Berlin University.

Lydia Rabinowitsch-Kempner was the first woman to receive the rank of professor in Prussia (1912). Her original works dealt with the development of bacteria in farm products and the part they play in tubercular diseases. She edited the *Zeitschrift für Tuberkulose,* and from 1920 on was director of the bacteriological laboratory of the state hospital at Berlin-Moabit.

RABINOWITZ, AARON, realtor and civic official, b. Russia, 1884. He was brought to the United States in his infancy. Entering the real estate field in 1903, he subsequently became affiliated with the investment securities exchange. In 1926 Rabinowitz was appointed commissioner of the Board of Housing of the State of New York. He retained this post for thirteen years, serving under Governors Alfred E. Smith, who appointed him, Franklin D. Roosevelt and Herbert H. Lehman. During his incumbency Rabinowitz was associated with many of the housing projects that marked government participation in housing improvement; among these projects was the construction, in 1929, of the first cooperative apartments on the lower East Side of New York city.

In 1933 Rabinowitz was appointed by President Roosevelt to the commission to advise the Public Works Administration on public buildings. He was a trustee of the Baron de Hirsch Fund and of the New York Association for Jewish Children.

RABINOWITZ, ALEXANDER SISKIND, Hebrew writer, b. Liady, Russia, 1854. He received a traditional Jewish education in his native city, and then, at the age of fifteen, was compelled to support himself by teaching Hebrew in various villages and towns. In 1888 he secured a position as instructor at a Hebrew school in Poltava; this position he held for seventeen years. In 1905 he settled in Palestine where, because of the socialist nature of his stories, novels and articles, he, Joseph Hayim Brenner and David Gordon were regarded as leaders of the Palestinian workers.

Rabinowitz was one of the first members of the Chovevei Zion (Lovers of Zion) movement, and at the same time a sympathizer with the folk-socialists (Narodniki). He supported his disciples Ber Borochow and Jacob Ben-Zebi, founders of the Poale Zion party in Russia, in their endeavors, and influenced the Russian writer Korolenko, who was his personal friend, to protest against the Kishinev pogroms.

Rabinowitz's first article, *For the Defense of the Melamedim* (Russian), was published in the *Russki Evrei* in 1882; his first feuilletons in Hebrew were printed in *Hamelitz* in 1899. His most important stories and collections of stories were: *Al Haperek* (On the Order of the Day; Warsaw, 1884); *Bath Heashir* (The Daughter of the Rich Man; Warsaw, 1891), the first socialist novel of modern Hebrew literature; *Tzilele Abar* (Shadows of the Past; Piotrków, 1900); *Bime Hmilnitzki* (In the Days of Chmielnicki; Cracow, 1907); *Sippurim Veaggadoth Libene Haneurim* (Stories and Tales for Youths; Jerusalem, 1907); *Kithebe A. Z. Rabinowitz* (The Works of A. Z. Rabinowitz; 3 vols., 1904, 1914 and 1922); and *Haftarah* (2 books, 1907 and 1925). He wrote also biographical, historical and pedagogical works, including *Jean Jacques Rousseau* (1901); *Toledoth Hapedagogiah* (History of Education; Leningrad, 1913); *Toledoth Hayehudim Beeretz Yisrael* (History of the Jews in Palestine; 1921 and 1936); *Toledoth Am Yisrael* (History of the People Israel; Warsaw, 1904); *Hayye L. N. Tolstoi* (1926); and *Maamarim* (Essays; Tel-Aviv, 1935). Six volumes of his collected works were issued in Hebrew at Tel-Aviv from 1934 to 1936, the fourth being a history of the Jews in Palestine from 3830 to 5618 A.M., and vols. 5 and 6 being translations.

Rabinowitz edited several Hebrew literary periodicals, including *Zimrath Haaretz, Izkor, Yisrael, Ashkoloth, Hagalil,* and *Sefer Hashanah Shel Eretz Yisrael* (the latter in collaboration with A. Zifroni and D. Shimonovitz), and translated into Hebrew some of the works of Tolstoi, Dostoyevsky, Turgeniev and Korolenko, as well as Wilhelm Bacher's two German works on the Tannaim and Amoraim. In 1924, at Tel-Aviv, under the direction of A. Zifroni, a volume of Hebrew essays on language and literature was issued in celebration of Rabinowitz's seventieth birthday. Rabinowitz was still living in Palestine in 1942. In 1941, at Tel-Aviv, a celebration was held on the occasion of his eighty-seventh birthday.

Lit.: Rabinowitz, Samuel, "Fifty Years Ago (Memoirs)," *Studies in History of the Yiddish Scientific Institute* (Yivo), vol. 3 (1939) 314-47; Meisel, N., in *Haint* (Warsaw), Jan. 26, 1934; Apotchinsky, P., in *Moment* (Warsaw), April 8, 1938; Halevi, S. A., in *Das Yiddishe Folk* (New York), Aug. 21, 1942, p. 6.

RABINOWITZ, HIRSH, popularizer of science and publicist, b. Linkuva, Lithuania, 1832; d. St. Petersburg, 1889. He early displayed a talent for natural science. In 1867 he started a series of publications on mechanics, acoustics, thermodynamics, magnetism, elementary mathematics and chemistry. In 1871 he published in *Kol Mebasser* a series of popular articles on hygiene. From 1879 to 1884 he was active on the editorial board of the weekly *Russki Yevrei,* and in 1885 he published, under the editorship of I. L. Cantor, the monthly, *Yevreyskoye Obozrenie.* Rabinowitz founded a Jewish technical school at Dvinsk, Latvia.

RABINOWITZ, JACOB, Hebrew writer, b. Wolkowicz, Poland, 1876. After receiving the traditional Jewish education, and studying at the University of Berne, Switzerland, he began his literary career in 1899. He settled in Palestine in 1910, becoming a contributor to the *Hapoel Hatzair,* organ of the Palestinian workers. In 1904 the first volume of his novels was published; in 1922 the second volume, *Or Vaed* (Eternal Light).

Others of his works include: *Sethav* (Autumn; Tel-Aviv, 1927), a volume of poems; *Nedude Amasai Hashomer* (The Wanderings of Amasai the Watchman; Jerusalem, 1930), a novel dealing with life in Palestine

and the problems of settlement there; *Neveh Kayitz* (Summer Dwelling; Tel-Aviv, 1934); and *Hassagoth* (Notions; Tel-Aviv, 1935), a collection of articles. Some of his novels were published in *Hatekufah* (vols. 14, 15 and 29).

Rabinowitz (with A. Barash) founded and edited a bimonthly literary magazine, *Hedim*. He also translated into Hebrew some of the works of Selma Lagerlöf, Dimitri S. Merezhkovski, Hermann Joachim Bang, and Gustave Flaubert.

RABINOWITZ, JOEL, minister, b. Lublin, Poland, 1828; d. Cape Town, South Africa, 1902. Educated at several rabbinical colleges near Lublin, at the age of twenty-four he went to England, where he was given employment for some months by two Jewish scholars, Adelman and Dukes, at the Bodleian Library, Oxford. He rapidly acquired a knowledge of English. From 1856 to 1858 he acted as minister to the principal Jewish congregation at Birmingham. When thirty years old he was, at the special recommendation of Chief Rabbi Nathan Marcus Adler, elected minister of the Cape Town Hebrew Congregation, which position he held for twenty-three years. In 1882 he returned to England, where he remained for four years. While in London he served on the Council of the Anglo-Jewish Association as well as that of the Jews' Deaf and Dumb Home.

Shortly after his arrival at Cape Town (1886) he left for the new gold fields on the Witwatersrand as an assayer, which subject he had studied under Dr. Hahn of the South African College, Cape Town. He did not remain long at Johannesburg, where he officiated at the first Jewish burial. His last years were spent at Cape Town.

Rabinowitz was highly esteemed in South Africa. He was popularly known as the "champion beggar," having raised thousands of pounds for the poor and sick of all denominations. He was particularly active in helping the victims of the 1881 Russian pogroms. Among others, he aided the relief fund for the Damaraland Trek Boers, the afflicted of the Franco-Prussian War (1870-71) and the British orphans of the First Anglo-Boer War.

He wrote a series of articles on "Jews in South Africa" for the *Jewish Chronicle* (London; June-August, 1895).

S. A. ROCHLIN.

Lit.: Jewish Chronicle, July 25, 1902; Herrman, Louis, *A History of the Jews in South Africa* (1930) 191 et seq.

RABINOWITZ, LOUIS MAYER, manufacturer and philanthropist, b. Rossane, Russia, 1887. He emigrated to the United States in 1901, and in 1916 established in New York his own firm for the manufacture of corsets and related products. This firm rose high in the industry; in 1934 he was made chairman of the corset industry, and in 1935 director of the Business Men's Council.

Rabinowitz participated in various welfare movements. In 1921 he was elected vice-president of the Hebrew National Orphan Home, and in 1935 became a director of the Federation for the Support of Jewish Philanthropic Societies of New York City. Later he assumed the vice-presidency of the Jewish Hospital of Brooklyn. To the hospital he donated the pediatric murals (covering fifteen rooms) planned by Max Abelman and executed by Albert Cugat, also murals for the rooms known as "Dining Through the Ages" and "Room of Sports." He created a surgical fellowship at the hospital. He was one of the earliest donors of an ambulance for Greece. In 1942 he donated to the National Jewish Hospital of Denver a valuable collection of over 300 specimens of classical and modern art reproductions.

RABINOWITZ, SAUL PHINEHAS, historian and Hebrew writer, b. Taurogen, province of Kovno, Lithuania, 1845; d. Frankfort, Germany, 1910. He studied the Talmud first under his father Samuel Mordecai Rashkes, rabbi at Shnipishock, a suburb of Vilna, and then under Jacob Barit. Later he attended the Yeshiva of Israel Lipkin at Kovno, supporting himself by private instruction. Here he became acquainted with a Protestant minister who taught him German. In 1868 he returned to Vilna and was ordained rabbi, but knowing that the Orthodox would not permit him to serve as rabbi, decided to become a teacher and writer. In 1874 he settled in Warsaw, and published his first essay in *Hamaggid*. From 1877 to 1882 (except for a few months when he worked for *Hamelitz*) he assisted Slonimsky with the publication of *Hatzefirah* as one of its chief contributors. In 1882 he became active in the Chovevei Zion movement, in which he played an important role as organizer of the Kattowitz conference and as secretary of the Warsaw committee of the organization.

In 1887 Rabinowitz began his most important work, the translation of Heinrich Graetz' history of the Jews into Hebrew, which appeared at Warsaw (1890-99) in eight volumes under the title *Dibre Hayamim Libene Yisrael*. Notes by A. Harkavy are added from vol. 3 on. The work contains many amplifications of the original text, references to comments on the original text by authorities and additions to the text, especially in treating the history of the Jews in Poland, Lithuania and Russia. The eleventh or last volume of the original text was not translated by Rabinowitz. This work became the standard Hebrew work on the history of the Jews written from a nationalistic point of view, and introduced Hebrew readers of Eastern Europe to the scientific methods of the German school.

Rabinowitz also wrote *Motzae Golah,* a history of the wanderings of the exiled Jews of Spain; a biography of Zunz (*R. Yom Tob Lipmann Zunz,* Warsaw, 1896); a monograph on Zacharias Frankel (Warsaw, 1898); and a biography of Joselmann of Rosheim (1914).

Lit.: Zitron, in *Hazeman* (1910), Nos. 261-64; Meisl, in *Wiener Morgenzeitung* (1920), No. 676.

RABN, *see* ABRAHAM BEN NATHAN HAYARHI.

RABN (also **RABeN**), *see* ELIEZER BEN NATHAN OF MAYENCE.

RABOY, ISAAC, Yiddish author, b. Zawabic, Poland, 1882. Part of his childhood was spent in Bessarabia. Although he had started to write while still in Europe, none of his work saw publication. In the United States, where he arrived in 1904, Raboy encountered further difficulties until he met David Pinski, then (1906) editing *Der Arbeiter,* which published a few of Raboy's stories. Raboy continued to earn his living, however, through various trades. In 1908 he went west, and worked on a ranch in North Dakota. While rounding up the horses in a sudden storm, he was severely chilled, and thereafter carried himself in a slightly sidewise fashion, as the result of stiffness. Returning to New York city in 1913, Raboy continued to work in factories and to write in his spare time. Raboy's prose is lyrical and picturesque; he introduced into American Yiddish literature the novel themes of love of nature and knowledge of American rural life.

His first book, *Herr Goldenbarg un andere Ertzailungen,* appeared in 1918. Later books were *Nei England* (1918); *Ich Dertzail* (1920); *Eigene Erd* (1928); *Eez gekummen a Yid kein Amerika;* and *Nein Brider* (1936). He wrote regularly for *Die Freiheit* and other Communist periodicals.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1930), cols. 1-8.

RABBI GEORGE WOLF

RAB-SHAKEH, title of the Assyrian official sent by Sennacherib to urge the surrender of Jerusalem, then under blockade (*II Kings* 18:17; *Isa.* 36:2). Insisting on speaking Hebrew, Rab-shakeh scoffed at the Hebrew God and at the possibility of saving Jerusalem, and advised the populace to surrender. They remained stubborn, however, supported by Hezekiah the king and Isaiah the prophet, and finally Sennacherib was forced to raise the blockade and to return home.

Lit.: Graetz, H., *History of the Jews,* vol. 1 (1927) 274-76; Hastings, James, edit., *A Dictionary of the Bible,* vol. 4, p. 191.

RACE, JEWISH. 1. Introduction. In zoology the designation race is given to groups of creatures which, by their community of determining physical and mental characteristics, give evidence of a common origin and blood relationship. Groups of human beings to which the zoological concept of race would apply are of very rare occurrence in those groups which have not as yet been affected by world history and by the intermixtures of nations which have occurred in its course. Because of the innumerable mixtures which have taken place in prehistoric and historic times, there is no pure race among the peoples of world history. Thus, for example, there exist the abstract concept "German," and countless individuals of this German stamp, but there is no larger ethnological group of Germans. The so-called Germanic peoples, like the Germans, English, Scandinavians, and the like, had their origin in countless blendings or mixtures of Germans, Slavs, Celts, Mediterranean peoples, Jews and others, and it was not until after the passage of many centuries, and as the result of inbreeding and adaptation (common climate, mode of life, language, education, form of state, religion and historical fate), that they were fused into peoples possessed of a certain unity and unified character, but which can not be characterized as races, but at the most as culture races (approximately identical with the concept nation). Within this nation the various types of the races which had a share in its formation sometimes appear in their pure form, but for the most part they evidence themselves in mixed form, and thus impart to that nation a certain "racial" stamp in contrast to other nations which are formed from other component parts. To take several examples: the German people is distinguished by the relative frequency of the Germanic type, the Russian by the relative frequency of the Slavic type, and the Italian nation by the relative frequency of the Mediterranean type; on the other hand, however, in these three peoples all other types of the races intermingled with them are often found in preponderant numbers, for example in Germany, in the eastern sections, the Slavic and in the southern parts the Alpine type, in Russia, in the western sections, the German and in the eastern part the Mongolian, and the like, so that no large nation belonging either to the European or to the Near East cultural region may be said to have a uniform or constant racial character.

2. The Jews as a Race. The Jews, too, are a historical cultural product which had its origin in a mixture of several races and cultural peoples. In its formation certain human groups of varying origin became joined together first into a religious, then into a cultural and finally into a political unity as well, and these then, as a result of a centuries-long process of inbreeding, mutual assimilation of physical and intellectual-mental qualities and characteristics and the leveling influences of a common abode and destiny, amalgamated into a human type possessed of a certain unity, the Jewish type. According to the historical data given in the Bible, and which, for the most part, are reliable, the following groups had a share in the formation of the Jewish people:

(a) The families of the Patriarchs, "the descendants of Terah," who came from southern Babylonia (Ur in Kasdim is equivalent to Chaldea), and emigrated to Canaan about 2200 B.C.E. by way of northern Babylonia (Haran in Paddan-aram). As Babylonians they presumably belonged, racially and biologically, to the Arabian-Iranian mixed group of the Mediterranean race.

(b) The Hittites, who, at the time of the entrance of the Patriarchs, formed the dominant upper stratum of the Canaanite population and who, since mixed marriages and the conversion of slaves were permitted by law, intermarried with the patriarchal families. The Hittites represent in antiquity the Armenian type, and as a result of the intermixture with the Jews which began here and which later, after the second settlement of Canaan, was continued to an intensive degree, introduced into the Jewish people that element which in Europe, especially in caricatures, is generally regarded as being specifically Jewish (small stature, smooth skull, arched aquiline nose, slight obliqueness and slit-like form of the eyes, tendency toward obesity, small, slightly arched limbs).

(c) Egyptians from the period of the "Egyptian bondage" (about 1200 B.C.E.), and by reason of the intermarriages, sales of slaves and conversions of slaves, attested by numerous passages in the Bible, as a result of which the Jews received negroid elements in addition to the Arabian elements (large eyes, dark complexion, black woolly hair, raised lips, and large teeth).

(d) Arabs, through the union of the patriarchal tribes which came forth from Egypt with the "Hebrews" (Israel tribes, about 1000 B.C.E.), who were nomadic Bedouins of the Arab type (this type is usually designated among the Jews of today as the "handsome oriental" type, and occurs especially among the Sephardic Jews of Spanish origin and of Northern Africa).

(e) Canaanites, a mixed population of Arab Semites belonging to an earlier cultural stratum (the so-called Amorite), and with later cultural contributors, Babylonian, Egyptian and Hittite in origin, who emigrated into Canaan for colonization or for conquest. The Canaanites were assimilated into the Judah-Israel tribes who invaded Canaan, first as a result of military activity (enslavement and the proselytization of those captured in war, and the taking as concubines of women Canaanites captured as booty), and later through peaceful assimilation and mixed marriages (1000 to 800 B.C.E.).

(f) Blond Germanic elements through assimilation extended over several centuries, first military (slavery) and then peaceful, with the Philistines, who were presumably of Nordic origin and belonged to the blond type (900 to 400 B.C.E.).

(g) Greeks and Romans, through mixed marriage and the acceptance of slaves in the centuries of Hellenism and of the Roman rule over Judea (300 B.C.E. to 70 C.E.).

(h) Proselytes from all the peoples of the civilized world extant at that time in the centuries of the decline of the ancient civilization, of the conversion of pagans and of the cessation of slavery (from 1 to 1000 C.E.), such as Arabs, Egyptians, Babylonians, Syrians, Persians, Armenians, Greeks, Romans, Mauretanians, Germans, Celts, Slavs, Hungarians and others.

3. Ashkenazim and Sephardim. After the destruction of Jerusalem (70 C.E.), the Jewish people was divided by its dispersal in the Diaspora into two groups, the one a northern and eastern one, which spread over Turkey, the Balkan countries, Northern Italy, Germany, Hungary, Austria, Poland, Galicia, and Southern and Western Russia; and a southern and western group, which settled in the area of Greater Arabian civilization, Northern Africa and Southern Europe, from the Bosporus to Spain. As the result of complete divergence of historical destiny and vicissitudes, of milieu, of intellectual and physical education, of mixed marriage and assimilation with two totally

different national and cultural spheres, and as the result of the different effect of the northern and the southern climate, these two groups developed into two types, the "German" (Ashkenazic) and the "Spanish" (Sephardic) Jews. The Ashkenazim are Germanicized and Slavized Jews; the Sephardim are Mediterranean Jews. The greatest part of the Sephardic Jews were annihilated or lost to Judaism, after the expulsion of the Jews from Spain in 1492, through persecution, compulsory baptism and later assimilation.

4. Foreign Tribes or Groups. From the component parts of the Jewish people thus far mentioned, who were completely incorporated into the Jewish national body through a process of centuries-long assimilation, mixed marriage and inbreeding, there must be rigidly distinguished those "Jews" who, perhaps as foreign tribes, accepted the Jewish faith and call themselves Jews, but who preserved their anthropological and ethnological distinctiveness and uniqueness as independent national groups without any essential connection through intermarriage. Such foreign tribes of Jewish faith are:

(a) The Yemenite Jews in Arabia, who are regarded as descendants of the South Arabian (Himyaritic) tribes which were converted to Judaism about 450 C.E.

(b) The Falashas in Abyssinia (Ethiopia), a mixed tribe living in the region of the Red Sea, and composed of whites and negroes (?) in the number of approximately 50,000.

(c) The Caucasian Jews on the Caspian Sea, Georgian (Grusinian) tribes of Iranian race, who later intermarried with Kirghizes (Mongols of the Volga plain), and were converted to Judaism probably through Jews coming from Persia. These latter then lost their peculiar identity as a result of mixed marriages with proselytes, so that the Grusinian Jews are composed of three racial and cultural elements, i.e. Semitic Jews, Aryan Iranians, and Mongolian Turanians.

(d) The Black Jews of the Kala Israel around Bombay (Beni Israel of Cochin and India), Hindus who were, presumably, converted by Spanish Jews and who today, together with the remnants of the "White Jews" (descendants of these Spanish Jews), live as "Black Jews" on the Malabar Coast.

(e) the Chinese Jews in the province of Honan.

(f) The Mawambu (Mawumbu) Negroes of the Loango Coast (western Africa), who live in accordance with Jewish ritual law.

(g) the Khazars.

These foreign tribes or groups, who became connected with Judaism by means of proselytization, but not with the Jewish people, today form a part of the Jewish religious community, but are not a component part of the Jewish people. Through their hitherto comparatively active share in the colonization of Palestine these racial elements, too, in the event of a new consolidation there, may in the future be joined to the body of the Jewish people as new component parts and thus influence the present type of the Jew.

5. Anthropology. On the basis of the above brief and general presentation of the origin of the civilized nations from various races, and in particular on the basis of the vicissitudinous racial history of the Jews, there may be explained the fact that all attempts to give an anthropological characterization to the present-day peoples have been unavailing. Even aside from the fact that the criteria of anthropology (cranial measurements, height, color of the skin and hair, form of hair, and the like) are in general unreliable and insufficient, and that statistical data are usually explained, interpreted and exploited in the most variegated ways, in view of the multiplicity of the component parts and of the great number of mixtures and interminglings which have taken place, no definite basic figures (indexes) may be determined for any people—least of all for the Jews, whose racial history is more multifarious and more beset with problems than that of any other people.

All the theories on "the Jews as a race" which have been advanced hitherto by the racial theoreticians have proved fruitless and untenable, since there still exists no expert scientific basis for the construction of theories. The few anthropological researches which have thus far been achieved on the subject of the Jews are to be regarded merely as preliminaries to the future study of the anthropology of the Jews, which will require an elaborate, systematic, and painstaking investigation and sifting of the material extending over fully a number of decades. The result of these investigations may be predicted with a moderate degree of certainty on the basis of the conclusions hitherto arrived at, and of theoretical expectations, as follows: there are considerable anthropological differences in accordance with the particular habitat of each of the groups investigated. Whether these differences must be interpreted as those of "race," i.e. of historic origin, or as secondary environmental influences, is something which will be difficult or impossible to decide, just as in general the interpretation of things which were once regarded as definitely established facts of anthropology has thus far been shown to be extremely problematical and as requiring the greatest caution and prudence for their investigation and acceptance.

A solution of the racial problem in the sense of a theory of race connecting the idea of cultural validity with that of race can not be expected of anthropology, since anthropology deals only with the somatic (corporeal) factor which possesses basically only an extremely conditional and limited value for the judging of psychic, moral and cultural qualities.

See also: AMORITES; TYPES, JEWISH. FRITZ KAHN.

6. Heredity. Down to comparatively recent times a greater force of heredity was attributed to those races which had lived for a long period of time in relative seclusion. It was believed, likewise, that "pure" races are more effective in heredity than mixed ones. For both these reasons it was generally assumed that the Jews transmitted their racial peculiarities by heredity very rigidly, and continued to do so upon intermarriage with other tribes or groups. Thus Reibmayr, in his *Inzucht und Vermischung beim Menschen,* cited the Jews as the model of rigid hereditary transmission of the specific cultural values received from certain races. However, Salaman showed to the contrary, in his studies of the mixed marriages of English Jews, that often in such cases racial heredity is of a different nature and evidences a different result than would be expected on the basis of this theory.

As in all questions of heredity, so in this problem as well there has been a great revolution in ideas ever since the publication of the Mendelian laws of heredity. No individual, and also no race, transmits his or its characteristics as a whole, but each and every "characteristic" is transmitted only in accordance with definite laws upon contact with other "characteristics," or it becomes recessive or is mutated. Hence to-day there can no longer be a question as to whether there is racial heredity among Jews, but solely as to which specific characteristics can be demonstrated to be hereditary and thus to be racial characteristics, and how such heredity works in the case of mixtures.

As regards the shape of the skull, which has been regarded for a long time as the most important racial characteristic, Professor Felix von Luschan, even in the period before Mendel, on the basis of observations made on two population types in Adalia, Asia Minor, which

were crossed with each other, stated that the forms of the skull are not mingled into a medial form, but that in the subsequent generations they always divide again into the two types, and that such a division often occurs in the same family. Other authorities, especially Zollschan among the Jewish ones, regard the cranial form as not hereditary, but as subject to mutation by reason of environmental and cultural influences. On the basis of studies made in accordance with the Mendelian laws, it is now quite probable that Luschan was right, but it has not as yet been determined with absolute accuracy and certainty just which component parts of the cranial form are individual characteristics of hereditary nature in the Mendelian sense.

Among Jews there is a characteristic cranial form demonstrable, which may be regarded as a hereditary racial characteristic: the great majority of the Jews are brachycephalous in moderate degree (index 80-85). Here this very characteristic variation of small groups as regards cranial form (Caucasian and Yemenite Jews) proves that there is a typical racial character as regards this characteristic.

This has been shown for quite some time to be true as regards the color of the eyes. The blue and light gray color of the eyes has its origin in the absence of the anterior pigment in the iris. In this connection, through Davenport, the Mendelian laws have now been definitely and unmistakably confirmed: the pigmentated eye (brown color) is dominant over the unpigmentated. There are numerous races among which blue eyes do not occur at all (thus, for example, also the Yemenites), whereas among the great majority of Jews both color types occur. However, the normal and strongly fixed distribution of these types among the Jews of the whole world shows that we are here concerned with a characteristic which has been maintained through heredity.

The same is true of the color of the hair. This, too, is probably connected with race in some way or other, for, as far as is known, there is in the entire world only a single group, a part of the population of northern Europe, in which blond hair occurs as a racial characteristic, and it appears that everywhere else this lack of pigmentation of the hair is to be traced back to intermarriage with this group. At any rate, however, the details of the method by which the various colors of the hair are inherited have not yet been clarified sufficiently despite the numerous works written on the subject. All pigmentations of the hair occur among Jews; however, there are indications that this does not take place without fixed rule, but that there operates a definite and fixed law of distribution of pigmentations (colors) of the hair as regards the majority of the Jews in all countries. In cases in which individual groups deviate from this law, it is demonstrable that they either do not belong to the Jewish stock or that they have been influenced by special intermixings.

The color of the hair, which represents a racial characteristic of the greatest importance in the large groups of mankind, can not safely as yet be incorporated into the laws of heredity as regards its finer distinctions and nuances, with the result that it is still unknown whether these shadings represent hereditary racial characteristics or may be traced back strongly to climatic influences.

The facial type, which is regarded by the instinct of the people as the most distinctive racial characteristic, can be determined from the scientific point of view only with the greatest of difficulty. Heredity may be regarded as certain by reason of one of its most essential elements, i.e. the nasal form. The hawk-nose or "Jewish nose" is not characteristic of Jews, but the majority of Jews show a straight nasal form.

The stature (size) of the body is too dependent on environmental and nutritive influences to be employed as a racial characteristic in individual cases. Yet it is quite certain that there is a hereditary racial component at its basis; there are large races and small races. The Jews are of medium size, an average of 164 to 165 centimeters (about 65 inches) tall.

In the same manner as bodily forms, bodily functions, too, show hereditary racial characteristics which are designated as physiological racial marks. With reference to Jews, the time of the first menstruation may be regarded as such. This period is inherited racially, since Jewesses throughout the entire world are distinguished by this same early beginning of menstruation (between the twelfth and thirteenth year of life) from the surrounding European and North American population. (For German women it occurs between the fifteenth and sixteenth year.) This is a true survival of their oriental origin which is found in similar manner among other oriental races.

Arthur Ruppin has called attention to a further physiological racial characteristic of the Jews, i.e. their behavior with reference to the most widespread drugs common to civilization. While the European races show preference for the paralyzing poisons (alcohol) as well as do the Mongolian (opium), the Jews favor the stimulating poisons (caffeine, theobromine, nicotine). This trait, too, is hereditary, and links them with other oriental races.

Also in their relations toward and reaction to certain diseases do the Jews evidence a clear racial heredity. There are diseases which occur almost exclusively among Jews, such as amaurotic idiocy of small children (cf. Singer, *Die Krankheiten der Juden*); but these are so rare that they do not enter into consideration as a racial characteristic. Of greater importance is the tendency of Jews toward glaucoma and toward intermittent limping (possibly the result of nicotine poisoning?). In connection with most of the diseases a special tendency toward which is attributed to Jews, Elias Auerbach showed that there is no reaction or conduct conditioned by racial considerations. This is especially true of diabetes, by which Jews are not affected more frequently than is in keeping with their occupational distribution. Similarly, their reaction to the nervous and mental diseases is conditioned by social considerations. On the contrary, however, there is one disease which apparently through racial heredity occurs surprisingly rarely among Jews: puerperal cancer (Auerbach and Theilhaber). In this respect, too, they resemble other oriental races. ELIAS AUERBACH.

See also: CASTES; GENEALOGY; HISTORIOGRAPHY.

Lit.: Zollschan, I., *Das Rassenproblem,* 4th ed. (1920); Fishberg, Maurice, *The Jews—A Study in Race and Environment* (1911); idem, *Materials for the Physical Anthropology of the Eastern European Jews* (1905); idem, *Beiträge zur physischen Anthropologie der nordafrikanischen Juden* (1905); Judt, J. M., *Die Juden als Rasse* (1903); Kahn, Fritz, *Die Juden als Rasse und Kulturvolk,* 3rd ed. (1922); Stratz, *Was sind Juden?* (and the additional literature cited there); Feist, S., *Stammeskunde der Juden* (1925); Reibmayr, *Inzucht und Vermischung beim Menschen;* Singer, *Die Krankheiten der Juden;* Salaman, R. N., "Heredity and the Jews," *Journal of Genetics,* Aug., 1911; Luschan, Felix von, *Rassen, Völker und Nationen* (1921); Ruppin, A., *The Jews in the Modern World* (1934).

RACE, *see* CASTES; GENEALOGY; HISTORIOGRAPHY.

RACHEL, younger daughter of Laban and wife of Jacob. According to the story as told in *Gen.* 29 to 35, Jacob first met her at the well of Haran, her native city, fell in love with her, and served Laban for seven years in order to marry her. Laban, however, deceived Jacob and gave him his elder daughter, Leah, instead; later Jacob married Rachel on the promise to serve seven more years. Since Jacob preferred Rachel to Leah, God took the side of the latter, who had many children, while Rachel was childless. After fruitlessly quarreling with Jacob on the subject, Rachel com-



Rachel Meets Jacob. From a painting by Raffaello Santi



Traditional tomb of Rachel in Palestine

promised by giving her handmaid Bilhah to Jacob as concubine, and thus became the vicarious mother of Dan and Naphtali. Eventually, however, she became the mother of Joseph. When Jacob and his family fled from Laban, Rachel took the household gods (Teraphim) which she successfully concealed from her father when he overtook Jacob and searched his tents. She died while on the road from Beth-el to Ephrathah, while giving birth to her second son, Benjamin. She was not buried in the cave of Machpelah, like the other wives of the patriarchs, but where she died; according to *Jer.* 31:15, this was near Ramah.

Rabbinical literature dwells on the story of Rachel, expanding it in details, and endeavoring to soften some of the harsher features. Rachel has always remained a favorite Biblical character with both Christians and Jews. Scenes from her life have been frequently portrayed by artists.

Lit.: The commentaries on *Genesis; Jewish Encyclopedia,* vol. 10, pp. 305-7.

RACHEL, TOMB OF. The Biblical narrative relates that Rachel, the wife of Jacob, died while journeying from Beth-el to Ephrath, and that she was buried by the road (*Gen.* 35:16-20; 48:7). It is clearly evident from *I Sam.* 10:2 that the location of the tomb of Rachel was somewhere north of Jerusalem, along the southern boundary of the territory of Benjamin. This is corroborated by *Jer.* 31:15, where the site of Rachel's grave is mentioned in connection with Ramah, a town which lay north of Jerusalem (cf. also *Jer.* 40:1). Hence the customary location of Rachel's tomb, south of Jerusalem and near Beth-lehem, is certainly erroneous, as was already noted by Nahmanides, in his commentary to *Gen.* 35:16. This location, moreover, is certainly of Christian origin, and is due partly to *Matt.* 2:18 and partly to a mistaken interpretation of the passages in *Genesis.* In the narrative of the death of Rachel, the words "in the way to Ephrath—the same is Beth-lehem" are intended merely to give the direction, and do not indicate that the tomb of Rachel was near Beth-lehem.

The present building close by the road to Beth-lehem, adorned with a cupola, was probably built in the Middle Ages; it was restored by Moses Montefiore. All three religions regard it as holy, and it is still the goal of Jewish pilgrims, who come there to pray. The Arabs call it Kubbet Rahil.

Lit.: Hastings, James, *Dictionary of the Bible* (1927) 781; Benjamin of Tudela, *Travels,* edit. Asher, p. 4, gives a description of the building as it was at the end of the 12th cent.

RACHEL TRIBES, *see* under LEAH.

RACHEL (pseudonym), *see* FÉLIX, ELISA RACHEL.

RACHMONES (popular for Rachmanuth, "mercy"), *see* MERCY AND PHILANTHROPY.

RACISM, *see* ARYANISM; NAZISM; RACE, JEWISH.

RADAK, *see* KIMHI, DAVID.

RADBAZ, *see* DAVID BEN SOLOMON IBN ABI ZIMRA.

RADEK, KARL BERNGARDOVICH (originally named Sobelsohn), revolutionary and publicist, b. Lemberg, Galicia, 1885. Here he became active in the working class movement at the age of fourteen. By 1901 he was an important figure in the Galician Social Democratic Party. From 1904 to 1908 he was a factor in the Polish Social Democratic Party, and in 1908 he played a vital role in the left wing of the German Social Democratic movement.

When the first World War broke out, Radek took an internationalist (anti-imperialist) position and was a key figure in the Zimmerwald and Kintal party conferences. After the October Russian Revolution (1917) he went to Petrograd and actively participated in the construction of the new republic but took the "Left Communist" position advocated by Nicolai Bukharin. He was nevertheless given important positions in the Soviet government. After the peace of Brest-Litovsk he was put in charge of the Central European division of the Commissariat of Foreign Affairs. Following the German Revolution (November, 1918) Radek got into Germany illegally as a member of the Soviet delegation to the Soviet Congress. Here he helped organize the first congress of the Communist Party of Germany. On February 15, 1919, he was arrested but freed, in December of that year, and he returned to Russia.

In 1920 he became secretary of the executive committee of the Communist International. He was one of the principal reporters at the second and third congresses of the Communist International and at the Congress of the Toiling People of the East in Baku in 1920. From 1919 to 1924 Radek was a member of the Central Committee of the Communist Party of the Soviet Union (CPSU—B). In 1924, however, he joined the Trotskyite opposition against the then party and government position, and at the fifteenth congress of the CPSU (B) he was expelled from the party. In the summer of 1929 he asked to be readmitted, acknowledging (in a letter to the Central Committee) his errors and announcing his separation from the Trotskyite movement.

He now became influential as a journalist and speaker on international affairs. His articles appeared in *Pravda* and *Izvestia* regularly as well as in other journals, and he wrote many articles on literature and the theater as well. Several of his books on the history of the labor movement were published during this period.

But in 1937 Radek, as a member of the Trotskyite opposition, was again found guilty of complicity against the Soviet government. He had been tried in the famous case of the "Anti-Soviet Trotskyite Center" heard before the military collegium of the Supreme Court of the USSR (Moscow, January 23-30, 1937). Along with sixteen others, Radek was found culpable of being a member of an anti-Soviet Trotskyite organization. Moreover he, Pyatakov, Serebryakov and Sokolnikov were found to be members of the group which directed this organization and at the direct behest of Leon Trotsky, "the enemy of the people," then living abroad, "assisting foreign aggressors in seizing territory in the Soviet Union, overthrowing the Soviet power and restoring capitalism and the power of the bourgeoisie . . . with the object of expediting an armed attack on the Soviet Union."

Joseph E. Davies, then United States Ambassador to the Soviet Union, who was present at these trials, described Radek's attitude as that of one of the political leaders in the plot who, although not personally participating in the specific crimes enumerated, had knowledge of them and therefore did not seek to evade responsibility.

Although held responsible for the criminal activities of the "Anti-Soviet Trotskyite Center," Radek was saved from execution on the ground of not having directly participated in "the organization and execution of acts of a diversive, wrecking, espionage and terrorist nature." For his activity he was sentenced to ten years of imprisonment, five years' deprivation of political rights and confiscation of all personal property. This term he was still serving in 1943.

Lit.: Soviet Literary Encyclopedia (1936); *Verbatim Report of the Case of the Anti-Soviet Trotskyite Center* (1937); Davies, Joseph E., *Mission to Moscow* (1941); *Malaia Sovietskaia Entziklopedia* (1931).

RADIN, ADOLPH MOSES, rabbi and communal worker, b. Neustadt-Schirwindt, Poland, 1845; d. New York city, 1909. He received a thorough rabbinic and secular education in his native country and in Germany, where he was awarded the degree of doctor of philosophy at Greifswald University. After serving as rabbi in Prussia and in Poland, he emigrated to the United States in 1886. Almost at once he became rabbi of the Jewish congregation at Elmira, New York. At the same time he was appointed visiting Jewish chaplain of the New York State Reformatory in that city, and this was the beginning of his pioneer work among Jewish prison inmates. He was then called to the congregation Gates of Hope in New York city. In 1890 he was designated chaplain of all penal institutions of New York and Brooklyn, a post he held until his death. In 1905 he had taken charge of the pulpit of the People's Synagogue of the Educational Alliance, and here too he remained until the end.

Thus, in addition to his life-long work in helping to rehabilitate Jewish criminal offenders, Radin labored as educator and minister to the underprivileged and crowded masses of New York's East Side immigrants. One of his outstanding educational achievements was the Russian American Hebrew Association. He served numerous and diverse philanthropic causes, winning exceptional repute for his ability in collecting funds. Much of his charitable work was done through intimate personal contact, and at his funeral his popularity was attested to by the forty thousand persons who followed his cortège.

His *Offener Brief eines polnischen Juden an Heinrich von Treitschke* appeared at Königsberg in 1879 under the pseudonym of Moses Aaron Nadyr; the third edition was published in the United States in 1885 under his real name.

Radin was throughout his career a champion of Zionism.

Lit.: Central Conference of American Rabbis Year Book, vol. 19 (1909) 424-31.

RADIN, MAX, jurist and historian, b. Kempen, Prussia, 1880. Son of Adolph Moses Radin, he was brought to the United States in 1884, and educated in New York city. In 1902 he was admitted to the New York bar. He taught first in the public schools of the city, and in 1917 was appointed lecturer in Roman and civil law at his alma mater, the College of the City of New York; the following year he became, as well, instructor at Columbia University. He then moved to California to join the staff of the University of California as professor of law, in 1919, and in 1940 was made John Henry Boalt professor, a chair he still held in 1943. He had been admitted to the California bar in 1920, and in 1939 was admitted to practice before the Supreme Court of the United States.

By this time, Radin had become one of the country's outstanding jurists and juridical writers, and his appointment in 1940 by Governor Culbert L. Olson to the State Supreme Court of California was a popular choice. But, in an unprecedented action, the California Judicial Qualifications Commission refused to confirm the appointment. Radin's rejection aroused public opinion, and created a clamor for the abolition of the commission.

An outstanding contributor to philological and legal periodicals, Radin published also a number of distinguished volumes on history and law. His writings include: *The Legislation of the Greeks and Romans on Corporations* (1909); *The Jews Among the Greeks and Romans* (1916); *Handbook of Roman Law* (1927); *Life of the People in Biblical Times* (1929); *The Lawful Pursuit of Gain* (1931); *The Trial of Jesus of Nazareth* (1931); *Handbook of Anglo-American Legal History* (1936); *The Law and Mr. Smith* (1938); *Marcus Brutus* (1939); *Manners and Morals of Business* (1939); *Law as Logic and Experience* (1940). In this last volume Radin clarified further the concept of Associate Justice Oliver Wendell Holmes: that the life of the law has been experience.

In 1940, Radin was awarded the Townsend Harris medal of the Alumni Association of the College of the City of New York.

RADIN, PAUL, anthropologist, b. Lodz, Poland, 1883. He was the brother of Max Radin. After receiving his B.A. degree from City College in New York city, he studied in Berlin and Munich, and returned to receive his Ph.D. from Columbia University in 1911. Radin's work with the American Indian, which was to become his specialty, was begun while he was in Berlin.

From 1910 to 1912 Radin was a member of the staff of the Bureau of American Ethnology; later he was field ethnologist for the Geological Survey of Canada. His subsequent research carried him into various Latin American countries. In addition to teaching at the University of California, Fisk University and the University of Chicago, Radin taught in Zurich, Switzerland, and lectured at Cambridge, England. In 1942 he was professor of anthropology at Black Mountain College, North Carolina.

In his published work Radin often broke away from an academic viewpoint, particularly in his ethnological studies. An example of his unorthodox approach was *The Racial Myth* (1934), in which he explained the Germanic racial theories of the period by the retarded —and therefore inferiority-conscious—unification of Germany.

Among Radin's other published works were: *The Sources and Authenticity of the History of the American Mexican; The Winnebago Tribes; Crashing Thunder,* the autobiography of an American Indian; *The Story of the American Indian; Social Anthropology; Method and Theory of Ethnology; Primitive Religion* (1937); *Indians of South America* (1942).

Lit.: Browne, Lewis, in *Opinion,* June, 1934, p. 21.

RADIN, YESHIVA OF, *see* YESHIVA.

RADIO, *see* MUSICAL ORGANIZATIONS; THEATRE.

RADITZ, LAZAR, painter, b. Dvinsk, Russia, 1887. He came to the United States in 1903, and was educated in art in Philadelphia and Boston, studying under William M. Chase. In 1907 he was granted a traveling scholarship, and went to Europe to continue his studies. Later he was appointed instructor at the Graphic Sketch Club in Philadelphia. Among the several prizes awarded Raditz were the bronze medal at the Panama-Pacific Exposition in San Francisco (1915) and the second Hallgarten prize at the National Academy of Design in New York city (1919). Portraits executed by Raditz and acquired by various institutions in Philadelphia include those of Dr. I. M. Hays, at the American Philosophical Society; Judge Mayer Sulzberger, at Dropsie College; Dr. William J. Taylor, at the College of Physicians; Dr. Hobart M. Hare at the University of Penn-

sylvania; and a self-portrait in the Pennsylvania Academy of the Fine Arts. Many of his works were exhibited in other cities.

RADÓ, ANTAL, poet, esthete and translator, b. Mor, Hungary, 1862; he was reported to be no longer alive in 1942. He held a distinguished position in Hungarian letters, which he influenced through translations of the masterworks of world literature, such as Dante's ***Inferno,*** Ariosto's *Orlando Furioso,* Firdusi's *Shahname,* the sonnets of Petrarch, some plays of Shakespeare and Schiller, as well as selections from French, Italian, Greek and Latin poets. He held the honor of membership in the Kisfaludy Literary Society, rarely bestowed upon Jews; he was speaker of the Hungarian Shakespeare committee; editor of several serial publications of classics; founder and chairman of the Hungarian P.E.N. Club; member of the Venice Academy which published his work, *Per il centenario del romanziero ungherese Jókai* (1925); trustee of the IMIT (Jewish Hungarian literary society), to the year books of which he contributed poems and essays, including his memoirs of his father, the Jewish village teacher (IMIT year book, 1911).

At the outset of his career, Radó was a member and subsequently chairman of Hungarian parliamentary stenographers. He published several volumes of verses of his own, and among his books in Hungarian on esthetics is a history of Italian literature.

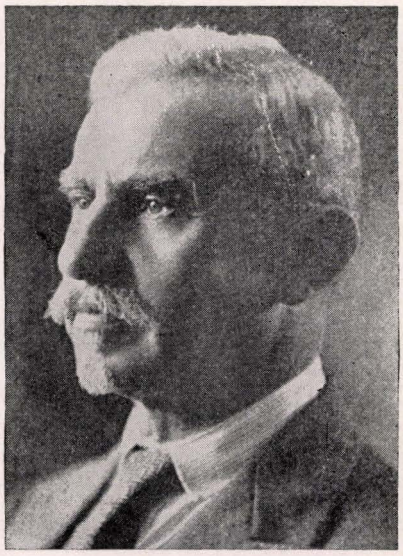
RADÓ, SÁMUEL, author and journalist, b. Petrőc, Hungary, 1857; d. Budapest, 1919. He studied law at the University of Vienna, and was a correspondent for various newspapers in Paris. From 1898 on he was head of the Hungarian telegraphic agency, and reorganized its news service. He contributed to the *Pester Lloyd* and several newspapers outside of Hungary.

Among his published works are (in German): *Tisza, seine Partei und seine Gegner; Die ungarische Verfassung; Das Deutschtum in Ungarn; Der Sturz des Zarismus;* (in Hungarian): *Politikai frázisok és jelszavak* (Catchwords and Slogans in Politics); *John Bull és Társai* (John Bull and Co.). He also wrote a play entitled *Ujságirók* (Journalists).

RADOS, GUSZTÁV, mathematician, b. Budapest, 1862. He studied at the Technical School and at the University of Budapest, as well as at the University of Leipzig. In 1885 he became lecturer at the Technical School of Budapest; in 1891, upon adoption of the Christian faith, he was named full professor. Rados was thrice dean and seven times head of the faculty at the Technical School; co-founder and vice-president of the Hungarian physical and mathematical society, as well as editor for several years of its publication.

His own numerous works appeared in the mathematical journals of Hungary and other countries. His published books include *A felsőbbfoku kongruenciák eleméletéhez* (On the Theory of Higher Congruences) and *Analysis és geometria.*

RAFFALOVICH, ARTHUR, economist, b. Odessa, Russia, 1853; d. Paris, 1921. He studied at the Universities of Bonn and Paris, and took up his domicile in the French capital. He became a regular contributor to the *Temps* and the *Journal des Débats,* and came into intimate contact with various leaders of the political parties of France and with virtually all the important journalists of Paris. Raffalovich published several books on social and economic problems, especially on trusts and commercial conventions; later on he concentrated on the economic condition of Russia. The Russian government charged Raffalovich with the defense of the



Isaiah Raffalovich

Russian public credit against attacks published in the French newspapers. Raffalovich executed that commission by writing articles and by advising the Russian embassy at Paris and the government at St. Petersburg as to what French papers had to be supported by advertising. It was a thorny task that exposed Raffalovich to the reproach of having bribed the French press.

After Raffalovich published (1919) an attack against Bolshevism, the communist paper *L'Humanité* at Paris, in order to accuse him of bribery, was provided by the Bolshevist government with confidential letters written by Raffalovich about the distribution of advertisements among the French papers. But most of the documents were far from conclusive, and it was difficult for Raffalovich to draw a sharp line between legitimate support of papers defending his country and the wrong use of the advertising business. The czarist government named Raffalovich a member of the imperial supreme council of industry and commerce. He gained the confidence of the Russian minister Witte, and was the principal adviser of Kokovtzev, later Russian minister of commerce and finance.

RAFFALOVICH, ISAIAH, chief rabbi of Brazil, b. Pohopol, Russia, 1870. He ministered to congregations in Manchester, Merthyr-Tydfil, and Liverpool, England, and in 1923 the Jewish Colonization Association sent him to Brazil to investigate possibilities of mass Jewish immigration into the country, and to organize the religious and educational life of the Jews already there. Raffalovich became chief rabbi of Brazil, serving until 1935. A foremost factor in charitable and educational work throughout the whole country, Raffalovich directed the coordinated efforts of HIAS, ICA, and Emigdirect.

His published writings include: *Anglo-Hebrew Modern Dictionary; Israel's Literary Record in Dispersion; Brazil, Land of Jewish Immigration* (in Yiddish and in English); *Our Inheritance: A Collection of Sermons and Addresses for All the Sabbaths and Festivals* (1932); and, in Portuguese, *Rudimentos do Judaismo* (2nd ed., 1926); and a translation from Paul Goodman, *Historia do povo de Israel* (1927).

RAGOLER, ELIJAH BEN JACOB (known also as **Elijah Kalisher**), rabbi and Cabalist, b. Neustadt



Rahab and the Spies. From a painting by F. R. Pikersgill

Sugind, Kovno, Lithuania, 1794; d. Kalisz, Poland, 1849. He was descended from famed rabbinical scholars, and received his early education under his father Rabbi Jacob of Neustadt, who was equally learned in the sciences and foreign languages, and in Jewish studies. Ragoler had no teacher for the Talmud, which he studied by himself with great zeal, but when he was twenty-one, to further his interest in Cabala, he traveled to Volozhin to study under Hayim Volozhiner. Financial reverses soon forced him to leave, however, to accept a small rabbinate at Shat in Kovno; subsequently he went to Eiragola, or Ragola, and in the three years he served there as rabbi his renown spread so that he came to be known as Elijah Ragoler. Then ensued a fruitful period in Williampol, Slobodka, where Ragoler established the flourishing Yeshiva which turned out a number of famous rabbis. In pedagogy Ragoler held decided convictions, among them that youths should not approach the study of Talmud until the age of about twenty, after they had been thoroughly versed in the Bible. In 1840 Ragoler accepted the rabbinate of Kalisz, where he remained until his death.

As Cabalist Ragoler was a scientist only, and abhorred the practice of mystical ritual. He was involved in the great Orthodox-Reform controversy of his day; in a letter written to Zevi Hirsch Lehren of Amsterdam, when the latter was organizing to attack the Reform rabbis assembled at the Brunswick conference of 1844, Ragoler, who was a strict follower of the law, outlined his arguments against Reform. He maintained that "philosophies" of the Reformers were based on "natural phenomena" and "in the accepted law we can not question even the unnatural." He warned the Reformers not to taint the people with their ideas. This letter appeared, together with other writings, fifty years after his death under the title *Yad Eliyahu* (1900). Ragoler left four sons and four daughters; his sons and sons-in-law became rabbis.

Lit.: Frumkin, A. L., *Toledoth Eliyahu* (1900).

RAHAB, woman of Jericho who protected and aided the spies sent by Joshua; for this reason she and her family were spared when the Israelites took the city (*Josh.* 2; 6:22-25). According to Josephus and the rabbis, the word *zonah* used to describe Rahab does not mean "harlot," but "inn-keeper." According to Jewish tradition Rahab became a proselyte and married Joshua, becoming ancestress of priests and prophets; according to *Matt.* 1:5 she was the wife of Salmon and the mother of Boaz.

RAHAB, a mythological monster to which there are six references in the Bible. As nearly as can be judged from these, Rahab was an evil monster which God had to overcome prior to creating the world, similar to the Tiamat of the Assyrian-Babylonian myths. Like Tiamat, Rahab apparently had allies, as *Job* 9:13 speaks of the helpers of Rahab as stooping low before Him. *Isa.* 51:9 praises God for His acts in the past when He smote Rahab and slew the dragon (*tannin*). In *Job* 26:12 and *Ps.* 89:10-11 Rahab is so closely connected with the idea of the sea that it is clear that it is thought of as a sea-monster, or sea-spirit. Finally, in two other passages Rahab is used for Egypt. *Isa.* 30:7, deriding the helplessness of Egypt, calls her Rahab that awaits destruction. In *Ps.* 87:4 Rahab actually occurs side by side with a number of other countries such as Babylonia, Tyre and Ethiopia; evidently the allusion was familiar to all.

Lit.: The Biblical commentaries to the passages cited; Gunkel, *Schöpfung und Chaos* (1895) 30-40.

RAHABI, a Jewish family of importance in Cochin. The first member of the family to come to Cochin was David Ezekiel Rahabi (b. Aleppo, Syria, 1646; d. Cochin, Malabar, 1725). It was during the regime of the Dutch (1664) that Rahabi came to Malabar and was appointed Commodore of Cochin. He was known as David Pardesi (foreigner). Rahabi was the trading agent of the Dutch East India Trading Company in Cochin.

Ezekiel David Rahabi (b. Cochin, 1694; d. Cochin, 1772) was a savant, author, and communal worker. He was the son of David Ezekiel Rahabi. Rahabi's scholarship included many sciences, among them astronomy, and his fame as a savant soon spread far and wide. He devoted his wealth to Jewish philanthropies, and supported the rabbinical seminaries of the Yemen Jews. Rahabi was the first to have the copper grants to Joseph Rabban (750 C.E.) translated. Adrian Moen, in *The Dutch in Malabar,* praises Rahabi's critical ability. In 1726 he took over the trade agency to the Dutch East India Trading Company. After peace was concluded (1748) between the Dutch and the king of Travancore, Rahabi built a synagogue at Tirtur (1754); this structure had floorings of Chinese slabs which he himself had supplied. He was the author of *Huppath Hathanim,* containing Singalese Jewish hymns, printed at Amsterdam in 5529 (1769). In addition, he was one of the earliest to investigate the history of the Beni Israel, of the Jews in China, and of the Yemen Jews.

David Ezekiel Rahabi II (b. Cochin, 1721; d. Cochin, 1791) was a calendarian. He was the grandson of David Ezekiel Rahabi and the son of Ezekiel David Rahabi. After the death of his father, Rahabi took over the management of the Dutch East India Trading Company, but his cultural activities were not neglected. He worked among the Beni Israel, instructing the youth in the Torah and in Jewish customs, observances and history, and thus bringing them back to Judaism. (Contrary to the erroneous and the traditional views, it was this 18th cent. David Ezekiel Rahabi II, and not the purely legendary or fictitious David Rahabi of the 10th and 11th centuries, who brought about the revival of Judaism among the Beni Israel.) On two of his pupils he conferred the title of "Kadi." Rahabi was the author of *Ohel David,* which deals with the origin of the He-



Rosa Raïsa

brew calendar and was printed at Amsterdam in 1791. His great-great-grandson N. E. Roby (Naphtali Elijah Rahabi, b. 1863) was a Hebrew scholar, and the author of the article "Cochin" in the *Otzar Yisrael.*

RAIN, PRAYER FOR, *see* PRAYERS, SPECIAL.

RAINBOW, according to the Flood story, the sign of the new covenant of God with Noah, by which He promised that He would never again send a flood to destroy the earth (*Gen.* 9:12-17). It is possible that this is the reworking of an ancient myth in which the rainbow is the bow of the deity who uses it to send arrows against his enemies. In this case the placing of the rainbow in the clouds would be the putting aside of a weapon of war as a sign of peaceful intentions. Ezekiel speaks of rainbow colors in his vision of God (*Ezek.* 1:28); in this case the use of the rainbow may indicate the attribute of mercy. The Talmud considers the rainbow as one of the six things created just before the seventh day of creation (*Pes.* 54a) and drew up a special benediction to be recited when one sees a rainbow in the sky (*Ber.* 59a).

RAINER, LUISE, actress, b. Vienna, 1912. She made her first appearance on the stage at the Dumont Theatre in Düsseldorf, Germany (1928), and subsequently appeared in *Saint Joan, An American Tragedy, Six Characters in Search of an Author* and other modern psychological plays. She was a member of the theater troupe of Max Reinhardt in Berlin. In 1935 she emigrated to the United States. Miss Rainer made her first appearance on the English stage at the Palace Theatre, Manchester, England (1939), and thereafter frequently played in London and New York (*A Kiss for Cinderella,* 1942).

She starred in many Hollywood motion pictures, among them *Escapade* (1935), *The Great Ziegfeld* (1936), *The Good Earth* (1936), *The Emperor's Candlesticks* (1937), *Dramatic School* and *The Great Waltz* (1938). She won the Motion Picture Academy Award for 1936 and 1937.

In 1942 she professed no adherence to the Jewish faith.

Lit.: Who's Who in the Theater (1939); *International Motion Picture Almanac* (1941-42).

RAÏSA, ROSA, dramatic soprano, b. Bialystok, Poland, 1893. As a child of fourteen she escaped from the pogroms in Poland, and came to Italy, where she entered the Conservatory San Pietro a Maiella in Naples. Her debut took place in Parma in 1913 in a revival of Verdi's *Oberto.* For several seasons she sang at the Teatro Costanzi in Rome, at Covent Garden, and in various opera houses of South America. In 1916 she was invited to reappear at the Chicago Opera, where she scored such a triumph in *Aida* that she was engaged as a permanent member of the company. For more than two decades she was one of the major artists of the Chicago Opera. During this period she appeared in numerous revivals and world premières, the last of which took place in Detroit in 1938 in Rocca's *Der Dybbuk.*

RAISIN, JACOB SALMON, rabbi and educator, b. Nieswizh, Poland, 1878. His father was Rabbi Aaron Shlomo Raisin, and the family of rabbis and communal workers, said to go back to Rashi, includes such scholars as Rabbi Solomon Zalman of Mir and Königsberg and Rabbi Meir Katzenellenbogen of Padua. Raisin emigrated to New York city in 1892. He was ordained by the Hebrew Union College (1900), and received the Ph.D. degree from Denver University (1911) and the D.D. degree from the Hebrew Union College (1913). After serving as rabbi of congregations in Butte, Mont., Las Vegas, N. M., Troy, N. Y., and Brooklyn, N. Y., he was elected minister of Congregation Beth Elohim, Charleston, S. C., in 1915; he was still the incumbent in 1943. In the city of Charleston he became a leader in educational and civic affairs, as well as in those of the Jewish community. He served for several years on the staff of the board of education as a lecturer; in 1924 he was made commissioner of education, serving until 1928, and was again appointed to this post in 1940. He served as a member of the local NRA and Federal Housing Committee, and was chairman of the city's Community Chest.

Raisin's published writings include: *Biography of George Eliot* (published in Hebrew, Warsaw, 1899); *Sect, Creed and Custom in Judaism* (1907); *The Haskalah Movement in Russia* (1913); *Twice-Told Talmud Tales* (1928); contributions to Hebrew periodicals on English literature, as well as articles in the *Jewish Encyclopedia,* the Hebrew encyclopedia, *Otzar Yisrael,* and this encyclopedia.

RAISIN, MAX, rabbi and writer, b. Nieswizh, Poland, 1881. The younger brother of Jacob S. Raisin, he came to the United States as a boy, and later pursued his rabbinical studies at the Hebrew Union College, where he was ordained in 1903. He studied at the University of Cincinnati, and received the LL.D. degree from the University of Mississippi (1912). After serving in congregations in Stockton, Cal. (1903-4), Philadelphia (1904-5), and Meridian, Miss. (1905-13), Raisin returned east and served in congregations in Brooklyn, N. Y. (1913-21). In the latter year he became rabbi of Congregation B'nai Jeshurun in Paterson, N. J.; he still occupied this pulpit in 1943. In 1941 he was elected president of the Association of Reform Rabbis of New York city and vicinity for a two-year term.

Writing in both English and Hebrew, Raisin contributed to numerous journals. He collaborated with Ahad Haam, who was his mentor in Hebrew letters, on *Hashiloah,* and was editor of the *American Jewish Chronicle* of New York from 1916 to 1918. His publications include: *The Jew and His Place in the World* (1913); *A History of the Jews in*



Abraham Jeremy Raisman

Modern Times (1919); *Djohn Milton, Haish, Hameshorer, Hanabi* (John Milton, the Man, the Poet, the Prophet; 1924); *Yisrael Beamerika* (Israel in America; Tel-Aviv, 1924); *Dappim Mipinkaso shel Rabbi* (Leaves From a Rabbi's Notebook; 1941).

RAISMAN, SIR ABRAHAM JEREMY, British civil servant, b. 1892. After being educated at Oxford, where he was an honor scholar, he joined the Indian civil service in 1916, and served in Bihar and Orissa until 1922 as assistant magistrate and under-secretary. He spent the next six years in the customs department in Bombay and Calcutta. Thereafter he was a commissioner of income tax until 1931, when he was appointed joint secretary of the commerce department of the Indian government. He assumed successively higher posts, and in 1939 was designated a finance member of the government, a post he still occupied in 1943. Raisman was created companion of the Order of the Indian Empire in 1934 and was made Knight Commander of the Indian Empire in 1941.

RAIZISS, GEORGE W., chemist, b. Odessa, Russia, 1884. He received his Ph.D. degree from the University of Freiburg (1909) and shortly thereafter came to the United States. In 1910-11 Raiziss was physiological chemist with the Montefiore Hospital in New York city; in 1911-12 he was connected with the Rockefeller Institute; in 1913-14 he was associate professor of physiological chemistry at the Philadelphia Polyclinic. Subsequently Raiziss began to divide his time between chemical and chemotherapeutic research and teaching; in 1943 he was director of Dermatological Research Laboratories, Philadelphia division of the Abbott Laboratories, and professor of chemotherapy at the graduate school of medicine of the University of Pennsylvania. He was also a cofounder of the Research Institute of Cutaneous Medicine in Philadelphia and on its staff.

Raiziss was the author of *Organic Arsenical Compounds* (1923) and the contributor of numerous articles to scientific and professional periodicals. He was editor of the *Journal of Chemotherapy and Advanced Therapeutics.*

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 342.

RAKOUS, VOJTECH (originally Ignaz Österreicher), author, b. Starý Brázdim, Bohemia, 1862; d. Prague, 1935. Originally Österreicher was a shoemaker who subsequently had a shoestore in Prague. In 1897 he published his first book, *Doma* (At Home), using the pen name Vojtech Rakous. His literary fame rests upon *Vojkovicti a prespolni* (People of Vojkovice and Surroundings; 1910), which was translated into several languages (German version: *Modche und Resi*). His narratives and sketches, depicting the conditions of vanishing Bohemian rural Judaism in the last decades of the 19th cent., were published in several volumes.

RAKOWER, MORDCHE, *see* MOTTKE CHABAD.

RALBAG, *see* GERSONIDES.

RAM (abbreviation), *see* IBN MIGAS, JOSEPH BEN MEIR HALEVI; MEIR BEN SAMUEL HAZAKEN.

RAMA, RAMATHAIM, RAMAT GAN, RAMAT RACHEL, *see* COLONIES, AGRICULTURAL.

RAMAH ("height"), a word originally used as an element in place-names, such as Ramath-mizpeh and Ramoth-gilead; it is sometimes used as a name by itself. There were several towns of that name in Palestine, the best-known being the Ramah north of Jerusalem, originally a fortress along the border between Judah and Israel. Later on, it was the place where the Jews who were to be exiled to Babylon were collected before their transportation (*Jer.* 40:1). According to *Jer.* 31:15, Rachel's tomb was situated near Ramah. The city was once more inhabited after the Exile (*Ezra* 2:26), and it is clear from several epitaphs that Jews lived there in later times.

Another Ramah, a city situated in the territory of the tribe of Ephraim and called also Ramathaim-Zophim, was the home of the prophet Samuel (*I Sam.* 1:1, 19; 2:11 and other passages).

Lit.: Klein, Samuel, *Jüdisch-Palästinisches Corpus Inscriptionum* (1920), vol. 1, nos. 167-69; Hastings, James, *Dictionary of the Bible* (1927) 782-83.

RAMATH DAVID (Sharona), RAMATH DAVID (Ha'sharon), RAMATH GAN, RAMATH HA'KOVESH, RAMATH RACHEL, RAMATH TIOMKIN, RAMATH YOCHANAN, RAMATH HA'SHAVIM, *see* COLONIES, AGRICULTURAL.

RAMATHAYIM, *see* COLONIES, AGRICULTURAL.

RAMBAM, *see* MAIMONIDES.

RAMBAN, *see* NAHMANIDES.

RAMBEMAN, *see* MENDELSSOHN, MOSES.

RAMESES (king of Egypt), *see* RAMSES.

RAMESES (store-city), *see* RAAMSES.

RAMHAL, *see* LUZZATTO, MOSES HAYIM.

RAMLEH, station on the railway line between Jerusalem and Jaffa, and an important Arab city since the time of Suleiman (first half of the 8th cent.). During the 11th cent. there were many Jews living in Ramleh, and it seems to have been the seat of the Palestinian Geonim for a time. The crusaders captured the city and built several churches and monasteries there. In 1943 Ramleh had 10,000 inhabitants, including a few Jews. There are rich orchards about the city, with olive-trees, palm trees, sycamores and carob-trees.

Lit.: Hartmann, *Palästina unter den Arabern* (1915).

RAMOTH-GILEAD, city of refuge to the east of the Jordan, in the territory of Gad. It was the residence of one of Solomon's officers, and the scene of many battles between Israel and Aram (Syria; *I Kings* 22:3; *II Kings* 8:28). According to *Tos. Mak.* 3(2):2, Ramoth-gilead lay opposite Shechem; hence its location may be the same as the present-day ruins of Jelud or Jelad south of the Jabbok river. Dalman and Albright, however, identify it with Husn Ajlun, which possesses an imposing ancient mound, and lies at the extreme northeast corner of Gilead, at the point which would be first exposed to Syrian attack.

See REFUGE, CITIES OF.

Lit.: Hastings, James, *Dictionary of the Bible* (1927) 783.

RAM'S HORN, *see* SHOFAR.

RAMSES II, ruler of Egypt from 1292 to 1225 B.C.E., and one of the most important kings of the Nineteenth Dynasty. He engaged in wars with the Hittites under King Mutallu who had invaded Syria. Ramses marched his army up the coast of Palestine, then eastward toward Kadesh on the Orontes river, where a fierce battle ensued. Ramses fought in the forefront of the battle, and while he seems to have done little more than to extricate his army from a perilous situation, he was so proud of his exploit that he later made an inscription about it in a temple. In the following years he was harassed by revolts in Syria and Palestine and it was not until fifteen years later that he succeeded in effecting peace with Hattusil, the successor of Mutallu; this treaty, drawn up in cuneiform and hieroglyphic letters, is the oldest state document extant. During the remainder of his reign Ramses appears to have remained at peace, devoting his time to adorning Egypt and his capital Tanis with magnificent buildings. His mummy is now in the museum at Cairo.

Ramses II is generally regarded as the Pharaoh of the oppression, principally on the basis of the name Raamses for one of the cities which the Israelites built. It is possible that the enslavement of the Hebrews in Egypt was a consequence of the necessity produced by the wars in Syria and the fear that they might rebel and join with related peoples to the north (cf. *Ex.* 1:9-11).

Lit.: Breasted, *History of Egypt;* commentaries on *Exodus.*

RAN, *see* GERONDI, NISSIM BEN REUBEN.

RANDAR (Arendar), *see* RUSSIA.

RANK, OTTO, psychoanalyst, b. Vienna, 1884; d. New York city, 1939. He received his Ph.D. degree from the University of Vienna, and in 1905 became associated with Sigmund Freud. During the two decades when he was a complete disciple of Freudian theories, Rank rose to literary leadership in the psychoanalytic field, serving as editor (1912-24) of the two important periodicals *Imago* and the *Internationale Zeitschrift für Psychoanalyse.* He was also founder of the International Psychoanalytic Institute in Vienna (1919), and remained its director until 1924.

A divergence of opinion regarding the role and the inherent quality of consciousness in the human being led, in 1925, to a professional break between Rank and Freud, although they remained personally on good terms. Rank became the originator of a new point of view of the conscious in the human psyche, crediting it with greater power than seemed implicit in Freud's concepts, which leaned toward the superior potency of the unconscious. Rank also considered the conscious a positive quality, the nucleus of potential happiness, and this again differed from Freud's essentially negativistic and stormy picture. Pragmatically applied, Rank's doctrines became known as "will therapy."



Colossal figure of Ramses II at Abu-Simbel

In 1926 Rank left Vienna for Paris. In 1935, after many visits to the United States, he decided to make his home there. He was a lecturer at the Graduate School of Jewish Social Work and also at the University of Pennsylvania. Rank was author of many books, some of which were translated into French, English and other languages.

Among his published works in English were *The Trauma of Birth,* one of his earlier books; *Art and Artists* (1932); *Modern Education* (1932), in which he pointed out the discrepancy between the individualistic tendencies of modern education and the environmental trends toward socialization; *Truth and Reality* (1936); and *Will Therapy* (1936).

RANSCHBURG, PÁL, neurologist and psychologist, b. Győr, Hungary, 1870. The son of the chief rabbi of Győr, Salamon Ranschburg, he received the M.D. degree (1894) from the University of Budapest and then worked under Wilhelm Wundt in Leipzig. In 1899 he established the first psycho-physiological



Ramses II

laboratory in the University of Budapest; this was followed by a medico-psychological laboratory. From 1909 on he was lecturer, from 1918 on assistant professor of neurology at the University of Budapest; from 1916 on he was physician-in-chief of the neurology division of the Apponyi Polyclinic of Budapest.

Ranschburg invented the mnemometer, for measuring the capacity of memory and performing other intelligence tests (1900); the inhibitions which he has found to be responsible for the major parts of mistakes were called after him "Ranschburg'sche Hemmungen." He was medical director of the secondary school for problem children; member of numerous medical and scientific societies; officer of the French Academy.

In addition to hundreds of articles on neuropsychology and psychopathology, on war psychology and war injuries of the nervous system, he published *Psychotherapie* (1900); *Der Geist des Kindes* (2nd ed., 1908); *Das kranke Gedächtnis* (1910); *Die Heilerfolge der Nervennaht* (1918); *Lese- und Schreibstörungen des Kindesalters* (1928). He was co-editor of *Psychological Abstracts* and *Psychological Register*.

RANSCHBURG, VIKTOR, publisher, b. Győr, Hungary, 1862; d. Budapest, 1930. He was an older brother of Pál Ranschburg. He prepared himself for the profession of publisher in Germany. He was director of the Hungarian publishing houses Révai Brothers and Athenaeum, and eventually became head of the Pantheon. He was vice-president of the Hungarian Association of Publishers and Booksellers (1906-19). His articles on copyright and publishers' right appeared in the periodical *Corvina*. From 1901 on he was an officer of the Académie Française.

Among his published works is *A szerzői jog védelmere alakitott berni egyezmény, vonatkozással Magyarországra* (The Bern Agreement for the Protection of Copyright, in its Relations to Hungary; 1901).

RANSOHOFF, JOSEPH, surgeon, b. Cincinnati, 1853; d. Cincinnati, 1921. He was one of the country's pioneer surgeons, and an outstanding medical teacher and administrator. After pursuing post-graduate studies abroad, he returned to Cincinnati to become professor of descriptive anatomy at the Medical College of Ohio, and professor of surgery there and at the University of Cincinnati. He was one of the foremost pioneers in gall bladder surgery; other original contributions were his operation in the disease of the pleura known as chronic empyema and his treatment of fractures. In the forty years of his career he contributed about 150 papers to medical literature, journals and classic reference works. He was a founder of the American College of Surgeons.

Ransohoff was, besides, a scholar and writer. His collection *Under the Northern Lights* (1932) contains anecdotes of the French-Canadians and half-breeds of the northern frontier country, where Ransohoff spent his vacations from surgery.

RANSOHOFF, JOSEPH LOUIS, surgeon, b. Cincinnati, 1880. He was the son of Joseph Ransohoff. Educated at Harvard University and the recipient of the M.D. degree from the University of Cincinnati (1904), he also studied surgery in European clinics from 1906 to 1908. He became one of the pioneers in surgery in the Middle West. With Dr. J. Heiman he was first to suggest the use of lipoidal in empyema. Ransohoff became professor of clinical surgery in the University of Cincinnati, director of surgical service at the Jewish Hospital and attending surgeon to the General Hospital of Cincinnati.

He contributed extensively to American surgical literature. During the first World War he served as a major in the Medical Corps of the United States Army. He was a fellow of the American College of Surgeons and a member of many medical societies.

RANSOHOFF, NICHOLAS SIGMUND, orthopedic surgeon, b. Salt Lake City, Utah, 1895. He was educated at Columbia University and received the degree of M.D. from its College of Physicians and Surgeons in 1919. He served as chief orthopedic surgeon at Monmouth Memorial Hospital, Long Branch, N. J., from 1929 on; as associate orthopedic surgeon at the Hospital for Joint Diseases, New York city, from 1932 on, and as consulting orthopedic surgeon at Paul Kimball Hospital, Lakewood, N. J., from 1936 on. He was chairman of the orthopedic section of the New York Academy of Medicine; a fellow of the American College of Surgeons and member of many medical societies.

Among his important published papers are: "Function of the Crucial Ligaments of the Knee Joint, a New Conception;" "Bactericidal Effect of Colloidal Silver;" "Gas Bacillus Infections in Amputation Stumps;" "Treatment of Fractured Neck of Femur by Axial Fixation with Steel Wires;" "Contribution to Physiological Method of Repair of Damaged Finger Tendons;" "Reconstruction of the Digital Tendon Sheath."

RANSOM (*pidyon*). The term ransom is used in connection with several usages in Jewish law and custom, of which the principal ones are:

1. Ransom of the First-Born. According to Biblical law, the first-born of everything that is born belongs to God. If it was a sacrificial animal, it was offered upon the altar; if not, it had to be ransomed by a substitute or by money. The first-born of an ass was to be redeemed by a lamb; the first-born of Israel were replaced by the tribe of Levi, and hence had to be ransomed through the sum of five shekels to be delivered to a Levite. For the ceremony of this type, called Pidyon Haben, see REDEMPTION OF THE FIRST-BORN.

2. Ransom of Captives (Pidyon Shebuyim). Since the Jews of ancient and medieval times were frequently subject to capture by enemies, communities had standing committees and organizations for the purpose of raising sums to ransom these unfortunates. For details, see CAPTIVES.

3. Ransom of the Soul (Pidyon Hanefesh). If the life of an individual was in danger, especially because of sickness, it was often customary to offer a "ransom" in the form of a sum of money given to the poor, either in secret or by public announcement in the synagogue, where a Mi Sheberach blessing was said for the individual who was sick. In Eastern Europe, where Cabalistic influence was strong, it was customary to give as "ransom" either eighteen units of currency (since the numerical value of the word *hai,* "living," is eighteen) or a number corresponding to the numerical value of the Hebrew letters of the name of the person in question. Still other combinations of letters raised the total of units of currency given to 160. The money was in all cases given to the poor.

4. Among the Hasidim it was customary to give a sum of money to the Zaddik or his assistant at the time of submitting a note (Quittel) on which a request was written; this was termed "ransom." Some of the Hasidic dynasties, such as that of Sadagora, retained these sums for their own use and thereby became very wealthy; others gave this money to the poor.

Lit.: Rappaport, S., in *Der Jude,* vol. 6.

RAPAPORT, ABRAHAM HAKOHEN BEN ISRAEL JEHIEL SCHRENZEL, Talmudist, rabbi and president of the Council of Four Lands, b. Lem-

berg, Galicia, 1584; d. 1651. He was the author of a book of responsa, *Ethan Haezrahi,* which is an important source for the history of the times of the Chmielnicki Massacres (first published after his death, Ostrau, 1796). Rapaport was also, for almost half a century, director of a Yeshiva in Lemberg.

Lit.: Azulai, H. J. D., *Shem Hagedolim,* vol. 1 (1930), No. 17; Fünn, S. J., *Keneseth Yisrael,* 65; Michael, H. J., *Or Hahayim* (1860) 60, No. 159.

RAPAPORT, SAMUEL, minister, b. Cracow, Poland, 1837; d. London, 1923. The son of Rabbi Hershel Rapaport, acting Senior Dayan of Cracow, he came to England as a young man, and was in 1863 appointed junior minister to the Portsmouth Hebrew Congregation. In 1872 he was elected the first minister to the Hebrew Congregation at Port Elizabeth, South Africa, to which he was attached for twenty-three years.

During his residence in South Africa, he consecrated Port Elizabeth's first synagogue (1877). He was occasionally called upon to perform religious duties for Jews in the Orange Free State and in Natal before those places were provided with ministers. He officiated at the first Jewish wedding in Bloemfontein. He was present by invitation at the first meeting held by Jews on the Witwatersrand in July, 1887, initiating the first Hebrew Congregation of Johannesburg.

He returned to England in 1896 where he actively interested himself in the movement for establishing a synagogue in the Kilburn and Brondesbury district, London. Rapaport was the author of several popular works, which included *Stories and Sayings from the Talmud, Tales and Maxims from the Midrash,* and an almost completed work in manuscript on *Midrash Lamentations.*

S. A. ROCHLIN.

Lit.: Herrman, Louis, *A History of the Jews in South Africa* (1930) 241-43; *Jewish Chronicle,* June 1, 1923, p. 11.

RAPE. The penalty provided for rape in the Bible is the payment of fifty silver shekels to the father and the requirement that the raper must marry the woman, whom he may never divorce (*Deut.* 22:28-29). The Talmud limits such forced marriage to cases where the marriage would not be forbidden by the laws of incest, and further gives the father the right to forbid the marriage if he desires. At the same time the Mishnah (*Keth.* 3:4) permits the father further damages for insult, bodily pain and diminution in value. The penalty for rape differs from that of seduction in that in the latter case the seducer does not have to pay a fine and retains the privilege of divorce.

If a betrothed girl is raped, the crime is regarded as adultery and so punished according to Biblical law (*Deut.* 22:23-24). If the rape took place in a city, it is assumed that the girl could have cried for help and did not, and so consented; accordingly both are put to death by stoning. If it took place in the field, however, the man only is put to death, as it is assumed that the girl may have cried in vain for help. In these cases no fine is paid, according to the Talmudic principle that if two crimes are committed at the same time, the penalty for the greater annuls that for the lesser. The crime is regarded as rape only if actual physical violence is done to the girl, and not if she consented under threat of death or other consequences.

Since Jewish courts outside of Palestine did not inflict capital punishment, the teachers of the post-Talmudic period paid little attention to the subject.

Lit.: Maimonides, *Hilchoth Naarah Bethulah; Eben Haezer* 171. *See also:* MARRIAGE; VIRGIN.

RAPEE, ERNO, conductor, b. Budapest, 1891. He studied piano at the National Academy in Budapest. After his graduation he was appointed assistant conductor to Ernst von Schuch with the Dresden Philharmonic. He resigned this post to undertake an extensive concert tour. In 1912 he came to the United States and filled various minor posts as pianist and conductor. Through S. L. Rothafel (Roxy) he was given his first position as conductor of a motion picture theatre orchestra, at the Rivoli Theatre (New York city), where he was a pioneer in introducing good music into the cinema theatre. In his subsequent posts as conductor at the Capitol, the Roxy and the Radio City Music Hall theatres he was the greatest single influence in bringing great music to motion picture audiences. Besides this, in his weekly broadcasts with the Radio City Music Hall Orchestra, Rapee, over a period of many years, brought the greatest symphonic, operatic and chamber music to nationwide audiences, including cycles devoted to all the symphonies of Sibelius and Mahler, the piano concertos of Rachmaninoff, and the major music-dramas of Wagner. He served as guest conductor of the Los Angeles Philharmonic, the San Francisco Symphony and other major American orchestras.

In 1925 Rapee went to Germany to become director of a chain of 180 UFA theatres when he introduced American methods. For brief periods he served also as music director of the National Broadcasting Company and as a composer in Hollywood. He composed several songs which were nationwide hits.

RAPHAEL, one of the most important angels in Jewish and Christian angelology. He is not mentioned in the Bible, but in *Tobit* he is one of the seven angels who present prayers before God; he accompanies Tobias on his journey and aids him to bring it to a successful conclusion, after which he heals Tobit of his blindness. In *Enoch* he appears also as one of the seven chief angels and is apparently the chief of the departed spirits. Accordingly his name probably was originally connected with *refa'im,* "spirits"; later it was connected with *rafa,* "to heal." In other Jewish writings Raphael is mentioned as one of the four great angels in connection with Michael, Gabriel and Uriel (or Phanuel); since he was connected with the healing of diseases, his name frequently appears on both Jewish and Christian amulets. According to a late Midrash, Raphael was originally called Labiel, but received the name of Raphael when, in contrast to the other angels, he approved the plan of God to create man.

See also ANGELS.

Lit.: Kohut, *Jüdische Angelologie,* 35 et seq.; Ginzberg, *Legends of the Jews,* vols. 1 and 5.

RAPHAEL BEN JEKUTHIEL HAKOHEN, Talmudist and rabbi, b. Livonia, 1722; d. Altona, Germany, 1803. At the age of twenty he became director of the Yeshiva at Minsk, where he had studied under Aryeh Löb ben Asher. From 1744 to 1763 he was rabbi in various communities in Lithuania and White Russia, and in 1763 became rabbi of Pinsk, as well as head of its Yeshiva. During his occupancy of the post in Pinsk he was offered the rabbinate in Berlin, but refused it. He went to Posen in 1773, remaining there until 1776, when he became rabbi of the triple community of Altona, Hamburg and Wandsbeck. His renown here was so great that twenty-three years later, when he resigned, the king of Denmark, under whose jurisdiction the cities were, wrote him a letter of thanks for what he had done for the Jews of his community.

As judge, Raphael ben Jekuthiel Hakohen was known for his fairness and conservatism; he used excommunication frequently. He was hostile to Moses Mendels-

sohn's German translation of the Pentateuch, and wanted to put it under a ban; he also tried to win Solomon Maimon back to Jewish life.

Some of his published works were: *Torath Yekuthiel,* notes to *Shulhan Aruch, Yoreh Deah* (1772); *Veshab Hakohen,* responsa (1792); *Shaalath Hakohanim Torah,* explanations of several Talmudic tractates. Raphael was the grandfather of Gabriel Riesser.

Lit.: Katzenellenbogen-Riesser, Lazarus, *Zecher Tzaddik* (1805); Lowenthal, Marvin, *The Jews in Germany* (1936); Maimon, Solomon, *Lebensgeschichte,* vol. 2 (1920) 418.

RAPHAEL, AXEL FERDINAND, social economist, b. Sweden, 1850; d. Sweden, 1921. In 1875 he received the Ph.D. degree from the University of Upsala, and in 1884 he was awarded his law degree. Later he settled in Stockholm as a writer on social and economic subjects. From 1894 on he was secretary of the Swedish authors' association and was active in effecting Sweden's adherence to the Berne Convention which protects authors' rights.

Among Raphael's writings, which to a great extent advocate reforms, are: *Arbetsgifvare och arbetere. Förlikningsmetoder vid deras intressetvister* (1888); *Industrien* and *Den industriella arbeterfrågan,* which were printed in the publication *Det ökonomiske samhällslifvet* (1897-1902). Another work is *Blockad, bojkott och svarta listor* (1908).

Lit.: *Salmonsens Konversations Leksikon,* vol. 19, p. 932; *Nordisk Familjebok,* vol. 16, p. 483 et seq.

RAPHAEL, SIR HERBERT HENRY, banker and member of the British House of Commons, b. 1859; d. 1924 (place of birth and death unknown). He was a son of the banker Henry L. Raphael and became a senior partner in the banking house of R. Raphael and Sons. He was educated at Hannover, Vevey and Cambridge; it was the latter university that conferred on him the degree of LL.D. He was admitted to the bar in 1883 and later gave up his legal practice for public work.

Raphael was a member of the first London County Council; for three years a member of the London School Board; also a member of the Essex County Council. He sat in Parliament in the ranks of the Liberal Party from 1906 to 1918 as a deputy of South Derbyshire. Having enlisted in the Royal Fusiliers during the first World War, he was promoted to the rank of major and made second in command in the 18th and 23rd battalions. He was made a baronet in 1911. For some time he served as president of the Jewish Home for Incurables.

RAPHAEL, MARK, 16th cent. convert to Christianity. Renowned as a learned Halachist before he became converted, he was often consulted as an authority on Mosaic law by Christian princes and diplomats after his conversion. The most important controversy on which he was consulted was the divorce suit brought by King Henry VIII of England against his wife, Catherine of Aragon. In 1529, when Raphael was consulted, both parties acknowledged that only the Mosaic law could provide them with the decision. Both parties recognized the fact of the levirate marriage, because the king had married the wife of his defunct brother, Prince Arthur. The king intended to demonstrate that his union with his sister-in-law had to be declared invalid; the opponents of the divorce, led by Pope Clement VII and Emperor Charles V, stressed the statement that the Mosaic Law enjoined the levirate marriage and, consequently, upheld the legitimacy of the king's union with his brother's widow.

King Henry had already consulted many Jews, both Orthodox and baptized, but he attached the greatest weight to the opinion of Raphael, who resided at Venice, and invited him to England. As soon as news of Raphael's invitation reached the continent, the pope and the emperor sent emissaries to Raphael, inviting him to enter their service. When Raphael declined, they tried to capture him. But the plot failed, and in 1531 Raphael arrived safely in England.

His opinion was that the validity of the levirate marriage could not be denied, but he recommended that the king take another wife because, according to Jewish law, the offspring issuing from his brother's wife would be ascribed to the first husband, and it was to the king's legitimate interest to bequeath his kingdom to his own descendant. Although Raphael's statement did not satisfy Henry VIII, he remained in the king's favor. He accompanied Henry on his journey to France in 1532, and the state papers mention many rewards and privileges granted to Raphael.

Lit.: *Anglo-Jewish Historical Exhibition, Papers,* No. 1 (1887).

RAPHAEL, OTTO, police official, b. New York city, 1871; d. New York city, 1937. He came to public notice when he helped rescue the victims of a fire. Theodore Roosevelt, then New York's police commissioner, met young Raphael and, becoming interested in him, persuaded him to join the force in 1895; by 1917 he had risen to detective-lieutenant, retiring four years later. His friendship with Roosevelt, to whom he taught boxing, continued throughout his life, and Roosevelt's autobiography records his respect and affection for Raphael.

RAPHAELSON, SAMSON, playwright, b. New York city, 1896. Before launching into his successful playwright's career, he worked as a newspaper reporter, and contributed numerous articles and short stories to the magazines. One of these stories, a tale of Jewish life called "The Day of Atonement," originally published in *Everybody's Magazine,* was the basis for the Broadway hit that made his reputation, *The Jazz Singer,* produced in 1925 with George Jessel in the leading role. The play had the further distinction of being made into the first successful full-length sound picture (1927). Other successes followed: *Young Love* (1928), a hit in New York, Berlin, Vienna, and the Scandinavian countries; *Accent on Youth* (1934); *Skylark,* with the actress Gertrude Lawrence, and a hit of the season of 1939 (also published as a novel); *Jason* (1942), a "triangle" play involving a drama critic. These plays, in the category of serious social comedy, were characterized by their sophisticated characters and their witty, if at times, over-pat dialogue. They were published in book form.

In Hollywood, where Raphaelson became a staff writer for the Paramount company, he worked on a number of outstanding screen plays: *The Merry Widow* (1934); *The Gay Deception* (1935); *The Shop Around the Corner* (1939); *Suspicion* (1941). Several of his own original plays were made into motion pictures.

RAPHAELY, SIEGFRIED, lawyer and communal worker, b. Posen, Poland, 1878. When six years old he came to South Africa, and in 1903 began to practise law in Johannesburg. He was a founder and president of the Johannesburg Jewish Guild, and also president of the Johannesburg Hebrew Congregation. In the same capacity he was active for the Federation of Synagogues of the Witwatersrand. In 1927 he became president of the South African Jewish Board of Deputies, of which he had been vice-president and acting president for

many years. He remained president until 1935, serving also as South African representative for the extended Jewish Agency. In 1942 Raphaely was living in Johannesburg, but had practically retired from communal life.

RAPHALL, MORRIS JACOB, rabbi and author, b. Stockholm, Sweden, 1798; d. New York city, 1868. His father, banker to the king of Sweden, had vowed to dedicate the boy to the rabbinate if he survived a serious illness, and young Raphall was taken to study in Copenhagen. He received his doctor's degree from the University of Erlangen, Germany. Later he moved to England. There he lectured on Hebrew poetry and post-Biblical history, and published the weekly *Hebrew Review* (1834-36), the first Jewish periodical to appear in Great Britain. In 1840 he was honorary secretary to Chief Rabbi Solomon Herschell.

The next year Raphall was elected rabbi of the Birmingham Hebrew Congregation, and head of its Hebrew National School. During the eight years of his incumbency at Birmingham his repute as rabbi, scholar and orator spread throughout Great Britain, and he became the foremost interpreter of Judaism to the non-Jew.

In 1849 Raphall left England for New York where, in December of that year, he was elected preacher of Congregation B'nai Jeshurun at the then munificent salary of $2,000 a year. Raphall introduced the preaching of sermons in English, and was the first rabbi to open the sessions of the House of Representatives, in 1860.

In 1861 he attracted wide notice by his defense of slavery as a "divinely ordained institution."

Raphall's writings include, in collaboration with Rabbi D. A. de Sola, translations of eighteen tractates of the Mishnah, done into English for the first time, and one volume of an unfinished translation of the Pentateuch, also in collaboration.

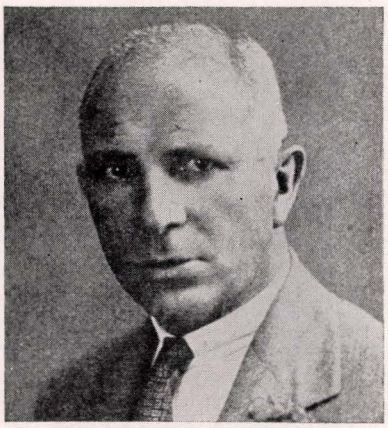
Lit.: Goldstein, Israel, *A Century of Judaism in New York* (1930) 110-13.

RAPOPORT (also **Rapaport, Rappaport, Rapa),** a Jewish family name. The bearers of it are accepted as Kohanim, on the assumption that they are descendants of Raffe (physician) Hakohen of Porto, Italy. The name Porto also is said to have been added through marriage between the Raffe Hakohen family and a family named Porto. Because of the resemblance between the "Rappa" part of the name and the word *Rabe* (raven), the German Rapoport family had a raven on its coat of arms.

RAPOPORT, DAVID HAKOHEN, scholar in Lublin, Poland, in the 17th cent. Later he went to Palestine and settled in Jerusalem, where he became rabbi. He was author of *Daath Kedoshim,* a catalogue of ceremonial procedures, arranged alphabetically, in which he cites the opinions of the commentators to *Keneseth Hagedolah.* The first part was published at Livorno in 1809.

Lit.: Fünn, S. J., *Keneseth Yisrael,* p. 256; Michael, H. J., *Or Hahayim* (1891) 337-38, No. 741.

RAPOPORT, HAYIM KOHEN, rabbi, b. about 1700; d. Lemberg, Galicia, 1771. He was the son of Simhah Rapoport, rabbi of Lemberg. Rapoport was rabbi and school director in Sitl (1729), then in Slutsk. He was appointed rabbi in Lemberg in 1741. When Canon de Mikulski, administrator of the archbishopric of Lemberg, arranged a debate (1759) between the Frankists and the Talmudists in the Lemberg cathedral, Rapoport was one of the leading speakers for the Orthodox party.



Siegfried Raphaely

The debate lasted three days, and its outcome remained in doubt. Prince Czartoryski, governor of Little Russia, subsequently made Rapoport chief rabbi of the territory.

Rapoport was the author of many responsa, which were printed long after his death. Published in 1861, the responsa appeared under the title *Responsen Rabbenu Haim Kohen.* A collection of his sermons was published in 1866 as *Zecher Hayim.* About 800 families in Galicia and Russia, many of them scholars, trace their lineage to Rapoport.

Lit.: Wininger, S., *Grosse Jüdische National-Biographie,* vol. 5 (1931) 130; Graetz, H., *History of the Jews,* vol. 5 (1927) 285-86; Buber, S., *Ansche Schem* (1895) 69 et seq.; Balaban, M. S., "Studien und Quellen zur Geschichte der Frankistischen Bewegung in Polen," *Poznanski-Gedenkbuch* (1927).

RAPOPORT, NICOLÁS, physician and writer, b. Bessarabia, 1884. He was taken to Argentina in 1890 by his parents, who were among the first Jewish colonists in Entre Rios. While he himself was still a student he taught Spanish and the history and geography of the Argentine to Jewish immigrants. After receiving his medical degree in 1909, he began immediately to specialize in skin and venereal diseases, and was given a state scholarship the following year to go to Germany and there study with Paul Ehrlich. In 1924 the Buenos Aires City Council again sponsored a journey to Europe, so that Rapoport could study the prophylaxis of venereal disease. Rapoport contributed papers on his work to the scientific press. He also published literary pieces.

Keenly interested in Jewish communal work, he was elected president of the Hebraica, the ORT-OSE and the Delegación de Asociaciones Israelitas Argentinas (DAIA). Rapoport founded the Jewish Hospital in Buenos Aires, and was elected its president about 1930, still serving in 1943.

RAPOPORT, SOLOMON JUDAH LÖB (SHIR), rabbi and leader of the Jewish enlightenment (Haskalah) movement, b. Lemberg, Galicia, 1790; d. Prague, 1867. Before the publication of his first work in the *Bikkure Haittim* (1828-31), the qualities which were to make him the object of attack from Hasidic and other strict elements in Jewish life had long been manifest. The work published in these annual anthologies consisted of biographical studies of Nathan of Rome, Saadia Gaon, Eliezer ben Kalbi, Hai Gaon, Hananel ben Hushiel and Nissim Gaon. But in the historiographical illumination which Rapoport gave to the lives of these men lay the influence of that scientific back-

ground which made him anathema to advocates of more miraculous interpretations.

As early as 1817 Rapoport and three other representatives of the enlightenment movement in Lemberg were put under a ban by Jacob Orenstein. Rapoport was at that time earning his livelihood as the manager of the Kosher tax in Lemberg. But life was made so uncomfortable for him that he craved the quietude of a rabbinate in a small town. Consequently some of his adherents obtained for him the post of rabbi in Tarnopol, Galicia, to which city he went in 1837. His attempt to escape hostility was unsuccessful here, but three years later he was made senior Dayan at Prague, and here he remained, in personal peace, until his death.

Despite the storm of his early years in Lemberg, however, they were the most fruitful of his career as thinker and intellectual leader. It was while here that he planned his encyclopedic dictionary, of which only the first volume was ever published, because the demands of communal leadership in Prague handicapped his literary production. This first volume, covering the letter Aleph, published as *Erech Millin* (1852), showed further Rapoport's profound, erudite and comprehensive approach as an interpreter of history, for whatever the subject he dealt with, he incorporated into his article the cultural and social backgrounds that surrounded it. While living in Lemberg, also, Rapoport was able to meet Nachman Krochmal frequently, for Krochmal lived only three miles away, and the two minds whetted each other by discussion. Throughout a great part of his life, Rapoport carried on a correspondence with Samuel David Luzzatto.

The correspondence covering the period from 1833 to 1860 was published in 1884. Rapoport's biographies—originally published in the *Bikkure Haittim*—were reprinted subsequently in a volume called *Toledoth*. A collection of his essays also appeared, and he wrote essays and treatises for various other compilations.

The influence which Rapoport exerted on the Science of Judaism, or the Jewish enlightenment movement of his time, can not be entirely appraised by the quantity of work which he left. All the cultural leaders of his time, including Leopold Zunz, were in one way or another affected by the methods he introduced, and acknowledged their debt to him. Although he was disliked by the extreme Conservatives, he was himself the upholder of traditional Judaism, seeking only to present it in its most vital form, fortified and explained by the historical realities of each period.

NATHAN RICARDO.

Lit.: "Das Zentenarium S. J. Rapoports," *Österreichische Wochenschrift* (1890); Bernfeld, Simon, *Dor Haham* (1896); *Jüdisches Literaturblatt* (1890), Nos. 24 and 26; Waxman, Meyer, *A History of Jewish Literature*, vol. 3 (1936); Balaban, Meyer S., "Aus der Korrespondenz Solomon Judah Rapoports," *Jewish Studies in Memory of George Alexander Kohut* (1935) 47-71.

RAPOPORT, SOLOMON SEINWIL (pseudonym, **S. An-Ski**), Russian and Yiddish author, b. Vitebsk, Russia, 1863; d. Warsaw, 1920. Although he received a Hasidic education, he familiarized himself with the literature of the Haskalah movement at an early age, as a result of which he became a revolutionary. In 1894 he was compelled to flee to Paris, where he supported himself by bookbinding. In 1905 he returned to Russia, where he began to write, in Yiddish, short stories, novels and even dramas dealing with scenes from Hasidic life. In contrast to Peretz, his writings are realistic.

Rapoport's novels are divided into three heads: tales



Solomon Judah Löb Rapoport

of former times, tales of Hasidim and tales of Mithnaggedim (anti-Hasidim). During the first World War he visited the devastated Eastern European countries and wrote a book descriptive of the sufferings of the Jews in Poland, Galicia and Bucovina, *Der jüdische Horban*. A contribution to contemporary Jewish history is his book *Zichronoth* (Recollections). His masterpiece is the dramatic legend *Tzvishen Tzvei Velten*, better known as the *Dibbuk;* it is mystical and symbolical, yet taken from actual Hasidic life. He died a few days after the play was presented for the first time in a theatre in Warsaw.

An-Ski's collected works appeared in Yiddish after his death in fifteen volumes (Warsaw, 1920-25). He was a unique figure in Yiddish literature and having spent many years in an alien atmosphere, he returned to be the foremost representative of romantic Yiddish writing. He rendered splendid service in the realm of Jewish folklore and in the collection of Jewish popular customs.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie*, cols. 125-41 (with literature); idem, biography of An-ski, in the fifteenth volume of his collected works; the An-Ski number of *Leben* (1921).

RAPPAPORT, RAPPEPORT, *see* under RAPOPORT.

RAPPAPORT, ANGELO SALOMON, author and scholar, b. Beturim, Ukraine, Russia, 1871. He became a British subject in 1898. In 1900 the Alliance Israélite Universelle commissioned him to go to Egypt and Abyssinia, to investigate the conditions of the Falashas. Subsequently he became instructor in modern literature at Birbeck College, London. Rappaport took an active part in the Zionist Movement, and before the first World War attended Zionist congresses.

As editor he worked on a number of important compilations, including *Historians' History of the World* (25 vols.); *Encyclopaedia Britannica* (1906); *The New Gresham Encyclopedia* (12 vols., 1918-24). From 1927 to 1929 he edited *Illustrated Palestine*. He wrote prolifically on history, politics and related subjects. His publications include: *History of Egypt* (with Maspéro, King and Hall; 13 vols., 1907); *History of European Nations* (1912); *Myths and Legends of*



Charles Rappoport

Ancient Israel (3 vols., 1928); *History of Palestine* (1931); *The Psalms in Life, Literature and Legend* (1935); *The Folklore of the Jews* (1937). Rappaport translated from German into English Count Heinrich Coudenhove-Kalergi's *Anti-Semitism Throughout the Ages* (1935), and Josué Yéhouda's *Fathers and Sons* (1938).

RAPPAPORT, MAX, painter, b. Vienna, 1884; d. Berlin, 1924. One of the most promising talents among the younger group of the Vienna and Berlin "Sezession," he died an early victim to tuberculosis. He studied painting in Vienna and (from 1906 on) in Paris, for some time in the studio of Henri Matisse, but mainly he was a student of Eugen Spiro who then lived at the French capital. Spiro's friendship was helpful when he first settled in Berlin in 1910; he also accompanied Spiro on several study trips. Rappaport painted still lifes and landscapes in colors full of natural brilliance and with excellent workmanship, also human figures, especially women's portraits of great charm. *Actress in Green Dress* (1913) and *Woman Asleep* (1914), his masterpieces, were always included in the group showings of Freie Sezession, Berlin. The latter painting was noticed especially for the masterly rendering of various shades of white in the sheets. Next to these his men's portraits, including those of many well-known men of Berlin economic life, and that of the music critic Adolf Weissmann, deserve mention. As a fashion designer for *Berliner Tageszeitung* and *Berliner Zeitung am Mittag,* Rappaport made an art of what had been a trade before. His illness caused him to undertake several trips to the South, especially to the Azores and to Sicily, from which he returned with paintings which were striking by their new vision of high coloring.

RAPPAPORT, MORITZ, poet and physician, b. Lemberg, Galicia (then Austria), 1808; d. Vienna, 1880. He received his medical degree from the University of Vienna (1832), and practised in Lemberg for forty years. Among his best-known works were a poem, *Moses* (1842); *Bojazzo* (1863); *Hebräische Gesänge;* and a drama called *Esterka.* He was also a translator from Hebrew and Polish.

RAPPOLD, MARIE (originally, **Marie Winteroth**), dramatic soprano, b. Brooklyn, N. Y., 1880. After study with Oscar Saenger, she was discovered by Heinrich Conried, who engaged her for the Metropolitan Opera House. She made her debut in 1905 in Goldmark's *Queen of Sheba,* and remained one of the major members of the company until 1919. During this period she was also a member of the Bucharest Opera, and at one time was decorated by Queen Carmen Sylva. After 1919 Rappold made guest appearances with several opera houses in America and Europe, and also toured extensively in recitals of Lieder. Subsequently she devoted herself to teaching voice in New York city.

RAPPOLDI, EDUARD, violinist and teacher, b. Vienna, 1831; d. Dresden, Germany, 1903. He was a pupil at the Vienna Conservatory. After serving as violinist in the Vienna Court Opera orchestra, he became concertmaster of orchestras in Rotterdam, Lübeck, Stettin, Prague and Dresden. From 1871 to 1877 he taught violin at the Berlin Hochschule, and from 1877 until his death he was professor at the Dresden Conservatory. For a period he also participated as a violinist in the world-famous Joachim Quartet. Rappoldi composed many symphonies, works for piano and chamber music groups, choral pieces and songs.

RAPPOPORT, CHARLES, socialist leader, b. Dumsky, Lithuania, 1865; d. Cahors, France, 1942. He attended the Gymnasium at Vilna, where he joined the social revolutionary movement in 1883. In 1887 he took part in a conspiracy against Czar Alexander III together with a brother of Lenin who was apprehended and hanged; Rappoport then fled to France, of which country he became a citizen in 1899. In France he followed the leadership of Jules Guesde, who represented the left wing of the French socialist party; although a friend of Jean Jaurès, Rappoport opposed the reformist tendencies and the idealistic theories of Jaurès. In Russia he had been opposed to Marxism; in France he became one of the foremost authorities on, and warmest advocates of Marxist thought and methods. From 1889 to 1901 he collaborated on *Revue Socialiste,* an organ of the Guesde faction, and on the socialist daily, *La Petite République.*

During the first World War Rappoport took part in the famous pacifist conferences at Kienthal and Zimmerwald, and during the Clemenceau administration (1917-18) he was arrested on the charge of making defeatist speeches. The court martial, however, sentenced him to three months of prison only. His self-defense, *Devant les juges militaires* (Before the Military Court), which he published in pamphlet form early in 1918, created a sensation. In 1921 he went over to the ranks of the communists and contributed greatly to their success at the Tours Congress (1922) where the communists were in the majority. From 1922 to 1924 he edited *Revue Communiste,* the first of its kind in France. In 1926 he visited Russia where he was received with great honors.

Rappoport collaborated on the daily newspaper, *Humanité,* which after the Tours Congress became the official organ of the French communist party, as editor of the column on Marxism. From 1921 to 1929 he was editor-in-chief of *Humanité* at Strasbourg. The evolution of communism in Russia, and especially the Moscow trials, caused him to recede step by step; he expounded the reasons for his resignation from the Communist Party in a letter published in 1930. In 1922 a Russian White Guardist made an attempt at Rappoport's life but missed him and hit his daughter.

Rappoport condemned the Munich pact, and as regards the Jewish question often stated that he wanted to have his share in the persecution to which the Jews were subjected. He regretted that he had not fought more often for the rights of the Jews. His self-chosen

epitaph was: "No liberty without socialism; no socialism without liberty." From 1930 to 1933 his autobiography was published in the Paris Yiddish newspaper, *Arbeiter Shtimme*. Among the many manuscripts which he left behind was one entitled "Anti-Nietzsche."

His last two articles dealt with the Jewish question (*Oifn Sheidveo*, vol. 1, 1939, pp. 112-19) and his life as revolutionary emigrant (*Historishe Shriftn*, vol. 3, 1939, pp. 283-313.

His published works, of considerable importance, include: *Die soziale Frage und die Ethik* (1895); *La philosophie sociale de Pierre Lavroff* (1901); *La philosophie de l'histoire de Proudhon* (1904); *Socialisme gouvernemental et socialisme révolutionnaire* (1910); *Jean Jaurès* (with a preface by Anatole France, 1916); *La révolution mondiale* (1923). In 1920 he published, in Yiddish, *Marx in die Diktatur fun Proletariat*. SANIEL LABIN.

Lit.: *Congress Weekly*, vol. 9 (1942) 10-11.

RAS SHAMRA INSCRIPTIONS, a collection of inscribed clay tablets discovered, between 1929 and 1939, by French archeologists at Ras Shamra (Fennel Head), on the north coast of Syria. The inscriptions emanate from the official archives of ancient Ugarit, a cosmopolitan seaport and trading center which flourished in the latter half of the 2nd millennium B.C.E. They are written in a hitherto unknown alphabet, the origin of which is disputed. Some scholars hold that it is nothing but a simplification of the elaborate syllabic script of Mesopotamia, while others regard it as a cuneiform adaptation of that early Canaanite writing traces of which have been found in Sinai and Palestine, and which is believed by many to be the prototype of Phoenician and hence of our own system (see vol. 1, p. 202, column 8).

The bulk of the documents are written in a Canaanite dialect resembling a primitive form of Hebrew. Apart from a few texts of secular character, including private letters, a veterinary treatise and a schoolboy's homework in grammar, the material consists of ritual tariffs, defining sacrifices to the gods, and a series of religious myths written in verse. The latter were evidently designed to be recited in connection with seasonal festivals or other cult ceremonies. In many, if not all, cases they are the *libretti* of such sacred dramas as later formed the basis of Greek tragedy and comedy and as survive in medieval and modern "mystery" and mummers' plays.

The principal texts are as follows: 1. *The Legend of Baal*, describing the battle between Baal, god of the rains, and Mot, god of drought; 2. *The Poem of Anat*, which relates how the war goddess Anat, sister and consort of Baal, avenges his defeat by Mot and restores him to supremacy over the earth; 3. *The Combat of Baal and the Waters*, dealing with a battle between Baal, god of the rains, and rivals called "the prince of the sea" and "the lord of the river"; 4. *The Poem of the Gods Gracious and Fair*, a ritual drama describing the marriage of the supreme god (El) and the birth to him of two sons named Shalim and Shahar, or Sunset and Dawn; 5. *The Poem of Keret*, an epic concerned with a marauding expedition; 6. *The Poem of Aqhat*, very probably an early Semitic form of the classical legend of Orion.

The Ras Shamra inscriptions possess a special interest because of their abundant points of relation to the literature and beliefs of Israel. Thus, the vocabulary of the sacrificial cult has several points of resemblance to that of the Bible, mention being made of such sacrifices as the *'asham*, or "trespass offering," the *shelem*, or "payment offering," and the *tenufah*, or "wave offering." There is also allusion to *kohanim*, or priests, and *kedeshim*, or "sacred acolytes." One text alludes to Leviathan in the very same terms as are employed in *Isa.* 27:1, while the phraseology of these documents finds many parallels in *Psalms* and other later portions of the Bible.

Besides the Semitic documents, Ras Shamra has yielded also a few tablets inscribed in the language of the Horites (Hurrians). Although as yet imperfectly understood, this material is of primary importance in elucidating that obscure tongue.

THEODOR H. GASTER.

Lit.: A complete bibliography of the extensive literature on Ras Shamra will be found in Schaeffer, Claude, *Ugaritica* (1939) 154-203. The texts have been edited in Hebrew by Ginsberg, H. L., *The Ugarit Texts* (1936), but this edition is not complete. See also Gaster, T. H., *Antiquity* (1939) 304-19.

RASHBAM (Samuel ben Meir), the most important Bible exegete of northern France, b. Rameru, about 1080; d. Rameru, after 1158. He was the son of Rashi's daughter Jochebed and the brother of Jacob ben Meir (Rabbenu Tam). The only facts known about his life are that he had religious discussions with Christian scholars and that he spent some time at Loudun (in Anjou), Paris and Caen; his son Joseph is named after the latter place.

Rashbam either supplemented or completed the Bible commentary of his grandfather in a number of places (cf. *B.B.* 29a), in some instances on the basis of oral instruction he had received from the latter. He wrote commentaries of his own (on *Pes.* 10, *Abodah Zarah, Niddah, Aboth* and other tractates) as well as Tosafoth to the Talmud and Alfasi's code, various decisions, and a short work on the Jewish calendar.

Rashbam's chief activity was that of a Bible exegete. He wrote notes on the Pentateuch, most of (and possibly all) the Prophets, on *Psalms, Job* and probably others of the Hagiographa. However, he was far ahead of his time and his commentaries were not widely circulated; even that on the Torah has not survived in its entirety. A critical edition of the extant part of the commentary on the Pentateuch was published by D. Rosin (1881).

In his exegesis Rashbam is the outstanding representative in northern France of the Peshat, the natural, simple, rational meaning of the text; in this he opposes even the Halachah and of course the Haggadah, and does not hesitate on occasion to disagree with Rashi, though with due reverence for the latter. He writes simply and to the point, without poetic adornment; the arguments advanced are convincing, clear and well reasoned. In this he was aided by an excellent knowledge in such secular fields as culture, politics, popular customs, science and poetry, as well as a rather extensive knowledge of the scientific bases for his field: the Targums, the Vulgate and the Midrashim. He also makes good use of the Talmud, making a skillful selection of citations from it to support his own views. The only grammarians with whom he was acquainted were Rashi, Menahem ben Saruk and Dunash ibn Labrat; yet his researches are so thorough that he actually comes near the views of Judah Hayyuj. For the same reason his interpretations often come close to those of his younger contemporary Abraham ibn Ezra. Rashbam did not argue against accepted Halachah when it disagreed with his own interpretation of the Bible; he accepted it, as he did the Haggadah as well, as a separate field with a validity of its own.

Although his works were not as popular as those of others in the field, two supercommentaries were written on them and several works were falsely ascribed to him. He was regarded as a "king of interpreters," although



Rashi's study, at Worms, which was set afire by the Nazis on the night of November 9, 1938

he is not the equal of the classic Spanish grammarians and exegetes. HUGO FUCHS.

Lit.: Rosin, D., *Samuel ben Meir als Schrifterklärer;* idem, in his edition of the commentary on the Pentateuch; Kaufmann, D., *Gesammelte Schriften,* vol. 3, p. 369 et seq.

RASHBASH, *see* DURAN, SIMON BEN SOLOMON.

RASHBAZ, *see* DURAN, SIMON BEN ZEMAH.

RASHDAL, *see* LUZZATTO, SAMUEL DAVID.

RASHDAM, *see* MEDINA, SAMUEL DI.

RASHE TEBOTH, *see* ABBREVIATIONS; HERMENEUTICS OF THE TALMUD.

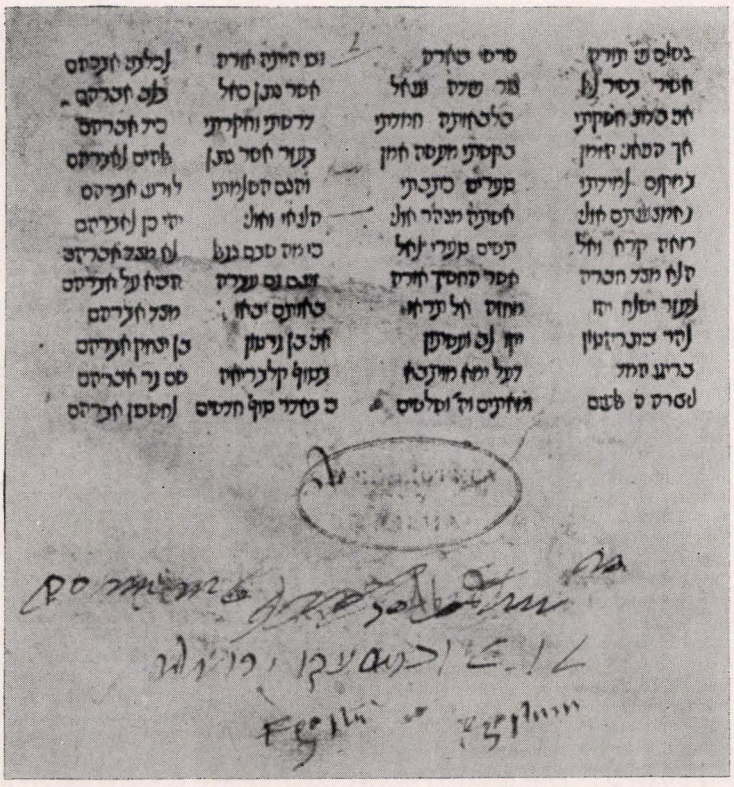
RASHI (abbreviation of Rabbi Solomon ben Isaac), the most popular expounder of the Bible and the Talmud, b. Troyes, France, 1040; d. Troyes, 1105. He is sometimes erroneously given the surname Yarhi (from Lunel, as the Hebrew *yareah* is equivalent to the French *lune*) through confusion with a rabbi of the same name. Rashi's father received the surname of "holy"; his mother's brother was Simon ben Isaac ben Abun. Rashi studied in Worms and, although he was very poor, was married while still a student. When he was twenty-five years old he became rabbi at Troyes without pay, and founded a Yeshiva there, which soon became famous and well attended, especially since the better known teachers of "Lorraine" (the Rhine territory) had all died by 1070. It is probable that Rashi gained his livelihood by agriculture as well as by his vineyards and the manufacture of wine. Little is known about his life. He was known for his purity, and it was considered symbolic that his very last explanation (on *Mak.* 19b) dealt with the subject of Levitical purity. He was regarded as a model of modesty and unassuming behavior, and possessed a simple and earnest piety.

His life has been richly adorned with legends by those who admired his virtues and treasured his achievements. Thus we are told that his mother, during her pregnancy, was saved from being crushed in a narrow street because of a niche which miraculously appeared in the wall of the synagogue at Worms. Another story relates that Godfrey of Bouillon visited Rashi before setting out on his crusade, and that the latter predicted the defeat of the expedition. Other legends tell of extensive journeys made by Rashi, including one to Barcelona; still others declare that he was versed in Cabalistic arts. Worms has preserved many memorials of him, such as the Rashi gate and the Rashi chapel.

Rashi wrote commentaries on nearly all the books of the Bible. The exceptions are *Ezra, Nehemiah, Chronicles* and parts of *Ezekiel* and *Job,* where the notes ascribed to him are actually written by others. He also wrote a commentary on nearly the entire Talmud. There are three tractates which he certainly did not expound, and a few others where the commentary ascribed to him is probably not genuine. It is doubtful whether he wrote the commentary to *Midrash Genesis* that goes under his name. Rashi wrote a few Selihoth (penitential prayers), but these are not of very great importance. His was an immense productivity, remarkable for the industry displayed in achieving it and the memory required for its accomplishment.

In his commentary on the Torah, Rashi does not draw a strict line of distinction between literal interpretation (Peshat) and fanciful exposition (Derash). However, he usually arrives at the former by using his good sense, and for the latter makes that selection from the Midrash which comes nearest to the true sense of the words. The only grammarians whom he knew and used were Menahem ben Saruk and Dunash ibn Labrat, but he also draws new inferences of his own from their principles. He pays no attention to philosophical and critical considerations. On the other hand, he has given the French equivalents (Belaaz) for more than 3,000 words—a mine of information for the vocabulary of medieval French—as well as the German equivalents for about a dozen others. He makes use of the Targum Onkelos, of oral interpretations, and of the expositions written down by such older teachers as Saadia and Moses Hadarshan.

The most remarkable features of the commentary of Rashi are its simple and compact style which follows the idiom of the Talmud and its strong appreciation of the true meaning of the text. Rashi himself, at a later period, felt that the Midrashic explanations were disturbing to the reader, and with touching self-denial said that if he had the time he would revise his commentary so as to give only the pure Peshat (Rashbam to *Gen.* 37:2). As a matter of fact, Rashi actually owes the popularity of his commentary to the fact that it contains both Halachah and Haggadah, thus



A Page from the first printed edition of Rashi's commentary on the Pentateuch, issued from the press of Abraham ben Garton at Reggio, Italy, in 1475. This is the earliest known Hebrew incunabulum

avoiding the dryness of a mere explanation of words, and at the same time serving as an introduction to the study of the Talmud.

It was because of the popularity enjoyed by the work that this commentary on the Torah was the first Hebrew book to be printed (1475). Up to the present time it has always been a favorite book for use in schools; it has been translated into Latin, German and English, and it has even been often illustrated; more than a hundred commentaries on it have been written. Rashi's commentary on the Prophets and the Hagiographa is less diffuse, but it also contains many valuable and original ideas. A critical edition was made by Isaac Maarsen (3 vols., 1930-36).

The commentary on the Talmud is a consummate masterpiece, a remarkable and gigantic work by reason of its compass, if nothing else. In this Rashi first presents, with sound criticism, a correct text; his readings have been frequently incorporated into the editions of the Talmud. For this purpose he made use of older manuscripts and commentaries (according to Zunz, to the number of eighty), which from that time on became superfluous, and for that reason mostly disappeared. Next he explains difficult words, the contents of the sentences and the connection of the discussion, anticipates objections, solves contradictions, and infers new Halachic decisions. Again and again the reader is amazed at his acuteness, the extent of his reading, his circumspection and the simple ideas, arranged carefully in degree of difficulty, which always remain sound, despite the bewildering completeness of his knowledge.

The most important service rendered by this commentary is its manner of presentation; the pedagogic genius of Rashi instinctively recognizes what the questions and objections of the students will be, and he answers these with touchingly modest brevity, often by a single word. In doing so, on the other hand, he keeps out all unnecessary secondary concerns, such as the philosophical interpretation of Haggadic passages. As a result of this, his work is still the best introduction to the Talmud for those who are learning it for the first time, and the best foundation for further work by the learned.

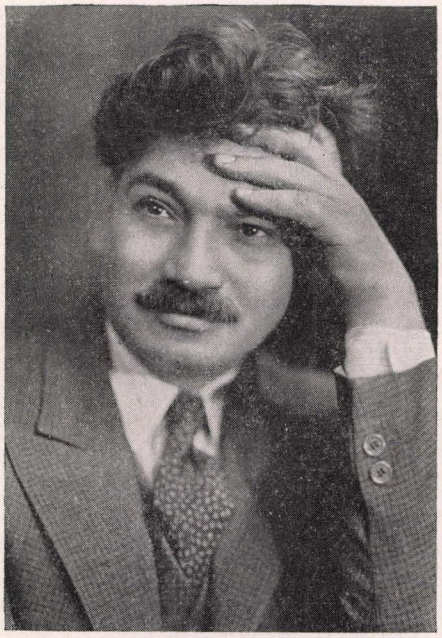
Of course, his views often met with opposition, especially on the part of the Tosafists; but no one can take away from his commentary its reputation for simplicity and clarity. Hence it was called Kontros or Kuntres (Latin *commentarius*), the commentary *par excellence*. It is so indispensable that it is printed with all editions of the Talmud, on the inner margin of the page. Posterity ingeniously gave Rashi the name Parshandatha (*Esther* 9:7), interpreting the word to mean expounder (*parish*) of the Law (*dath*). The type of Hebrew characters which was used by all subsequent commentaries is called the "Rashi (or cursive) script."

Rashi himself had no sons; but his work was continued by three sons of one of his daughters, Samuel ben Meir (RaSHBaM), Isaac ben Meir (RIBaM) and Jacob ben Meir Tam (Rabbenu Tam). Samuel ben Meir was the best representative of the tendency to use the literal interpretation (Peshat), while Jacob Tam was the most important Tosafist. The monk Nicholas of Lyra quoted the interpretations of Rashi so frequently that he was called "Rashi's ape." Since Martin Luther made much use of the writings of Nicholas of Lyra, there is a clear line of influence from Rashi to the first German and subsequent translations of the Bible. In the same way many of the Jewish and Christian interpreters of the Middle Ages are dependent on Rashi.

In 1940 the 900th anniversary of the birth of Rashi was celebrated by Jews all over the world.

HUGO FUCHS.

Lit.: Liber, M., *Rashi* (1912); American Academy for Jewish Research, *Rashi Anniversary Volume* (1941); Rosenau, *Jewish Biblical Commentators;* Rosenbaum and Lieberman, edit., *The Pentateuch with Rashi's Commentary* (1931-32); Levinson, Jacob, *Kuntros Rashi* (Hebrew; 1940); Darmesteter, Arsène, and Blondheim, David S., *Les gloses françaises dans les commentaires talmudiques de Raschi* (2 vols., 1929 and 1937); Englander, Henry, "Grammatical

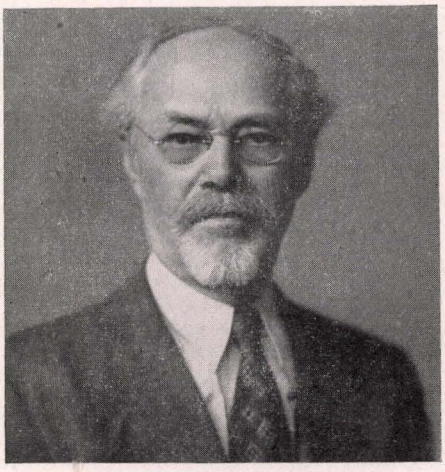


Philip M. Raskin

Elements and Terminology in Rashi's Commentaries," *Hebrew Union College Annual,* vol. 8 (1930) 399-437; vol. 11 (1936) 371-83; vol. 12-13 (1937-38) 505-21; vol. 14 (1939) 387-429; Levy, Abraham J., *Rashi's Commentary on Ezekiel* (1931); Mendelsohn, Joseph, *Rashi Buch* (Yiddish; 1941); Waxman, M., *A History of Jewish Literature,* vol. 1 (1930) 192-95, 268-71; Geiger, A., *Parschandatha* (1855); Pereira-Mendoza, J., *Rashi as Philologist* (1941); Kleinman, Saul, *Yalkut Rashi* (1942).

RASHI SCRIPT, *see* PALEOGRAPHY.

RÁSKAI, DEZSŐ, urologist, b. Budapest, 1866. He studied at the Universities of Budapest and Vienna; became lecturer (Privatdozent) at the former University and physician-in-chief of the urology divisions of several hospitals in Budapest. His numerous works were published both in Hungarian and in German. They include: *Über Harnröhrenstrikturen* (1912); *"Die Rolle des Influenzabazillus bei Erkrankungen der Urogenitalapparate"* (in Virchow's *Archiv,* 1913); *Metschnikoff-tanulmány* (Metchnikoff Study, 1932); *Az urologia magyar úttörői* (Hungarian Pioneers of Urology, 1933). Ráskai embraced Christianity.



Saul Raskin

RASKIN, PHILIP M., poet, b. Shklov, Russia, 1880. He received both a secular and a traditional Hebrew education. Leaving Russia, he studied for a time in Zurich, Switzerland, and then went to England where he continued his studies. He worked with the Health Department of Leeds, in Yorkshire, until 1915, when he left to settle in the United States.

He began to publish poetry at an early age. In Leeds his first volume of Yiddish poems appeared, *Ghetto Lieder* (1910), with an introduction by Sholom Aleichem. His initial volume of English poems, *Songs of a Jew,* was issued in 1914 with an introduction by Israel Zangwill. In 1917 there appeared, in the United States, *Songs of a Wanderer,* which had an exceptionally large sale and was translated into other languages. Other volumes were: *Songs and Dreams* (1919); *Yiddishe Lieder* (Yiddish; 1919); *When a Soul Sings* (1921); *Poems for Young Israel* (1922); *Selected Poems* (2 vols., 1931); *Anthology of Modern Jewish Poetry* (1934); *Lanterns in the Wind* (1937); *Tzafririm* (Hebrew; 1939); *We Shall Not Die* (1941). Raskin's poetry expresses his sentiment both as an individual and as a Jew. Treating a wide range of subjects, he reasserts traditional Jewish values. He has been praised for his lyrical simplicity and profound insight.

Raskin was, from his boyhood, an adherent of the Jewish renaissance. Joining the Zionist movement, he became a propagandist for it in England, and later in the United States. Returning from a Palestinian journey in 1922, he published a series of articles in the New York press on Palestine; these first appeared in the *Evening Post,* and later, enlarged, in the *Jewish Forum.* He was editor of *Der Wecker* (Leeds; 1910) and of the *American Weekly Jewish News* (New York; 1917-19).

Lit.: American Hebrew, July 30, 1920, p. 279.

RASKIN, SAUL, artist, b. Nogaisk, Russia, 1878. Even as a child he evinced a strong interest in drawing, and his father took him to a neighboring town to be apprenticed in a lithographic print shop.

From there he went on to Odessa, where he attended his first art classes. Then, earning his living as a lithographer, he wandered through Europe, dividing his spare time between reading and drawing. He returned to Russia, and in 1904 left for the United States. In New York city he came into his first intimate contact with Jewish culture when he began to draw cartoons for the *Kibitzer* and *Die Groisse Kundes.* He contributed to the socialist and liberal Jewish press. In the first World War he worked with the Jewish Welfare Board. Finally he became a Poale Zionist, and in 1921 made the first of four journeys to Palestine. In Palestine he wandered afoot, drawing and painting; here he became convinced that painting was his true calling.

After returning to New York with about one hundred paintings and drawings, he held his first exhibit, at the age of forty-three. Subsequently he went back to Palestine in 1924, 1929 and 1937. *Palestine in Word and Picture* appeared in 1925.

His depictions in water colors, oils and graphics of life in Palestine's streets, synagogues, harbors and homes won wide acclaim. On his trip of 1929 he took with him lithograph plates and executed a series of twenty prints entitled *Jerusalem* and issued in portfolio. Raskin came to be known also for his portrayal of New York's East Side Jewish life. Subsequently he chose as his subjects the fisher folk of Provincetown and Gloucester, Mass. In 1941 a retrospective exhibition was held in New York city of Raskin's work over a period of twenty years. Critics commended his deep understanding of his subjects, and in his execution, the sensitive and pure line, eloquent color, and dramatic use of space in design.



Emil Rathenau

His work was acquired by the Metropolitan Museum of Art, the Brooklyn Museum, and the Public Library, of New York city; the Library of Congress, of Washington, D.C.; the Newark Museum and Library, of Newark, N.J.; the Museum of Fine Arts, of Houston, Texas, and by other institutions. As a teacher and lecturer, Raskin became a leading exponent of the movement for a self-cognizant Jewish art. In 1938 appeared the volume *Saul Raskin, Paintings and Drawings*. He also issued *Pirke Aboth with Etchings* (1940); *Haggadah for Passover* (1941); and *Book of Psalms Illustrated* (1942).

Lit.: Raskin, Saul, *Saul Raskin, Paintings and Drawings* (1938).

RATHAUS, KAROL, composer and teacher, b. Tarnopol, Poland, 1895. He was brought to Vienna as a boy, there studying music with Franz Schreker. He studied music also at the Hochschule für Musik, Berlin (1920-23), and received his Ph.D. degree from the University of Vienna. He first attracted attention as a composer when his orchestral compositions were performed by Erich Kleiber and Furtwängler, and his opera, *Der letzte Pierrot,* was successfully presented at the Berlin State Opera (1927). Strongly influenced by Schreker, Rathaus, as a modernist, employs a highly individual and radical musical speech. In 1931 he achieved the greatest success of his creative career when his opera *Fremde Erde* scored a triumph at the Berlin State Opera. After the rise of the Nazi government, Rathaus migrated to the United States, where he was serving (1943) as head of the music department at Queens College, New York.

Besides the two operas mentioned above, Rathaus composed two symphonies, *Tanzstücke* (for orchestra), a concertino for piano and orchestra, many chamber music works, songs, and pieces for the piano. His music was published in Vienna, Paris, London and New York.

Rathaus was a member of the board of directors of the International Society for Contemporary Music and of the Composers' Committee of the American League of Composers. He was honorary vice-president of the Jewish Music World Center, of Palestine.

RATHENAU, EMIL, engineer and industrialist, b. Berlin, 1838; d. Berlin, 1915. During his visit to the United States, in 1876, he became acquainted with the latest inventions, the telephone and microphone. His attempt to set up a telephone exchange for Berlin was thwarted by the opposition of Postmaster General Stephan. Soon afterward, however, he commissioned Rathenau to introduce the telephone into the public postal service. At the Electric Exposition at Paris, in 1881, Rathenau saw Edison's incandescent lamp, and devoted himself to the improvement and practical application of this new lighting device. For this purpose he founded (1882) a research company from which, in the following years, the Deutsche Edison-Gesellschaft für Angewandte Electrizität emerged, capitalized at 5,000,000 marks. This in turn became (1887) the Allgemeine Electrizitäts-Gesellschaft (AEG).

Rathenau developed the AEG into one of the greatest electrical enterprises of Germany, ranking alongside of the Siemens-Werke. Together with its numerous ramifications and subsidiaries, it was one of the largest European concerns. He promoted the application of the Nernst and Wolfram lamps for lighting purposes, and developed the rotatory (multi-phased) current technique, so that high-tension current could be transmitted to any distance. To him belongs much of the credit for research and development in wireless telegraphy, rapid electric communications, steam-turbine, motor-car, avio-motor and great electrical machinery. He was also the first to show how aluminum could be economically used on an industrial scale, and he manufactured electro-steel. Rathenau was one of the few Jews who had connections with Kaiser William II and the ministers of the imperial Reich.

Lit.: Pinner, Felix, *Emil Rathenau und das elektrische Zeitalter* (1918).

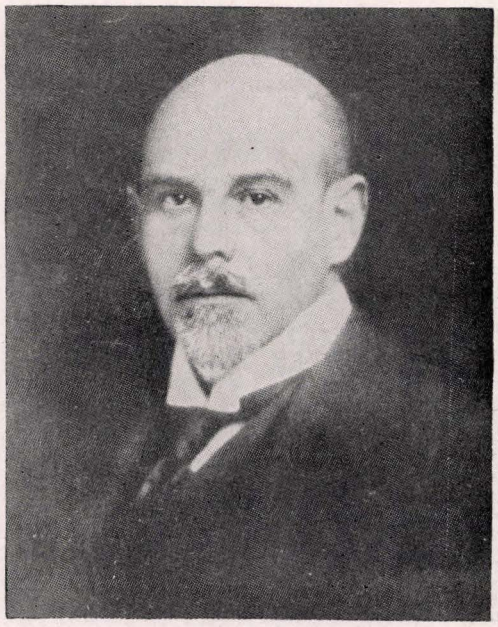
RATHENAU, WALTHER, engineer, statesman and philosopher, b. Berlin, 1867; d. Berlin, 1922. The son of Emil Rathenau, he was a pre-eminent personality of his time. He studied at several universities, graduated with a doctoral thesis on light absorption by metals (1889)—an advanced and difficult subject—and became technical officer of the Aluminum Industry Company at Neuhausen, Switzerland, where he discovered a method for the production of chlorine and alkalies by electrolysis. In 1893 he took over the management of the Elektro-chemische Werke in Bitterfeld, Prussia, in 1899 joining the board of directors of his father's creation, the Allgemeine Elektrizitäts-Gesellschaft, and taking over the department for constructing power stations (he built stations in Manchester, Amsterdam, Buenos Aires, Baku and other cities). He left the company in 1902 to join the management of the great bank, Berliner Handelsgesellschaft, but later returned to the AEG, which he reorganized and expanded so that in 1915, when (after his father's death) he became its official head, the AEG was among the three leading concerns in Germany, employing nearly 70,000 workers and having a capital of 200,000,000 marks. Holding a leading position in the direction of eighty-six German and twenty-one foreign enterprises, Rathenau was so immensely wealthy that "neither he nor his advisers knew the exact size of the fortune." But Rathenau also cared for the welfare of his employees, building sanitary factory plants and homes for the workmen.

He entered politics when he accompanied (1907-08) the colonial secretary, Bernhard Dernburg, as an assistant on his inspection tour through the German colonies in Africa. Rathenau prepared the official report on their investigations. At the very beginning of the first World War he inaugurated and established the Raw Materials

Section of the War Office, an institution which formed the basis of the general war-compulsion economy and to which was due Germany's ability to carry on the war in defiance of her economic difficulties. Ousted from his office by anti-Semitic influences in 1915, he was sent by the government to Switzerland, there to found two companies for the supply of munitions to Germany. Given the portfolio of minister of reconstruction by the Catholic leader, Chancellor Joseph Wirth (May, 1921) he negotiated in October with Loucheur, the French minister for the devastated areas, the Agreement of Wiesbaden according to which part of the German gold indemnity was to be paid in materials and which was expected to pave the way for a peacable solution of the reparations question. Rathenau worked in the same spirit at the conference in Cannes (January, 1922). In the spring of 1922 he became foreign minister, in which capacity he signed the Treaty of Rapallo with Soviet Russia. While this pact, bound to readjust Russo-German relations, was attacked by the Rightists as an attempt to "Bolshevize" Germany, Rathenau's conviction that only through the payment of her reparations could Germany come to an agreement with the Allies and that only thus could the further occupation of German territory be prevented was assailed by the German chauvinists, since they preferred to use German resources for rearmament rather than for the fulfillment of a contract.

The fierce demagogic attacks against Rathenau by the conservative parties, organizations and newspapers were increased through anti-Semitic agitators who defamed Rathenau as representative and leader of the "Jew republic." A plot against his life was hatched by six members of a nationalist terrorist organization, and Rathenau was killed, on June 24, 1922, by pistol shots and hand grenades during an automobile ride to the foreign office, near his villa in Berlin-Grunewald. His murder aroused tremendous excitement; Rathenau was honored by the democratic parties as a martyr of the republic, and a memorial tablet was placed on the spot where he was assassinated. His foreign policies were continued by his successors, and finally appreciated even by the more moderate among his political adversaries. In 1933, however, the memorial tablet was removed by the Nazis, who decorated the graves of his murderers—two of the culprits had committed suicide to evade arrest—which were made the shrine of real pilgrimages.

Rathenau, a prolific philosophical and political writer, repeatedly discussed the Jewish problem. A "citizen of the second class," like every Jew in the Reich, he nevertheless admonished his coreligionists to discard those racial qualities which had proved repugnant to their fellow countrymen: "The goal of this process should not be imitation Germans, but Jews bred and educated as Germans" ("Hear, O Israel," in Harden's *Zukunft*, 1897). An ardent German patriot and advocate of full assimilation, he repudiated the thought of conversion (*Eine Streitschrift vom Glauben*, 1917) "because it would have been a contemptible thing to purchase a personal advantage at the cost of conversion" and because he did not like so to "countenance the wrong done to the Jews" (Kessler). Finally, he became a panegyrist of Israel's mission among the nation. Israel, he wrote to a non-Jewish friend, has a special task: "Do you know why we Jews were born into this world? In order to call every human being to Sinai. You don't want to go there? If I don't call you, Marx will call you. If Marx doesn't call you, Spinoza will call you. If Spinoza doesn't call you, Christ will call you." He remained opposed to Zionism until his death, although



Walther Rathenau

in 1921 he took a statesman's interest in Palestine and even planned to visit the country, but he became more and more attached to Jewish literature (Martin Buber's *Hasidic Books*) and to the Bible, regarding both the Old and the New Testament as documents of the same Jewish ethics.

Rathenau's own writings are embodiments of these ethics. He repudiated the mechanization and injustice of the era and advocated the establishment of a new society in which the reproduction of capital must so be organized as to leave the worker his soul. His works include: *Zur Kritik der Zeit* (1912); *Zur Mechanik des Geistes* (1913); *Von kommenden Dingen* (1917; English trans., *In Days to Come*); *Die neue Gesellschaft* (1919; English trans., *The New Society*). His collected works (5 vols.) and his correspondence were published posthumously, revealing a unique personality, combining subtle mysticism with an unillusioned realistic approach to life, a seer far ahead of his time.

ALFRED WERNER.

Lit.: Sternberg, Kurt, *Walther Rathenau, der Kopf;* Kessler, Harry Graf, *Walther Rathenau. Sein Leben und sein Werk* (1928; English trans., 1930); Federn-Kohlhaas, Etta, *Walther Rathenau* (1929); Ludwig, Emil, "Walther Rathenau," *Nine Etched from Life* (1934); Abramowitz, Isidore, "Portrait of a Citizen of the Second Class," *Opinion*, Nov., 1933.

RATIONALISM. In a narrow, technical sense, rationalism is usually thought of as a mode of philosophic thinking that came into being with Descartes and was carried along by Spinoza and Leibnitz. It is generally regarded as the foe of British empiricism as well as of the classical authoritarian theologies. But, in a broader sense, any point of view may be termed rationalistic which places a higher value upon the logical reasoning process of the individual mind than it does upon appeals to tradition or to revelations fixed in time and place. It is in this more unconventional setting that the matter of the influence of the rationalistic spirit upon the history of Jewish ethical and religious thought must be considered.

There has been no period in the development of Judaism when the rationalistic tendency has been entirely absent. One may say further that none has made

a more determined effort than has the Jew to construct for himself a reasoned as well as a reasonable faith. It is true, of course, that at every critical stage in the evolution of Judaism there have been those who have sought to obstruct and to silence the rationalists. It is also true that, as the centuries rolled on, these obstructionist tactics invariably failed.

Rationalistic elements are present in the oldest Biblical documents. A writer of the 10th cent. B.C.E., whom Biblical scholars call *J*, maintained that man was not meant to be immortal (*Gen.* 3:19; 3:22; 6:3) but was merely a creature made of red clay (*Gen.* 2:7) who was put in the Garden of Eden to till it and to guard it (*Gen.* 2:15). Furthermore, believed *J*, acquisition of knowledge brings unhappiness (*Gen.* 2:17) and labor is not a privilege but a curse (*Gen.* 3:17-19).

Isaiah (8th cent. B.C.E.) satirized earthly rulers who deify themselves and emphasized that the grave is the final resting-place of king and commoner (*Isa.* 14:9-15). The comparative unimportance and impermanence of man, of nations, and of the entire world-order were stressed by Deutero-Isaiah (6th cent. B.C.E.; *Isa.* 40:15-26; 51:6-12). *Job* (5th cent. B.C.E.) rejected completely the doctrine of divine retribution. The words of Ecclesiastes (3rd cent. B.C.E.) speak for themselves: "Man has no advantage over the beast" (3:19); "The living know that they will die, but the dead know nothing at all" (9:5).

The book of *Psalms* is full of attempts to explain the meaning of life on a soundly rational basis. A good example is *Ps.* 90, whose message, briefly, is as follows: God is eternal. Man is but a moment in infinity. Before man came into being, he was part of God and, after his earthly moment is over, he will still exist in God. Earthly happiness is not man's goal. His life at best is "trouble and travail." But man's earthly efforts are part of a gradually unfolding divine plan. Therefore, the truly righteous man is not unduly concerned over his own personal fate. The feeling that he is helping to fulfill the will of God is sufficiently satisfying. Oh God, he prays, look with favor upon my efforts. Make them contribute, in some measure, to the attainment of the goal which has been decreed for humanity. "The work of our hands, establish Thou it."

While most of the early post-Biblical Jewish writings, influenced largely by Persian eschatology, fully deserve the criticism that they were mechanical rather than reasonable, there was at least one noteworthy exception, the Apocryphal book of *Sirach*. Its author, Ben Sirach, was a physician and, like most medical men, he was courageously and logically plain-spoken. The search for truth was his fixed aim: "Make little weeping for the dead, for he is at rest; but the life of the fool is worse than death (22:11)."

The force of tradition had such a firm hold upon the mediaeval Jewish mentality that, throughout the Middle Ages, it was extremely difficult and dangerous to pursue a line of reasoning that ran counter to the established tradition. Nevertheless, the determination to think independently and honestly was so deeply imbedded in the Jewish consciousness that there were many who braved the terrorism of excommunication and worse to state their heretical opinions either inferentially or plainly. From Antigonus of Socho (about 250 B.C.E.), who condemned the self-centered pietists "who serve their Master in order to receive a reward," to Baruch Spinoza, greatest rebel of them all, there runs a golden thread of heroic individual resistance to rubber-stamp morality and religion.

In the Tannaitic period, for instance, Judah ben Ilai and Resh Lakish boldly attacked the belief that the wicked are punished eternally (*Ned.* 8b; *Midrash Gen.* 26:6). The great Babylonian Amoras, Rab and Samuel, were thoroughly rationalistic in their opinions regarding the Messianic Age and the hereafter (*Erub.* 54a; *Sanh.* 97b and 99a; *Yeb.* 96b). One Midrashic writer (*Yalḳut Shimeoni* 874) declared that Abraham was not the least bit interested in personal immortality, while a number of medieval commentators repeated the Talmudic statement (*B.B.* 16a) that Job did not believe in bodily resurrection.

The most noteworthy advance in the direction of a dispassionate religious ethic occurred from the 12th to the 14th centuries when Jewish thinkers made an intensive study of Aristotelianism as it had been revived and developed by the brilliant Moslem philosophers of Arabia and Moorish Spain. From Abraham ibn Ezra (1092-1167) to Levi ben Gershon (1288-1344) a common rationalistic strain is found in the writings of the Sephardic Aristotelians: God's nature is unknowable and incomprehensible. Man's highest duty is to perfect himself mentally. The only part of man which is truly immortal is his knowledge of universals. The desire of the individual ego to persist eternally is selfish and illogical.

The most famous Jewish philosopher of this period, Moses ben Maimon or Maimonides (1135-1204), wrote a commentary on *Sanh.* 10:1, in which he lauded Antigonus of Socho as "the perfect man who attained the summit of wisdom" and in which he declared that those who serve God from hope of reward or fear of punishment are "fools and madmen."

This long struggle to attain a rational conception of the universe and all that is therein reached its climax in the mind and spirit of Baruch Spinoza (1632-1677). Spinoza, in his philosophy, hurdled all the bars of tradition. He cast aside all prejudice and all emotion and constructed his religious and ethical system on the foundations of pure logic and precise reasoning. Through Spinoza, Jewish rationalism has exerted and continues to exert an ever growing influence upon the life and thought of the modern world. The Spinozistic mood is plainly discernible in the systematic presentations of the overwhelming majority of contemporary philosophers as well as in the writings of many recent Jewish thinkers, such as Max Nordau, Israel Zangwill, Albert Einstein, Irwin Edman, and Harry Wolfson.

DAVID MAX EICHHORN.

RATISBONNE, Alsatian Jewish family some of whose members embraced Catholicism. AUGUSTE RATISBONNE was a banker at Strasbourg and president of the Jewish consistory of Alsace. He had many children, three of whom embraced Catholicism, while the others remained faithful to Judaism. His eldest son, MARIE-THÉODORE RATISBONNE (b. Strasbourg, 1802; d. Paris, 1884), studied law at Strasbourg. After his conversion he became curate at the Strasbourg Cathedral, and founded the congregation Notre-Dame de Sion, whose principal aim was to convert Jews. He published several religious and moral manuals and a biography of St. Bernard.

His younger brother, ALPHONSE RATISBONNE (b. Strasbourg, 1812; d. Jerusalem, 1884), was converted at Rome in 1841, and entered the Jesuit order, but left it a year later to enter congregation Notre-Dame de Sion, founded by his elder brother. After returning to Strasbourg, he tried to pass his conversion off as a miracle, and adjured the Jews of Strasbourg to believe in this miracle and to become converted also. But with the exception of one of his younger brothers, his attempt to convert the Jews of Strasbourg was a complete failure, and he was forced to leave his native town. He

went to Jerusalem, and there established congregation Notre-Dame de Sion.

LOUIS-FORTUNÉ-GUSTAV RATISBONNE, a nephew of the converts (b. Strasbourg, 1829; d. Paris, 1900), renounced his career as a member of the state council because he was vehemently opposed to the coup d'état of Napoleon III. He was editor of the *Journal des Débats,* which combatted the regime of Napoleon in favor of the dynasty of the house of Orleans, from the beginning to the end of Napoleon's empire. In 1871 Ratisbonne became librarian at Fontainebleau, and in 1875 was appointed assistant librarian of the senate.

Ratisbonne translated Dante's *Divina Commedia* into French, and published *Henri Heine* (1853); *La Pologne,* a pamphlet in favor of the Polish revolution (1863); and many plays and comedies which met with great applause. For some decades Ratisbonne was a popular French author; many of his humorous sketches, published under the pseudonym Trim, were also in vogue for a considerable time. As the executor of the poet Alfred de Vigny, Ratisbonne published de Vigny's posthumous works.

RATNER, BRET, pediatrician, b. New York city, 1893. He received his medical education in New York city, and in 1921 began to conduct original research in children's allergic diseases. In 1928 he was designated clinical professor of pediatrics at the New York University College of Medicine; he was named also to the staffs of Bellevue Hospital and French Hospital, and was still active in these posts in 1943.

Pursuing several lines of investigation in clinical and experimental work, Ratner and his co-workers greatly advanced the whole subject of allergy in children. Ratner described "congenital allergy," as opposed to "hereditary allergy," pointing out that allergic sensitivity to protein may be acquired in utero by the infant from a mother who overindulges in protein.

His reports of these studies include: "Diagnosis and Management of the Allergic Child" (*Journal of the American Medical Association,* Feb., 1931); "Treatment of Milk Allergy" (*ibid.,* Sept., 1935); "Immunity of the New Born" and "Hypersensitiveness" (chapters in Park and William's *Pathogenic Microorganisms* (1933); "Asthma and Hay Fever" (chapter in *Appleton's Practitioner's Library,* vol. 7, 1935). Other articles deal with maternity hospitals, transitory blindness after chicken pox, and infant pulmonary tuberculosis simulating asthma. His book *Fundamental Principles of Allergy, Immunotherapy and Sulfonamide Therapy* was in press in 1943.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 120-22.

RATNER, DOB BAER BEN ABRAHAM BEZALEL, Talmudist, b. Kalvaria, Poland, 1852; d. Vilna, Lithuania, 1916. The most important of his numerous works dealing with the Talmud are *Mebo Leseder Olam Rabbah* (1894) and *Ahabath Tziyyon Virushalayim,* variants to the Palestinian Talmud (1901-14, 12 sections). All his works are distinguished by sound knowledge of Talmudic and responsa literature and by critical method.

RATNER, PAYNE HARRY, governor of Kansas, b. Casey, Ill., 1896. Although partly of Jewish descent, Ratner was never affiliated with Jewish institutions. After being admitted to the Kansas state bar in 1921, he settled down to private law practice in Parsons, Kan.

From 1923 to 1927 he was county attorney for Labette County, and from 1932 to 1936 he was referee in bankruptcy in the Federal Court of the Third District. A protégé of the veteran liberal United States Senator Clyde M. Reed of Kansas, Ratner entered on his own liberal career in Republican politics when he won a seat as state senator from Labette County in 1929, serving then until 1933. He was reelected to this office for the term 1937 to 1941, but was destined instead to become chief executive of Kansas.

As a state senator, Ratner became the foremost debater of the Kansas legislature; he was, as well, the leading sponsor of every kind of progressive legislation, favoring the interests of labor, farm organizations, small merchants, war veterans, and Negroes. He carried the fight for more state aid to schools to a successful conclusion, and persistently fought for the Kansas ratification of the federal child labor amendment.

Early showing himself to be a political organizer of unusual ability, he waged a vigorous gubernatorial campaign in 1938. At the time the openly anti-Semitic Gerald Winrod was opposing Reed, Ratner's running mate, for the United States Senate. After the primary campaign, Ratner was subjected by his opponents to state-wide attack as a Jew. Ratner met the onslaught with characteristic frankness, and Kansans evidenced the fact that the issue failed to interest them. Ratner was elected for the term 1939 to 1940 inclusive. In 1940 he was reelected, by a close margin of absentee ballots, for the term to expire in January, 1943.

As governor, Ratner set up the principle of being in close touch with the needs of the people of Kansas, and the better to answer those needs he remodeled the cumbersome state machinery into an efficient organization. One of his earliest acts was the coordination of about forty separate tax collecting agencies into one department. The highways department, virtually bankrupt, was reorganized on a sound basis. Ratner established citizens' advisory councils on water conservation and drought control, on the development of state industries, on state penal institutions, and on the oil industry. As chief executive of one of the leading oil states, Ratner was constantly active in behalf of state interests in oil whenever these seemed threatened by dropping prices or federal legislation. One of the major events of his administration was the establishment of a merit system for appointing state employees. He also helped establish a retirement plan for public school teachers.

As chairman of the State Council of Defense, he effected the organization, in 1942, of more active local defense councils in the state than existed in any one of the other eight states which, together with Kansas, constituted a nine-state defense region.

Lit.: White, William L., "A New Republican Figure From Kansas," *New York Herald Tribune,* Dec. 7, 1938; Lawrence, Jack, in *Christian Science Monitor,* June 1, 1940.

RATSHESKY, ABRAHAM CAPTAIN, banker, and public servant, b. Boston, 1864; d. Boston, 1943. His father, Asher, was an immigrant who, starting as an itinerant peddler, became a leading Boston merchant. Young Ratshesky left school to enter his father's wholesale clothing business, and the firm A. Ratshesky and Sons prospered. At the same time, Abraham Ratshesky became active in Republican state politics, and in the post of chairman of the state committee was largely instrumental in reviving the party's power. It was he who persuaded the presidential candidate William McKinley to go into New England in order to stem the pro-Bryan tide. Ratshesky was a delegate to numerous party conventions, and was elected state senator. However, despite these early successes, in accordance with a promise made to his wife Edith (née Shuman), niece of the famed Boston merchant A. Shuman, Ratshesky dropped out of career politics and, becoming a highly successful banker, began to serve the people of Boston and Massachusetts in a wide range of matters concerned with public welfare. His work during the first World War was especially notable. He served as assistant executive manager of the Public Safety Committee and as Assistant Food Administrator of his state; in 1917

he was head of the Massachusetts relief train despatched to Halifax, Nova Scotia, to render aid after the disaster of the munitions ship explosion in that community.

In Boston philanthropy no man was more zealous. In 1916 he founded the A. C. Ratshesky Charity Foundation, out of which $10,000 was donated each year to various causes in or near Boston, regardless of race or creed. For fifteen years he acted as trustee of the State Board of Charity, and for ten years as chairman of the Massachusetts Department of Public Welfare. He founded a home for undernourished children, and in 1929 gave $100,000 to a Boy Scout camp. He also served as chairman of the Boston Red Cross. In 1939 he was appointed by the governor of Massachusetts to the Metropolitan Transit Commission.

His large and numerous gifts to Jewish charities included a building to the famous Beth Israel Hospital of Boston. The largest donor to the Federation of Jewish Charities, he was its president at one time. He helped organize the Association of Jewish Philanthropies in order to unify all activities, and served as a trustee of that organization. He was also a member of the national council of the Joint Distribution Committee, and on the executive committee of the American Jewish Committee.

Ratshesky, who was president of the United States Trust Company from 1895 to 1939, and thereafter its board chairman (as well as an executive in numerous other large financial institutions), was designated minister to Czechoslovakia in 1930 by President Herbert Hoover. Succeeding Lewis Einstein, he served until 1932, when he resigned. He was publicly commended for his work in Czechoslovakia.

Lit.: *American Hebrew,* Nov. 9, 1928, p. 899; Jan. 17, 1930, pp. 379, 389.



Abraham C. Ratshesky

RAU, PHIL, naturalist, b. St. Louis, 1885. Self-educated, he became an independent research worker on insect biology, ecology and psychology. He was made curator of the St. Louis Academy of Science in 1910, and served until 1915; from 1931 to 1935 he was treasurer. In 1928 he went to Barro Colorado Island in Panama as resident guest of the National Research Council's tropical laboratory. On the results of his researches there he published the highly-praised *Jungle Bees and Wasps of Barro Colorado Island* (1933). In 1918 he had published, in co-authorship with his wife, Nellie Rau, *Wasp Studies Afield.* In addition, he contributed prolifically to the various scientific journals in his field of work.

RAUH, BERTHA FLOERSHEIM (Mrs. Enoch Rauh), social worker and public official, b. Pittsburgh, 1865. Her husband, Enoch Rauh (d. Pittsburgh, 1919), was one of the city's leading merchants and an original appointee to the city council of Pittsburgh, serving for many years. Coming from a socially prominent family of her native city, Mrs. Rauh began early to take a vigorous interest in philanthropic and civic work of every kind. She helped establish such agencies as the Juvenile Court Association, the League of Women Voters, and the Pittsburgh Symphony Society (of which she was co-founder, with her son, Richard). In the first World War, Mrs. Rauh served on four national committees. Thus her appointment by the mayor of the city in 1922 as director of Pittsburgh's Department of Public Welfare (she was the first woman in the country to be made member of a mayoral cabinet) met with general approval; she held the post for twelve years, reappointed by two other mayors. In addition to the score of general civic activities in which Mrs. Rauh engaged, she was prominent in Jewish communal life. For nineteen years president of the Pittsburgh section of the Council of Jewish Women, she was at one time national president. She was on the advisory committee of the Federation of Jewish Philanthropies, and a board member of the National Jewish Welfare Board.

A noted public speaker, she also contributed articles to various journals. Her zealous public life earned her the title of Pittsburgh's "Most Useful Citizen," and the "Jane Addams of Pittsburgh."

In 1942, Mrs. Rauh was appointed by Governor Arthur H. James to be trustee of the State Mental Hospital.

Lit.: Harper, Frank C., *Pittsburgh of Today—Its Resources and Its People* (1932).



Bertha Floersheim Rauh

RAUH, FRÉDÉRIC, philosopher, b. Saint-Martin-le-Vinoux, France, 1861; d. Paris, 1909. Excelling as a pupil of the École Normale Supérieure of Paris, Rauh was graduated from the Sorbonne by publishing a thesis on Spinoza's doctrine of religion and another thesis dealing with the fundamental problems of moral philosophy. He became professor at the colleges of Vendôme and Valenciennes, and in 1893 was appointed professor at the University of Toulouse. In 1901 he was appointed professor at the Sorbonne (replacing his coreligionist and philosophical antagonist Henri Bergson), and professor at the École Normale Supérieure.

Rauh was a brilliant and powerful lecturer who fascinated even rabid anti-Semites, and educated numerous disciples fervently devoted to him. The Jews of France were proud of Rauh, who was considered as one of a Jewish galaxy shining in the realm of philosophy at the turn of the 19th century. Outside of France, however, Rauh remained almost unknown because he was a difficult writer and repudiated striking formulas. Rauh's special domain was the philosophy of morals, the moral facts and values, and their relations to psychology, metaphysics, and sociology. He was a strong individualist, but combatted moral or political anarchism. Rauh followed Kant for many reasons, but he was opposed to Kant's "moral logicism." He was inclined toward relativism, but believed firmly in immediate moral certainty and in the possibility of establishing a common creed for modern humanity.

According to Rauh, man attains to reality by action, not by sophistication, but there are reality and action in every creative thought. His moral ideal is the "humble" person whose honest action is superior to speculative thinking. Man's true guide is neither instinct nor reflection, but reflection upon instinct. Rauh denied pure intuition as well as pure discursiveness. Contrary to pragmatism, he did not affirm the "élan vital"; his main problem was how to direct impulses. Opposed to any metaphysical or sociological determinism, Rauh tried to restore the importance of the individual conscience. It was his defense of this individual conscience which caused his impassioned activity in the Dreyfus case. Anatole France was deeply influenced by Rauh's moral philosophy, especially by Rauh's defense of the "humble man."

Rauh published many treatises and books. His standard work, *L'expérience morale,* was published in 1903 and reissued several times, even after his death.

HUGO BIEBER.

Lit.: Berr, Henri, "Frédéric Rauh," *Revue de synthèse historique,* vol. 18 (1909); Daudin, H., "Frédéric Rauh," *Revue de métaphysique et de morale,* March-May, 1910; Maire, Gilbert, "L'expérience morale d'un juif, *Revue critique des idées et des livres,* Ooc., 1912; Roustan, D., "La morale de Rauh," *Revue Métaphysique,* May, 1914; Brunschwicg, L., "L'expérience morale selon Rauh," *Revue philosophique* (1928); Junod, Robert, *Frédéric Rauh, Essai de biographie intellectuelle* (1932).

RAVA, MAURIZIO, Italian colonial administrator and governor, b. Milan, Italy, 1878. From his early years he had a remarkable aptitude for painting, and studied under the well-known Italian painter G. Ferrari at the Accademia di Brera in Milan. However, in view of his poor health, he was advised to interrupt his studies and live for a time in a warm climate. He then traveled extensively in Africa and Asia, publishing his impressions in Italian magazines and geographic periodicals. Upon his return to Italy Rava became chief editor of the *Rassegna Italiana,* collaborated on *La Tribuna,* and in 1909 was one of the founders of *Il Carroccio,* a politico-literary publication. After the founding of the Italian Nationalist Party, of which he was one the most conspicuous adherents, he advocated Italian colonial expansion. He took part in the Libyan campaign and was decorated for valor.

In 1927 he was nominated secretary general of the Tripoli colony, and three years later was promoted to the post of vice-governor. From 1931 to 1935 he was governor of Italian Somaliland. Rava published numerous studies and monographs on problems relating to Italian administration in Libya, East Africa and Ethiopia.

RAVAGE (REVICI), MARCUS ELI, journalist, b. Berlad, Roumania, 1884. He came to New York city in 1900, and was at one time an instructor in Kansas State Agricultural College. As student of sociology and politics, he became a well-known contributor to various American and European periodicals. From 1920 to 1923 he was European correspondent for the New York *New Republic,* at the same time working for the London *Nation* and *Athenaeum;* in 1936 he was employed in the same capacity by the New York *Nation.*

His books include: *An American in the Making* (1917); *The Jew Pays* (1919); *Malady of Europe* (1923); *Five Men of Frankfort: the Story of the Rothschilds* (1928); *Empress of Innocence: The Life of Marie Louise of Austria* (1931).

RAVEN, *see* FAUNA OF PALESTINE.

RAVENNA, city in Italy, with a total population of 78,000, of whom only seven were Jews (1938). Ravenna was the seat of one of the oldest Jewish communities in the country. In 519 the populace, inflamed with anti-Jewish fanaticism, attacked the synagogue and set fire to it. When the Jews petitioned Emperor Theodoric to assist them in having their rights restored to them, he compelled the populace to rebuild the destroyed synagogue at its own expense.

The next reports regarding the Jewish community of Ravenna date from the year 1226, when the Jew Donfolino brought a law suit against the administration of the city. In the 14th cent. the Jews were money changers, and lived in the quarter San Pietro Maggiore. When, in 1442, Pope Eugene IV proclaimed a bull which greatly limited the rights of the Jews, the representatives of the Italian Jewish communities assembled in Ravenna for the purpose of having it cancelled; in this they were successful.

In 1491 Bernardino da Feltre preached in Ravenna against the Jews, with the result that some of them were banished. In 1535 Pope Paul III granted to the Jews of Ravenna the privileges which he had previously accorded to those of the province. In 1553, however, the Talmud was burned in Ravenna by order of Pope Julius III. When, in 1569, the Jews were banished from the Papal State, this brought the Jewish community of Ravenna to an end.

Lit.: Ibn Yahya, Gedaliah, *Shalsheleth Hakabbalah* (1697) 94 et seq.; *Jewish Quarterly Review,* vol. 4, p. 615; Fantuzzi, *Monumenti ravennati,* vol. 1, p. 378; vol. 3, pp. 75, 362, 375, 429; vol. 5, p. 183; Stern, *Urkundliche Beiträge,* vol. 1, pp. 78, 82; Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 1 (1896) 130, 160; vol. 2 (1895) 11, 146 et seq.; *Lunario israelitico per l'anno* 5698.

RAVENNA, CIRO, agricultural chemist, b. Ferrara, Italy, 1878. He began his scientific career as assistant at the University of Bologna (1903-6); he held the chair of agricultural chemistry until 1920. That year he was invited to teach at the Royal Superior School of Agriculture in Portici, one of the famed institutions in Europe, and remained there for three

years. From 1923 until the promulgation of anti-Semitic laws in Italy (October, 1938) Ravenna taught agricultural chemistry and was director of the Royal Institute of Agriculture in Pisa. He published more than eighty scientific works, the best-known of which is his *Trattato di Chimica Vegetale* (1926).

RAVENNA, FELICE, communal leader, b. Ferrara, Italy, 1870; d. Ferrara, 1937. A member of a family active in Jewish communal and cultural affairs, he was one of the first promoters of the Zionist idea among the Jews of Italy. He took part in the first Zionist congresses and received Theodor Herzl in his house, on January 19, 1904, during the latter's stay in Ferrara. Ravenna accompanied Herzl to Rome for his historic audience with the king of Italy, Victor Emmanuel III. As president of the Jewish community in Ferrara he sought to maintain the cultural traditions of this old community and to improve the conditions of its institutions. He founded the first Jewish summer camp for the poor children of the community, called Ospizio Marino Lazzaro Levi.

After the promulgation of the new law on Jewish communities in Italy (October 30, 1930), in the preparation of which he took a considerable part, Ravenna served, from March, 1931, to March, 1933, as governmental commissar of the newly created Union of Jewish Communities in Italy, and from 1933 until his death was president of this representative body of Italian Jewry. He was member of the Zionist Actions Committee, and for fifteen years president of the Italian Zionist Federation. As president of the Union of Jewish Communities in Italy he intervened on various occasions on behalf of the Jews of Libya, and flew to Tripoli, in January, 1937, to plead with Marshal Italo Balbo for the cancellation of his decree ordering local Jewish merchants to keep their stores open on Saturdays; this decree led to the flogging of five Jews of Tripoli.

RAVICH, ABRAHAM, urologist, b. Biten, Russia, 1888. He came to the United States in 1892. He was urologist at the Jewish Hospital in Brooklyn from 1924 to 1934, and in the latter year was appointed assistant clinical professor of urology at Long Island University College of Medicine. He was likewise urologist at several other medical institutions, and in 1943 was still director of urology at the Hebrew Home and Hospital for the Aged in Brooklyn, and attending physician at the Adelphi Hospital.

Ravich devised about ten important urological instruments, including the Ravich cystoscope and the Ravich lithotriptoscope, and contributed over thirty papers on various urological subjects to medical literature, some reporting unique cases never before described. He also contributed new clinical concepts of certain organic disturbances.

His writings include: "Critical Study of Ureteral Calculi" (*Journal of Urology,* 1933); "Management of Vesical Calculi: Visualized Litholapaxy" (*Annals of Surgery,* 1935); "Piccochrome: A New Urinary Antiseptic" (*Medical Records,* 1936). Ravich served on the editorial board of *Clinical Abstracts* from 1939 to 1941.

RAVID, JACOB MORDECAI, physician, b. Grayewo, Russian Poland, 1896. He was a descendant of Rabbi Shabbethai Ravidowitz, author of *Sifthe Yeshenim,* and was the brother of Simon Rawidowicz. Jacob Mordecai Ravid emigrated to Palestine with his family, and during the first World War he volunteered in the First Jewish Legion, serving with the British Army in the Dardanelles in 1915. In 1918 he helped organize the Second Jewish Legion, and served in Palestine until 1920; he was awarded two British medals. Later (1930-37) he was president of the Veterans of the American-Palestine Jewish Legion.

In the United States, to which he had come in 1915, Ravid studied medicine, receiving the M.D. degree from the Johns Hopkins Medical School (1926), and in 1927 joined the staff of the New York Post-Graduate Medical School and Hospital; there he became instructor in medicine in 1937, a post he still occupied in 1943; at the same time he was pathologist in several other New York hospitals. From 1939 on he was lecturer in post-graduate courses of the Medical Society of County of Kings.

Ravid contributed to medical literature in both Hebrew and English; his writings include: "Transient Insulin Hypoglycemic Hemiplegias" (*American Journal of Medical Sciences,* June, 1928); "A Reconstruction Study of the Follicles and Follicular Arteries of the Human Spleen" (*Archives of Pathology,* May, 1930); "Insulin" (*Harofe Haivri,* 1930); "Progress in Pediatrics" (*American Journal of Diseases of Children,* May, 1935); *Handbook of Gynecological and Obstetrical Pathology* (mimeographed; 1939); *Handbook of Surgical Pathology* (mimeographed; 1941). From 1930 to 1932 Ravid was president of the Ivrith Medical Society.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 579-80, 726.

RAWIDOWICZ, SIMON, Hebrew writer and editor, b. Grayewo, Russian Poland, 1897. He was the brother of Jacob Mordecai Ravid. Rawidowicz settled in Berlin, where he published a textbook edition of Maimonides' *Sefer Hamadda,* a monograph on Mordecai Zeeb Feierberg (1923) and an extensive treatise on Nachman Krochmal, whose writings he edited (with commentary, 1924). His writings include also *Ludwig Feuerbach und die deutsche Philosophie* (1930); *Moses Mendelssohn and His Philosophy* (Hebrew; 1930); *Knowledge of God* (English; 1936).

From 1927 to 1930 Rawidowicz was one of the editors of the Hebrew periodical *Hatekufah* (in Berlin), and in 1932 and 1933 librarian of the Jewish Community of Berlin. He was the founder and head of the Central Hebrew Organization, Brith Ivrith Olamith (1931-33). In 1943 he was living in Leeds, England, where he was appointed to the newly created chair of Modern Hebrew language and literature at Leeds University, and also edited *Yalkut,* the only Hebrew monthly in Europe.

Lit.: *Jüdische Rundschau,* Aug. 15, 1930; *Jewish Year Book* (London, 1940).

RAYNAL, DAVID, French public official, b. Paris, 1841; d. Paris, 1903. After finishing his studies, he entered trade and in 1862 founded the firm of Astruc and Raynal, in Bordeaux. There he became acquainted with Léon Gambetta. He became a deputy in 1879, general-secretary in 1880, and head of the ministry of public works under Gambetta in 1881. After his retirement from office in 1882, he resumed it under Jules Ferry in February, 1883, and kept it until 1885. In 1893 Raynal became minister of the interior, in 1897 senator, and subsequently president of the commission for the improvement of the merchant marine.

RAYNER, ISIDOR, United States Senator, son of William S. Rayner, b. Baltimore, 1850; d. Washington, 1912. Upon his graduation from the University of Virginia in 1871 he was admitted to the Baltimore bar. His political career began in 1878 when he was elected to the Maryland General Assembly, where he served as chairman of the judiciary committee. Seven years

later he was elected to the Maryland state senate, and in 1888 he was elected to Congress, as Representative of the Fourth District of Maryland. He was twice re-elected to the lower House in Congress.

In 1905 he was chosen by the Maryland legislature as United States Senator and was re-elected after the expiration of his first term. Previous to his first election to Congress he served for a short time as Attorney-General of Maryland. As a member of the Senate Rayner devoted himself to the domestic issues and to the problems of international law by which the Federal government was at that time confronted.

Rayner achieved national fame through his defense of Rear Admiral Schley in 1901 in the Schley-Sampson trial before a court of which Admiral George Dewey was president. Though a civil lawyer and, in the beginning wholly unfamiliar with naval technique, Rayner conducted a masterly defense of the naval officer. The rapidity with which he acquired a great knowledge of naval strategy and admiralty law, not to speak of such details as Gulf Stream currents and other related matters, was considered at the time as almost incredible. When Rayner presented his argument his appeal for justice, according to a historian of the period, "thrilled the country as have few orations in all our history."

In the House of Representatives and in the Senate Rayner achieved distinction as a constitutional lawyer. His studies were based upon an abiding faith and belief in the Constitution as an efficient guaranty of the rights and liberties of the people. He was regarded as one of the greatest orators in his day.

Rayner was throughout his life a member of Har Sinai Congregation of Baltimore.

CHARLES A. RUBENSTEIN.

RAYNER, WILLIAM SOLOMON, merchant and financier, b. Oberelsbach, Bavaria, Germany, 1822; d. Baltimore, 1899. He came to the United States in 1840. Declining an offer of the position of religious teacher in the old Henry Street Synagogue in New York city, he removed in 1841 to Baltimore where in a few years he became a prosperous merchant. At the close of the Civil War he was one of the chief figures in the financial development of Baltimore, serving as a director of the leading bank of the city and of the Western Maryland Railroad. During the Civil War he was active in the formation of the Union Relief Association, serving as its first vice-president.

In 1842 he helped organize the Har Sinai Verein (later the Har Sinai Congregation) and was chiefly instrumental in bringing David Einhorn from Germany in 1855 to become its rabbi. He was one of the founders of the Baltimore Hebrew Orphan Asylum, and was the first president of the Hebrew Benevolent Society (later the Jewish Family and Welfare Association). For many years he was president of Har Sinai Congregation and was instrumental in instituting Sunday services in its synagogue. He was an accomplished German scholar. When Bayard Taylor's translation of Goethe's *Faust* first appeared, Rayner suggested an important change in the English version, which was incorporated in the edition of 1898.

RAZIEL, name of an angel who, in Jewish mythology, was the first to approach mankind. According to the *Zohar,* Raziel was sent down to earth by God in order to deliver to Adam the Book of Secrets. In accordance with his mission, the angel's name is derived from the Hebrew *raz* (secret) and *el* (God). The name appears in the Slavonic Book of *Enoch* and also in the *Targum* to *Eccl.* 10:20, where the angel reveals heavenly secrets on earth. In the *Book of Raziel,* which was often regarded as a charm against evil, he is designated as the angel of good omen. Raziel is regarded also as a companion of the angel Metatron.

Lit.: *Zohar,* vol. 1, p. 55b; Schwab, M., *Vocabulaire de l'angélologie,* 246; Zunz, Leopold, *Gottesdienstliche Vorträge* (2nd ed., 1892) 167; *Jewish Encyclopedia,* vol. 10, p. 335; Bloch, *Geschichte der Entwicklung der Kabbala,* 32-34.

RAZIEL, BOOK OF, an ancient Cabalistic book composed of various parts. It was claimed to have been given by the angel Raziel to Adam after the Fall, in order to save him from sin and from the power of Samael, the evil one. Adam acquired so much wisdom from the book that the angels became envious, stole it and cast it into the sea, and it was only at the command of God that the sea restored it to Adam. After the latter's death the book disappeared, but it was revealed to Enoch and later to Noah, who built the Ark from its specifications. It was then transmitted successively through Shem, Abraham, Jacob, Levi, Moses and Joshua to Solomon. The book contains mystic lore on the letters of the alphabet, and extensive account of heaven and the angels, and various magic receipts and amulets. Zunz ascribed the nucleus of the book to Eliezer ben Judah of Worms, but Adolf Jellinek disputed this.

Lit.: Ginzberg, L., *Legends of the Jews,* vol. 1, pp. 154-57; vol. 5, pp. 117-18.

RAZOVSKY, CECILIA (Mrs. Morris Davidson), immigration expert, b. St. Louis, 1891. As a young girl she did volunteer work with the Jewish Educational Alliance of St. Louis, and taught English to foreigners; thus began that interest in the problems of the foreign-born which was to develop into one of the country's most distinguished careers of scientific social service to immigrants and refugees. Leaving St. Louis for Washington, D. C., in 1917, she worked for three years as inspector in the Children's Bureau. Throughout her career she was a zealous proponent of advanced social legislation for women and children. She then became secretary in the immigrant aid department of the National Council of Jewish Women, the organization with which her name and fame were linked, where, in 1932, she was made associate director.

Under her direction the Council extended its service to immigrants. Between the years 1923 and 1936 she conducted intensive surveys of conditions of Jewish refugees in European ports, in Cuba, Mexico, Canada, Brazil and the Argentine; she was especially interested in Cuba, setting up a social service program for the refugees and serving as secretary for the Jewish Committee from 1925 to 1935.

In the United States Cecilia Razovsky headed numerous immigration committees in national social service organizations, and was delegate to several international congresses. In 1933 she was head of the experts chosen to advise the committee of forty-eight appointed by Secretary of Labor Frances Perkins to study Ellis Island conditions. The year previously, her pamphlet *Handicaps in Naturalization* (*Congressional Record,* 1932) had influenced Congress to reduce the naturalization fees. After serving in several high posts of various refugee service organizations, she became assistant to the executive director of the National Refugee Service, Inc., the coordinating organization of all such aid to refugees, and was still active in that position in 1943.

She was editor of *The Immigrant* from 1921 to 1930, and wrote articles, plays, sketches and pamphlets on immigrant life and on the condition of the Jews in Latin America. Her *Making Americans* was published in 1938.



Temple Oheb Sholom at Reading, Pa.

RAZUMNI, SOLOMON (EPHRAIM ZALMEN), cantor, b. Nikolayev, province of Kherson, Russia, 1866; d. Odessa, Russia, 1904. At the age of nineteen he became cantor in his birthplace. It did not take long before the fame of his lyric tenor voice, his fine mezza voce, and extraordinary ability to improvise soul-stirring melodies penetrated every hamlet of Russia and Poland. As a result, Razumni was besought to accept positions, first in Kishinev, then in Odessa. In these cities, as well as on his many concert tours throughout Eastern Europe, he was idolized by the masses, and his renown assumed legendary proportions. In 1904, after a short illness, he died in the midst of a brief but glorious career in Odessa.

A volume of his recitatives was collected and edited by Samuel Alman, music director of Duke's Place Synagogue, London, and published at London in 1930.

Lit.: *Die Shul un Chazonim Velt,* March, 1934.

READING, a city and the county seat of Berks County in Pennsylvania, situated about fifty-eight miles northwest of Philadelphia. In its total population of 110,568 (census of 1940) there were, in 1943, approximately 2,500 Jews. Reading was surveyed and laid out as a town in 1748; records indicate the presence of Jews there by 1753. The earliest known Jews of Reading were Lyon Nathan and Meyer Josephson; but neither their origin, nor what became of them, is known.

Among documents published in 1920, relating to the history of Congregation Shearith Israel of New York, there appeared an item which indicated the existence of this first Jewish community at Reading. A receipt, written in Hebrew and dated September 8, 1761, acknowledged the loan of a Scroll of the Law by the New York congregation to the Jews of Reading. Evidently the scroll was to be used during the high holy days of that season, and its return was guaranteed by influential members of Congregation Mikveh Israel of Philadelphia.

The history of this earliest community comes to an abrupt halt. It is not until 1836, twelve years after the opening of the canal between Reading and Philadelphia, a transportation link which initiated Reading's industrial development, that Jews are again recorded there. At that time the community included Myer Arnold, Bernard Dreifoos, Alexander Heyman, John Spiegel, John Siegel, Myer Siegel, Abraham Speier and Aaron de Young, all of German origin.

In May, 1864, Jews of Reading organized Congregation Oheb Sholom (Reform). The congregation worshipped for two decades in rented rooms, and it was not until 1884 that it purchased a church and remodeled it into a synagogue, dedicated in 1885. A new synagogue was built in 1923, and was still in use in 1943. G. Levy, the first rabbi of the congregation, served from 1885 to 1890. Julius Frank became the incumbent in 1897, and retired as rabbi emeritus in 1927, when Sidney L. Regner was elected; Regner was still serving in 1943.

The Orthodox Congregation Shomre Habrith was founded in 1886. In 1942 Melech Schachter was called to its pulpit. Reading also maintained the Conservative Congregation Kesher Zion, established in 1930 by the merging of Congregation Bnai Zion (organized 1910) and Kesher Israel (organized 1913). Rabbis of Kesher Zion included Louis J. Haas (1924-30, when it was Kesher Israel) and Isadore Barnett (1930-32). Max J. Routtenberg, elected in 1932, was the incumbent in 1943, but on leave of absence as army chaplain.

Other communal organizations were a lodge of the B'nai B'rith, a Workmen's Circle, a post of the Jewish War Veterans, a district of the Zionist Organization, an A. Z. A., a Senior and Junior Hadassah. The Jewish Community Council functioned as the central representative organization, and conducted the annual United Jewish Campaign. Social welfare work was centralized in the Jewish Welfare League. The *Jewish Voice,* a monthly periodical in English, was established in Reading in 1922.

Jews of Reading were engaged in all fields of business, in the professions, and in manufacturing. A number of representative Jews were actively identified with civic endeavors in the larger community of the city of Reading. Outstanding was Sigmund S. Schweriner (d. 1940, at the age of eighty-five), who lived most of his life in Reading and was a leading figure in the general, as in the Jewish, community. Ben Austrian, a native of Reading (1870-1921), was an artist of distinction, noted both locally and abroad.

SIDNEY L. REGNER.

Lit.: Regner, Sidney L., "The Earliest Jews in Berks County," *Historical Review of Berks County,* Jan., 1942; *Publications of the American Jewish Historical Society,* No. 27 (1920) 21.

READING, FANNY, physician in Sydney, Australia. Her career began as assistant physician of the Community Hospital of New South Wales. Active in social medicine, she was on the advisory board of the Racial Hygiene Association of New South Wales, and a member of the Committee of Reduction of Maternal and Infantile Mortality, and was serving in these organizations in 1940. She rose to prominence in the affairs of the Jewish Community of Sydney.

In 1923 she founded the National Council of Jewish Women of Australia, and was still its president in 1940. Dr. Reading was elected life president of the Council of Jewish Women of New South Wales, and appointed

to the executive committee of the Australian Zionist Federation. She founded the Young Men's Hebrew Association of Australia in 1930.

READING, RUFUS DANIEL ISAACS, FIRST MARQUESS OF, jurist and statesman, b. London, 1860; d. London, 1935. The first of the Isaacs family to cross the channel from the Continent to England, in the last decade of the 17th cent., was the peddler Michael. An enterprising great-grandson, his namesake, established the family fruit business in London's Aldgate, and, from the Spanish and Portuguese community, took a wife Sarah, daughter of the Shohet Aaron Mendoza, and niece of England's boxing champion Daniel Mendoza. (The Mendozas were said to be related to Disraeli.) Of the two sons of Sarah and Michael Isaacs, the elder, Henry, became Lord Mayor of London in 1889; the second, Joseph, marrying Sarah, daughter of the London shopkeeper Daniel Davis, became the father of Rufus Isaacs.

Rufus grew up with eight brothers and sisters in a house in Finsbury Square; of all the high-spirited, engaging clan, he was the most restless. At five he was sent to a school in Brussels, where he excelled in mischief; then, after several years in a London Anglo-Jewish school, and less than a year at University College, his studies were over. But the boy's volatile temperament could not endure the routine of the family fruit business, and so one day, with full paternal consent (in contradiction to the widespread legend that he ran away), he signed up as ship's boy on the India-bound *Blair Athole*. Thus, as lowest of a ship's crew, he first saw the India which he was one day destined to rule.

The conventional-minded, looking in vain for the usual success virtues of obedience and diligence, could never have recognized the boy Rufus as father to the man Reading. After the India voyage, there followed again a futile attempt to pursue the fruit business; then a venture of several years on the Stock Exchange, distinguished more for hard play than hard work, and ending in 1884 in failure. The time, however, was far from a total loss: Rufus had become a proficient amateur boxer (and had his originally straight nose broken to aquiline); among the girls he was the "idol of Belsize"; and he had acquired a firm grasp of business facts and figures, a proficiency which was to serve him greatly in future. But, dispirited, he thought of going to Panama for a fresh start; at the moment of departure, the matriarchal Sarah Isaacs had her way: her favorite son had to stay in London and study for the law.

In Rufus Isaacs, law student, a conversion now took place: he became unswervingly serious. He was at a disadvantage: a Jew, for one thing (only two Jews had made a name in English law); for another, he was much older and with much less schooling than the usual student. But by 1887 he was admitted to the bar. The same year, in the West London Synagogue, he was married to Alice Cohen, who, despite her subsequent ill-health, remained to the end the intimate collaborator in her husband's career. (He said of her that she had done more to create amity between Britons and Indians than he.)

Rufus Isaacs had found his true calling: fame and fortune were soon his, for in a short span of years he stood at the head of England's common law bar. Important cases were given him. One of the earliest was the famous Chetwynd v. Durham, involving malpractices in fashionable horseracing. In the Commercial Court his early business experience made him an outstanding advocate, and he had, besides, a flair for favorable settlements. He was asked to brief the Allen v. Flood case which, involving rights of employers and workers, became a cause célèbre, and greatly enhanced his reputation. Thus, at thirty-seven, the youngest ever to do so, he applied for his "silk" and became Queen's Counsel. His success grew.



The first Marquess of Reading (Rufus Daniel Isaacs) in judicial robes

It was said that in the next twelve years, until he became an officer of the crown, his income reached unprecedented figures. At the very zenith of his career he appeared for the plaintiff in the sensational Whitaker Wright case, which ended in the suicide of the defendant Wright after cross-examination by Isaacs. The case involved hundreds of facts and figures, millions of dollars, and Isaacs (or Rufus, as he was generally called), demonstrated at its most brilliant his faculty for grasping a total situation in every minutest detail, and applying to it a profound legal understanding. Most brilliantly, too, did he exercise the type of formidable cross-examination which he had introduced as a substitute for dramatics or bullying in British court procedure, and in which, "suave and exciting, he led the victim to his doom with perfect taste."

Yet Isaacs was anything but hard; in 1907 he helped set up, in the interests of greater justice, the Court of Criminal Appeal. He was a vigorous proponent of probation for juvenile criminals, and later, as judge, noted for his humane administration.

In the meanwhile he had entered politics. He was, from the first, a Liberal Imperialist, and Free Trader. With his election to Parliament in 1904 from the borough of Reading, he began to participate in the stormy political scene which marked the rise of the Liberal party under the leadership of Herbert Asquith and David Lloyd George. This was the period of decisive struggle between Commons and Lords on constitutional questions. Isaacs did not have a dramatic career in open assembly. But behind the scenes, in party conference, his penetration into facts was invaluable. Nevertheless, he was a great favorite with his own

Reading constituents, and stayed in Commons steadily until he took his seat with the Lords.

Politics did not diminish Isaacs' law practice, which ceased only when, in 1910, he was appointed solicitor general. Shortly afterwards, he was elevated to attorney generalship, and as such, unprecedentedly, made a member of Asquith's cabinet. Then came the error in judgment which almost wrecked the career of Rufus Isaacs, for whose great good judgment clients had gladly paid enormous sums. Isaacs' younger brother Godfrey was head of the British Marconi company, which was then negotiating with the government through the postmaster general, Herbert Samuel, to establish a series of wireless stations in Great Britain. Godfrey Isaacs was also a head of the subsidiary American Marconi corporation, and Rufus Isaacs was persuaded into buying 10,000 shares in this latter corporation as a sound business venture. Part of these he sold to David Lloyd George and another fellow Liberal. Soon, in an atmosphere of political exploitation and anti-Semitism, charges of corruption were spread. In the end, a parliamentary investigation exonerated the Liberals. In the seething Commons, Isaacs made his greatest defending speech on behalf of himself and his friends; but he admitted to an error of judgment in exposing himself, however innocently, to the charges.

Shortly afterwards, in 1913, he was appointed Lord Chief Justice of England, and created Baron Reading of Erleigh. With the outbreak of the first World War in 1914, Reading's services were enlisted to avert the country's threatening financial crisis. As a member of the Anglo-French loan commission he went to the United States and succeeded in raising a loan of five hundred million dollars. He returned to the United States in 1917 as a special envoy (he was created earl that year), and in 1918 returned again as ambassador extraordinary. America hailed him as the world's greatest Jew.

Nor did he altogether neglect his duties of judge. One of the War trials in which he sat was that of the Irishman Roger Casement, accused of treason. The War over, Reading had hardly time to get restless in his routine as Lord Chief Justice when he was appointed viceroy of India, in 1921. India was in a crisis of economic depression, political struggle and moral hatred of the British. The Swaraj movement of independence was boycotting the meager British concessions to self-government; Mahatma Gandhi was at the height of his influence; the slaughter at Amritsar was not forgotten. Reading, mistrusted as a representative of the hated British, but welcomed as a Jew and thus as one who might understand an Eastern people, made persistent attempts at reconciliation on all problems. Yet before the end of his five-year rule, Gandhi was arrested, as were the two Mohammedan brothers Ali, autocratic government had to be reestablished in Bengal, and Reading had certified the hated salt tax. He did succeed in introducing some measures of social welfare, and his personal sympathy for the Indian people was genuinely evident, as was that of Lady Reading, who was actively engaged on behalf of Indian women and children.

To England Reading returned in a blaze of personal triumph, and was created Marquess of Reading. Greatest welcome came from the Jewish community. Reading was the first Jew to have been Lord Chief Justice, ambassador, and viceroy, and was known to be proud to share honors with his people. (Though he never practised Judaism, he left a request to be buried with a simple Jewish service.)

He had long been interested in Palestine rehabilitation, but for reasons of state could not take an official stand. In 1926 he was made president of the Palestine Electric Corporation. In the House of Lords he advocated the cause of Palestine, and when, in 1932, he made a trip to that country (in company with the second Lady Reading, whom he married after the death of the first in 1930), he associated himself with the various Zionist projects initiated by his son's father-in-law, the first Baron Melchett. After 1933 he turned his attention to the problems of the German Jews, and in this cause, too, appealed to the House of Lords. Active as chairman and director of various corporations, he was still engaged in party work. In 1927 he was appointed chairman of the United Newspapers Ltd., a group of Liberal papers; in 1930 he sat as party representative at the Indian Round Table Conference. In 1931 he served as Secretary of State for Foreign Affairs.



Lord Reading as Viceroy of India. From a contemporary painting presented to the British government in 1928

On a final trip to the United States in 1932 he represented the English bar at the laying of the foundation stone of the new United States Supreme Court building in Washington, D. C. Back in England, in 1934, he was installed as Lord Warden of the Cinque Ports, and saluted at Dover Castle by nineteen guns, the final honor of his career. Of that career his son Gerald wrote: "Yet he was at heart a man adventurous rather than ambitious, loving responsibility rather than power, whose unflagging zest was for the battle itself rather than for the spoils of victory."

STELLA, DOWAGER MARCHIONESS OF READING, daughter of Charles Charnaud, was private secretary to the first Marchioness of Reading during the viceroyalty in India, and was married to Reading in 1931. She served as a justice of the peace in England from 1932 to 1937.

In 1935 she was on the British Broadcasting Commission. She assumed her most important post in 1938 as leader of the million women enrolled in the Women's Voluntary Services for Civil Defense, and still occupied that post in 1943. In addition, she worked with the Factory and Welfare Board and the National Savings Central Committee. In 1941 she was created Dame Commander of the Order of the British Empire.

GERALD RUFUS ISAACS, SECOND MARQUESS OF READING (b. London, 1889), Reading's only son, was educated at Oxford and became a barrister; in 1936 he was made a bencher (member of the governing board) in Middle Temple. In 1929, as Liberal candidate, he contested the district of Blackburn. In the House of Lords, he was on the Select Committee for the Prevention of Road Accidents (1938-39), and chairman of the Central Valuation Board under the Coal Act. He served in the first World War and was awarded the Military Cross and the Croix de Guerre. In 1939, as lieutenant colonel, he was placed in command of the Auxiliary Military Pioneer Corps Training Center; in 1943 he was colonel on the staff. Reading was president of the London Jewish Hospital. Succeeding Lord Samuel, he was chairman of the Council for German Jewry (1938-39). He published *The South Sea Bubble* (1933).

EVA VIOLET, MARCHIONESS OF READING, daughter of the first Baron Melchett, was married to the Second Marquess of Reading in 1914. As a leader in British Zionism she toured the United States in 1939 on behalf of the United Jewish Appeal. At the same time, she made a study of the country's day nurseries, in connection wtih her own position as chairman of England's national association of day nurseries.

MICHAEL ALFRED RUFUS ISAACS, VISCOUNT ERLEIGH (b. 1916), son of the Second Marquess of Reading, was a second lieutenant in the armored corps of the Dragoon Guards. He was awarded the Military Cross in 1940. SHERRY ABEL.

Lit.: Reading, Gerald Rufus Isaacs, Second Marquess of, *Rufus Isaacs, First Marquess of Reading* (1940); Jackson, Stanley, *Rufus Isaacs, First Marquess of Reading* (1936); Street, C. J. C., *Lord Reading* (1928).

READING DESK, *see* PULPIT.

REAL ESTATE (*ḳarḳa'oth,* literally "parcels of ground"). 1. **General.** Real estate law is dealt with in the Bible in the law of the jubilee, in which it is provided that at the expiration of fifty years all real estate returns to its former owners. However, this law did not apply with the same force to property that was held in cities.

The Talmud considers landed property as the highest economic security; it recommended that a third of one's property should be invested in real estate (land; *B.M.* 42a), and that even in Babylonia, a country under a foreign ruler. It is true that the Talmud occasionally mentions the forcible seizure of the landed property of a Jew; but the regard for landed property was so well developed in those parts of the Orient that every action of a Jew in favor of one who had taken the land of another was considered an injury and subject to the sentence of the court. A general legal principle states: *ḳarḳa 'en nigzeleth le'olam,* that is, whereas the theft of chattels may bring about a change in ownership, this can not be the case in regard to real estate (Maimonides, *Hilchoth Gezelah* 8:14; *Shulhan Aruch, Hoshen Mishpat* 371:1). Leasing of real estate was usually based on payment of rent in produce of the soil.

In the Middle Ages, when Jews no longer were permitted to own ground, the chief questions dealing with real estate had to do with the houses which the Jews occupied in the cities. The question of property rights in houses called for much attention on the part of the rabbis, and led to the promulgation of many regulations. There is also much discussion of these problems in the responsa literature.

2. Domain. Jewish law distinguishes between public (*reshuth harabbim*) and private domain (*reshuth hayahid*) in a number of questions dealing with the civil law of permitted acts. Public domain is defined as property that is open to the public, such as open places, roads or open courts. However, a footpath (*simta*) is generally reckoned as private property. Private domain is whatever real estate is solely under the control of an individual or a group of individuals. Certain utensils, such as a wagon, may be regarded as private domain even though they are in public domain.

The distinction between these two types of domain has a particular application in the law of the Sabbath, since objects may be carried in private domain, but not in public. The Erub on the Sabbath, as practised in cities and towns, had the effect of transferring the entire community from public to private domain, by means of forming a wall (real or fictitious) about it to shut off outsiders, preparing a communal eating-place, and the like.

Domain has influence in civil law in the following ways:

1. There is a difference in the degree of responsibility for damages to another according as the damage took place in public or in private domain (*B.K.* 3:1-8; 33a).

2. A homicide who had accidentally killed another need flee to a city of refuge only if the occurrence took place in public domain (*Mak.* 2:2; 8a et seq.).

3. The acquisition of chattels becomes valid as soon as they are brought to the private domain of the purchaser or donee. Accordingly, the bill of divorce, which must be delivered to the wife in such a way that she must receive it, is always placed in her possession when she is in her private domain.

3. Bererah. The concept of Bererah (literally, "choice") arose out of difficulties that grew out of the joint ownership of property, especially real estate. Joint property being neither public property in any sense nor private property in the original sense of being owned by an individual, the question often arose as to what to do in cases of disagreement among joint owners. Thus in *Ned.* 5 there is the case of partners who own a court in common and in anger each of them swears not to enter the domain of the other. Strictly enforced, this would prevent both of them from using the property; the principle of Bererah would permit each of them to consider it his own property solely at the time when he is using it. Some rabbis allowed Bererah, while others rejected it. The same question might arise if a field were jointly owned by a Jew and a non-Jew, and it were in a place where tithes were gathered; under Bererah the Jew would be expected to give tithes for the entire field. There are also discussions of the same sort in cases where the property of individuals has become mixed (as for instance heaps of grain) and some sort of division has to be decided. MARCUS COHN.

Lit.: Shulhan Aruch, Hoshen Mishpat 200:1 et seq., 421:1 et seq.; Zuckermandel, M. Z., in *Jewish Encyclopedia,* vol. 3, pp. 58-62.

REBBE (Hasidic), *see* ZADDIK.

REBEKAH (Hebrew *Ribḳah*), wife of Isaac and mother of Esau and Jacob. She was closely related to her husband, as her father Bethuel was the son of Isaac's paternal uncle, Nahor. The story of her life appears in *Gen.* 24 to 28. She was chosen by the servant of Abraham as the wife of his master's son because of her kindness of disposition to both him and his camels. After having been childless for a long time, she gave birth to twins, Esau and Jacob. She preferred the latter to his brother, aided and encouraged him in obtaining



Rebekah at the Well. From a painting by Nicholas Poussin

his father's blessing by cunning, and sent him away for safety to her brother Laban (another account says that she sent him to Laban so that he might take a God-fearing wife.

There is no record of the death of Rebekah, but *Gen.* 49:31 states that she was buried in the Cave of Machpelah. Rabbinic accounts of Rebekah expand the Biblical story, and explain away her partiality for Jacob by dwelling upon the wickedness of Esau. The length of her life is given variously as 133 and 155 years.

REBENSTEIN, A., *see* BERNSTEIN, AARON.

REBIA, *see* CANTILLATION.

REBUKE, *see* ADMONITION.

REBUSH, ROMAN, motion picture producer, b. Pskov, Russia, 1895. He came to the United States in 1911. Rebush's first association with the motion picture industry was in the commercial end; he organized Amkino, a corporation which showed Soviet films in the United States. Subsequently he became interested in the production of motion pictures in Yiddish, aiming for an artistic quality which the few Yiddish films produced previously had not had. Rebush produced Perez Hirschbein's *Green Fields,* and later (1939) *Mirele Efros.*

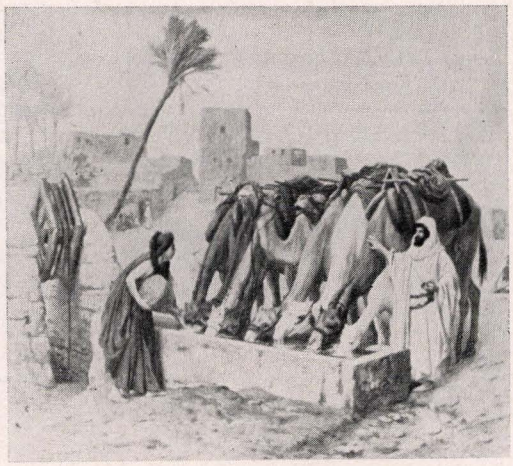
RECANATI, city in Italy. Jews probably lived there as early as the 13th cent., chiefly as money lenders. When Pope Nicholas V issued an edict (1447) forbidding the Jews to engage in money trading, and when the Christian population in Rome and other Italian cities menaced the Jews, the Jewish community of Recanati took the initiative of calling a conference of representatives from all Jewish communities of Italy to discuss and adopt measures against the threatening danger. The correspondence between the communities of Ancona and Recanati, bearing on this necessary move, have been preserved. On Yom Kippur, 1558, a Jewish apostate named Filippo stole into the synagogue of Recanati and placed a cross on the Ark. The indignant Jews threw it out, whereupon Filippo brought charges against the Jews for insulting the Christian religion, as a consequence of which two Jewish leaders were publicly flogged. In 1569 the Jews were expelled from the Papal States, which thus brought to an end also the Jewish community of Recanati.

Lit.: Servi, Flaminio, "Gli ebrei a Recanati," *Vessillo Israelitico,* vol. 47, pp. 79 et seq., 117; Ghetti, "Gli ebrei e il monte di pietà in Recanati nei secoli XV e XVI," *Atti e memorie della reale deputazione di storia patria per le province delle Marche,* vol. 4, p. 11 et seq.; Kaufmann, David, *Gesammelte Schriften,* vol. 2, p. 181.

RECANATI, MENAHEM BEN BENJAMIN, rabbi and Cabalist, who lived in Italy at the end of the 13th cent., and possibly until the beginning of the 14th, although one source gives the year 1290 as the time of his death. He was the only Italian Cabalist of his time, and was the first scholar to cite the *Zohar.* He studied logic and philosophy in order to bring these sciences to the support of his beliefs. Recanati was influenced by both the Spanish and German schools of Cabala, and had such profound faith in the occult creed that he considered all Cabalistic writers the subject of heavenly inspiration.

Among his works are: *Perush Al Hatorah,* a mystical commentary on the Torah, first printed at Venice in 1523, and later translated into Latin; *Perush Hatefilloth* and *Taame Hamitzvoth,* Cabalistic interpretations of the laws and precepts, published together at Constantinople in 1544; *Sefer Hadinim,* decisions and responsa, published at Bologna in 1538, and reprinted at Sudylykov in 1836 under its subtitle *Piske Halachoth;* several other works which have remained in manuscript.

RECHABITES, a religious organization existing during the period of the First Temple, which had as its tenets a nomadic life and the prohibition of the drinking of wine; they were not to live in houses, sow seed or plant vineyards. Its founder was Jonadab ben Rechab, who was one of the partisans of Jehu when the



Rebekah at the Well. From a painting by Jean Leon Gerome

latter overthrew the dynasty of Omri and suppressed the worship of Baal (*II Kings* 10:15-27; 742 B.C.E.). They were still in existence as late as the time of Jehoiakim of Judah (608-597 B.C.E.) when, due to the invasion of the Babylonians, they were compelled to forsake their encampments and seek refuge in Jerusalem, where they were visited by Jeremiah, who praised them for their constancy (*Jer.* 35). The Rechabites appear to have been a group which rejected the civilization of Canaan, because of its idolatry and immorality, and sought a return to the simple, sober ways of the desert. They were particularly opposed to the agricultural Baal worship which was fostered by Ahab and his successors.

Their point of view is echoed by some of the early literary prophets, such as Amos, Hosea and Jeremiah, who contrast the purity of Israel in the wilderness with its corruption after it entered Canaan. The prohibition of wine is reminiscent of the Nazirite vow, and it is possible that the Rechabites may have aided in creating that institution, which lasted through the period of the Second Temple. Despite the favorable prophecy of Jeremiah (verses 18-19), there is no indication that the organization survived the Babylonian Exile.

Lit.: The commentaries on *Jer.* 35.

RECHT, CHARLES, lawyer, poet and novelist, b. Varvazov, Pisek county, Bohemia, 1887. His father, Marcus Recht, was for twelve years mayor of three contiguous communities: Varvazov, Paseka and Most.

Charles Recht attended the Gymnasium at Pisek and the Academic Gymnasium in Prague. He was brought to the United States in 1901, attended New York University Law School (LL.B., 1909) and acquired American citizenship in 1910. While serving as legal counsel for a variety of unpopular causes—such as those furthering the Irish Free State, the Soviet Government (from 1922 on), and the movement for Hindu independence—Recht contributed significant poetry and prose to numerous literary journals on two continents. He made the first renditions into English of published Czech literature soon after he arrived in America. He translated and adapted a number of foreign plays for the American stage.

From the early days of the first World War, Recht has been active in legal processes of public importance. He represented the defendants in numerous cases arising from wartime hysteria, notably in the prosecutions involving the right of free press (*New Masses* trial, 1917); the right of asylum (the "Red special" deportations and the Palmer raids, 1919); prosecutions against members of the Industrial Workers of the World (1919-20); the defense of Ludwig Martens, unrecognized first ambassador of the Soviet Union in the United States (1919). Recht also conducted various civil litigations on behalf of Soviet interests during the period of non-recognition, the most notable being the Russian Volunteer Fleet case, in the course of which he was instrumental in discrediting and exposing, on the witness stand, the notorious Czarist anti-Semite Boris Brasol.

Recht's first novel, *Rue With a Difference* (1924), was hailed as "a new departure in fiction" in its treatment of a psychoanalytical figure, a half-Jew. The book created considerable literary controversy, as did his later novel, *Babylon-on-Hudson* (published anonymously, 1932), which mirrors graphically the author's preoccupation with social issues and ideological dialectics. In the pamphlet *Right of Asylum* (1935), which had wide circulation, Recht dealt authoritatively with the basic problems affecting racial minorities and political dissenters who in periods of economic depression become the victims of harsh laws under pressure of alien-baiting. This followed an earlier valuable study on *American Exclusion and Deportation Laws.*

A collection of Recht's finest poems appeared as *Manhattan Made* (1931); one of his verses was included in the Oxford Anthology (1923) of best poetry. His literary translations were mainly from German, Czech and Polish, including August Strindberg's first play to be produced in English, *Countess Julie* (published 1910; staged 1915).

He also translated Ludwig Thoma's *Moral* (1927), Lajos Egri's *Rapid Transit* (adapted 1927), and others. In all his writings Recht reveals a keenly perceptive intellect, widely ramified cultural associations, and evocative beauty of style.

Recht's travels took him to many parts of the world and frequently back to his native land. In 1936 he was received in audience by President Eduard Benes of Czechoslovakia. On October 28, 1942, Recht broadcast by shortwave to his compatriots abroad (under the auspices of the U.S. Office of War Information) the message of democracy. As an authority on Russian affairs, devoted to the dissemination of truth about the Soviet Union since the days when he was virtually that country's sole legal spokesman in the United States (1919), Recht was made honorary member of the Institute of Soviet Law of the Moscow University.

Recht also engaged in theatrical ventures, including the management of a group producing plays for children.

His Jewish activities embraced participation, by juridical and published means, in battles against anti-Semitic manifestations, and a role in the councils of Ambijan. In 1936 he visited Biro Bidjan, then wrote and lectured extensively on the subject in the United States. He contributed extensively to the Jewish periodical press: *Menorah Journal, American Hebrew, Opinion,* and other magazines. At one time he engaged Ludwig Lewisohn in a debate on intermarriage (*American Hebrew,* April 16, 1928).

LAJOS UJLAKI.

RECIFE, seaport and capital of the state of Pernambuco, Brazil; in 1943 it had about 1,500 Jews. Recife is of especial historical interest as the seat of one of the earliest Jewish communities in America, and the source of migrations to other parts of the Western Hemisphere. In 1631, when the Dutch conquered Pernambuco from the Portuguese, they proclaimed the right of religious freedom for all.

The Marranos of Recife and the neighboring Olinda, who had hitherto maintained Judaism in secret, were now able to profess it openly. Marranos from all parts of Brazil flocked to Recife to become Jews again, and in a short time the community numbered several thousand. It was augmented by other arrivals from Holland, including Isaac Aboab da Fonseca and Raphael de Aguilar. The community worshipped in two large synagogues; owing to the opposition of the Calvinist clery, they were closed from 1638 to 1642, but were finally reopened after repeated appeals by the Jewish community to the Dutch West Indies Company.

In 1646 Recife was attacked by the Portuguese and the Jews participated valiantly in the successful defense. In 1654, however, a new attack by the Portuguese led to the surrender of the town and brought the flourishing Jewish community to an end.

They were allowed to depart peaceably; some went to Surinam and other Dutch settlements in South America and the West Indies, while a group set out for Nieuw Amsterdam (New York), where they became the first Jewish group in North America. Among the famous Jews born in Recife were Elijah Machorro and Jacob de Andrade Velosino. The modern community of Recife dates from about 1900.

See also BRAZIL.

Lit.: Files of the *Publications of the American Jewish Historical Society;* the literature under BRAZIL.

RECKENDORF, HERMAN (Zvi Haim ben Solomon), Semitist and historian, b. Trebitsch, Moravia, 1825; d. 1875. He was a lecturer at the University of Heidelberg. Eugène Sue's *Les mystères de Paris* prompted Reckendorf to undertake the writing of a five-volume study, *Die Geheimnisse der Juden* (1856-57), in which he attempted to show the continuation of the House of David as far as the time of the Abravanels.

This was partly translated into Hebrew by Abraham Kaplan as *Mistere Hayehudim* (1865). A complete translation appeared in 1893 as *Zichronoth Lebeth David*. Reckendorf translated the Koran into Hebrew, under the title *Alkuran o Hamikra* (1857), with an introductory essay discussing pre-Mohammedan Arab history and the life of Mohammed. He was also the author of *Das Leben Moses* (1886).

RECONCILIATION. According to the Biblical conception, sin estranges man from God, and its evil effects can be removed only by reconciliation and a sacrifice. According to the view generally held by the Semitic peoples, sacrifice is a means of communion between God and man; it accordingly is also a means of reconciliation. This idea still appears in the Christian dogma of the reconciliatory power of the blood of Jesus. According to the prophets, however, sacrifice was not sufficient for reconciliation unless it was accompanied by repentance and a return from sin. Since man not only offends the holy God but estranges himself from Him, he must acquire "a new spirit and a new heart" before he can approach Him.

The divine love desires the return of man to Him and receives the repentant sinner with grace and mercy. "Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the Lord, and He will have compassion upon him, and to our God, for He will abundantly pardon" (*Isa.* 55:7). "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy unto the thousandth generation, forgiving iniquity, transgression and sin" (*Ex.* 34:6-7).

Reconciliation is therefore not only dependent on the expression of man, but also upon the divine grace, which both forgives and aids man to attain to a moral rebirth. "A new heart also will I give you, and a new spirit will I put within you" (*Ezek.* 36:26). Man by his repentance makes reconciliation possible, God makes it actual. The prophetic teaching of repentance became universally accepted in the Jewish religion in the time of the Second Temple. However, the belief in the potency of sacrifice remained, and an elaborate ritual on Yom Kippur was devoted to the idea of atoning and reconciling sacrifice.

Other forces calculated to reconcile God and man were prayer, fasting, charity, the study of the Torah, service of parents, the Holy Land and even suffering and death. However, the greatest of all was repentance. "Great is repentance, for it reaches the divine throne" (*Yoma* 86a). But repentance must be sincere. "If one says, I will sin and repent, it will not be enough for him to repent" (*Yoma* 8:9). Since it is thus possible to reach God directly by repentance, Judaism requires no intermediary to reconcile its followers to God. Said Akiba, "Happy are you, O Israel! Before Whom do you purify yourselves and Who purifies you? Your Father in heaven!" (*Yoma* 8:9).

See also ATONEMENT. For reconciliations between man and man, *see* AMITY; ANGER; APOLOGY; ARBITRATION.

Lit.: See under ATONEMENT.

RECONSTRUCTIONISM, *see* JUDAISM; KAPLAN, MORDECAI MENAHEM.

RECORDING ANGEL. Although the Bible contains a number of references to a book in which the actions of men are recorded (*Ex.* 32:32; *Ps.* 69:29; *Mal.* 3:16 and others), there is no distinct mention of this record as being kept by any angelic being. However, it is probable that something of the sort was in the minds of the Biblical writers. The Talmud is somewhat more definite, speaking of angels that follow each man and record his deeds (*Taan.* 11a). The angel Gabriel is said to have made an entry in the book of records of Ahasuerus, replacing the record of Mordecai's service to the king after it had been erased by an enemy (*Meg.* 16a). Otherwise, no angels are mentioned specifically by name as recording angels.

RED HEIFER. According to the legislation in *Num.* 19, persons who had become unclean by reason of having come into contact with the dead were to be purified by a special "water of sprinkling." This water was to contain the ashes of cedar wood, hyssop, scarlet and "a red heifer, faultless, wherein is no blemish, and upon which never came yoke" (verse 2). Captives of war and certain spoils of conquest were also to be purified in this manner (*Num.* 31:21-24). The ashes of the red heifer were to be kept outside of the camp, and even the persons who performed the rite of cleansing were regarded as unclean until evening.

According to Bible critics, the above passages come from priestly sources in the Torah, although it is agreed that the regulation itself is of ancient origin. *Num.* 19 seems to consist of two different parts, verses 1-13, and 14-22; the latter is probably the older account. Its present place in *Numbers* is explained by Josephus (*Antiquities,* book 4, chap. 4, section 6) by the statement that it was instituted by Moses at the time of Miriam's death, which is recorded in chap. 20. Ibn Ezra, however, regards it as the conclusion of the enumeration of priestly duties, which was begun in chap. 18.

There has been much speculation as to the origin of the custom. In fact, the rabbis held that no good reason could be found for it, and that all discussion about it should be abandoned. "Satan asks questions about four different commandments of the Torah: those about the Levirate marriage, Shaatnez (the mixture of wool and linen), the scapegoat and the red heifer. Only in the world to come will we learn the reason for these commandments" (*Midrash Yelammedenu, Hukkath* 7). Many primitive peoples considered the body of the dead taboo, and believed that those of the living who came into contact with it were ritually defiled. Water mixed with ashes was a ritual cleansing instrument among nations as diversified and widespread as the Navaho Indians, the Zulus and the Tibetans. Since the violation of the taboo was a sin, and dirt and sin are synoynmous in a number of languages and folk concepts, it was natural that water, which removes dirt, should also be the agent for the removal of sin.

The expiatory function of the water was strengthened by the admixture of a symbol of life; for that, the Bible repeatedly chooses a female animal as the sacrificial object (*Lev.* 4:27-28; 5:6; 14:10; *Num.* 6:14; *Deut.* 21:3). The rabbis explained the redness of the heifer by the fact that red represents sin (cf. *Isa.* 1:18); in Egyptian rites red oxen were offered in a similar manner. The provision that the animal must not yet have come under the yoke finds its parallel in Greek and Roman customs. The hyssop and the other ingredients of the water of sprinkling were also symbols of healing and protection among many nations. This has led Scheftelowitz to conclude that this custom may have been a concession to pre-Israelite heathenism.

It is doubtful whether the provisions of the law in *Num.* 19 were ever carried out scrupulously over a long period of time, particularly in view of the fact



Crossing the Red Sea. From a painting by Hippolyte Flandrin

that the rabbis interpreted "faultless" (verse 2) to apply to the red color of the heifer (*Parah* 2:15 and Rashi to the passage; *Sifre Num.* 123), and that such an animal must have been extremely rare.

The Midrash estimates that a true red heifer was worth ten thousand pieces of gold (*Midrash of the Ten Commandments* 5). The ashes of the heifer were kept in the Temple (*Parah* 3:11), and the custom seems to have survived the destruction of the sanctuary by about fifty years. According to the rabbis, defilement might come from the body of any person, Jew or non-Jew (Ibn Ezra to *Yeb.* 61a). Detailed regulations as to the rites of sprinkling and the preparation of the ashes are contained in the Mishnah tractate *Parah.*

W. Gunther Plaut.

Lit.: The commentaries to *Num.* 19, especially those of Greenstone and Gray; Scheftelowitz, Isidor, "Die Sündentilgung durch Wasser," *Archiv für Religionswissenschaft,* vol. 17 (1914) 353 et seq.; idem, "Das Opfer der roten Kuh (Num. 19)," *Zeitschrift für alttestamentliche Wissenschaft,* vol. 39 (1921) 113 et seq.

RED MAGEN DAVID, 1. a medical aid organization which was formed during the first World War. Like the Red Cross and the Red Crescent, it had as its purpose the providing of medical assistance. In Palestine it worked mainly among the members of the Jewish Legion; the financial support was derived to a great extent from contributions to the American branch of the organization. A similar organization also was formed in Lithuania. All the branches of this organization ceased functioning at the close of the War.

2. The American Red Magen David for Palestine was formed under the auspices of the Order Sons of Zion in 1941. It was supported entirely by funds contributed by and through the Order Sons of Zion, and functioned in Palestine, Libya and Egypt. In 1942 there were thirty-seven medical units in action, including two ambulances sent from the United States. The organization was non-sectarian in the administration of aid.

RED SEA (Hebrew, *yam suf,* Sea of Reeds; called also *yam mitzrayim,* Egyptian Sea, *Isa.* 11:15), arm of the ocean which separates the Arabian peninsula in Asia from Egypt in Africa and extends from the Strait of Bab el Mandeb to Suez. Its northern part is divided into two gulfs: the Gulf of Suez to the west, now joined to the Mediterranean Sea by the Suez Canal, and the Gulf of Akaba, otherwise known as the Elanitic Gulf, to the east. These two bodies of water wash the shores of the Sinai peninsula. It has been suggested that originally Asia and Africa were connected at this part and that the Red Sea was formed as the result of an irruption of the waters. The Red Sea is over 7,200 feet deep; its breadth is about 217 miles, and its length more than 1,240 miles. The coasts along the Red Sea are steep, and there are few good harbors; navigation is perilous because of the numerous coral reefs and the sudden onset of storms, and it is only in modern times, with the advent of steamships, that there has been a greater amount of marine traffic there. The two gulfs, Suez and Akaba, are also called Sea of Reeds.

There has been an extended controversy on the question whether the Gulf of Suez, during the historical period, ever reached further north. Küthmann, Gardiner and others maintain that this gulf was never any larger than it is at the present time, while Guthe thinks that it once reached much further north. The Gulf of Akaba has the same nature as the Red Sea. For this reason the Exodus could not have taken place through the Sea of Reeds; in this locality the Israelites would have been confronted by an abyss. The more probable location for the journey through the Red Sea is the much shallower Gulf of Suez. At the time of the



Crossing the Red Sea (right), as depicted on the west wall of the Dura-Europos synagogue, showing also the Exodus

Exodus, it has been conjectured, this reached as far as Pithom (Heroonpolis), but was navigable only at flood-tide, when the water rose more than seven feet. At ebb-tide the sea was easily fordable. It is still an open question just where the passage of the Red Sea took place.

All the Biblical passages which refer to the Exodus mean the Gulf of Suez by *yam suf* (for instance, *Ex.* 10:19; *Josh.* 2:10); all others refer to the Gulf of Akaba. This formed the southern boundary of Palestine and was the base of the expeditions which Solomon sent out to Ophir; the best harbors were Elath and Ezion-geber (*Ex.* 23:31; *I Kings* 9:26-28; *II Chron.* 8:17-18). Jehoshaphat of Judah, in later times, attempted to revive the trade with Ophir, but his ships were wrecked in the gulf (*I Kings* 22:49-50). The Greeks and Romans used the term Red Sea (Mare Rubrum) to denote not only the Arabian and Persian gulfs, but also the Indian Ocean (Josephus, *Antiquities,* book 1, chap. 1, section 3); on the other hand, the Vulgate and the Septuagint understand the term as we do today.

It is difficult to explain why this body of water was called the Red Sea. The water is a bluish green, but the seaweed has a reddish color in some places. The mountains on the coast are mostly white, and only a very small portion is red. Ebers conjectured that the Red Sea derived its name from the Erythreans, a red-skinned people that lived on its shores. There is also no satisfactory reason why it should have been called Sea of Reeds. Latterly reeds were found only in the vicinity of the old gulf; however, they seem to have been more numerous in the Red Sea in former times, when the name arose.

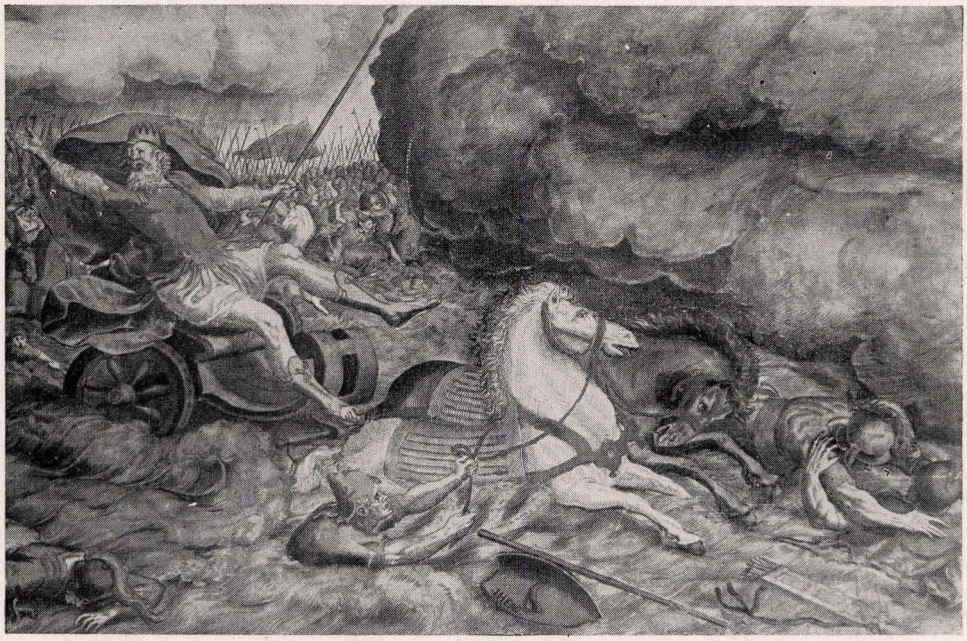
The word *suf* is undoubtedly derived from an Egyptian word meaning "papyrus," "reed," as has been recognized by all Egyptologists. The name Sea of Reeds, may, therefore, originally have been applied to the marshy lakes to the north, the modern Bitter Lakes.

BERNHARD LEVY.

Lit.: Ebers, Georg, *Durch Gosen zum Sinai* (1881) 91-92, 532 et seq.; Kittel, Rudolf, *Geschichte des Volkes Israel,* 538 et seq.; Hastings, James, edit., *Dictionary of the Bible* (1927) 785-86.

REDAK, *see* KIMHI, DAVID.

REDEEMER (*go'el*). In the long history of Israel the term "redeemer" has been used in a number of ways. With the passing of the centuries the term *go'el* has lost its original connotation, but this ancient usage is historically significant. Originally the *go'el* was the blood-avenger whose duty it was, when a kinsman was slain, to punish the offender. In connection with the legislation regarding the three cities of refuge (*Deut.* 19:11-13) it is decreed that "if any man hate his neigh-



Pharaoh overwhelmed in the Red Sea. From a representation by Gerard de Jode

bour, and lie in wait for him, and rise up against him, and smite him mortally that he die; and he flee into one of these cities; then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood (the *go'el*), that he may die."

This practice of blood revenge, which prevailed in the simple, nomadic society which predated Israel's entrance into Canaan, underwent modification when the Hebrew people were established on the land. In *Numbers* (chap. 35, part of the Priestly Code which reflects a more recent point of view than that of *Deuteronomy*) the avenger of blood is still permitted to take the life of the wilful murderer, but if the offender smote the victim accidentally, "then the congregation shall judge between the smiter and the avenger of blood according to these ordinances" (verse 24).

This advance in the meting out of justice did not minimize the importance of the next of kin. As the *go'el,* or "redeemer," he continued to serve his kinsmen. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not be married abroad unto one not of his kin; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her" (*Deut.* 25:5). In *Ruth,* Boaz is expected to perform this duty for his deceased kinsman; in this connection the word *go'el* is used (*Ruth* 3:12). It was also the duty of the *go'el* to buy back land sold by an impoverished kinsman (*Lev.* 25:25).

In prophetic literature, as well as in *Psalms,* the term *go'el* always refers to the Deity. He is the Redeemer of Israel. It was only natural that the redemptive power of God should have been stressed in days of national affliction. The Deity's redemptive power was Israel's assurance that his future would be secure. He has taken Israel from Egyptian bondage, bringing him from the darkness of slavery to the sunlight of freedom in his own land (*Ps.* 74:2). He will redeem Israel from the exile (*Isa.* 48:20). The people will return in joy to Zion; with their return the land itself will be redeemed (*Isa.* 51:9-11). This redemption, which at first meant the physical return of the Jewish people to their own land, underwent reinterpretation under the influence of the universalism of the prophets. It came to mean not only the physical return of Israel to Palestine but also his spiritual reawakening. "In the days to come I will implant My law in their minds and I shall write it in their hearts" (*Jer.* 31:31-44). This recognition of the truths of monotheism will spread to the nations of the world. This will be mankind's redemption. "The Holy One of Israel is thy redeemer, the God of the whole earth shall He be called" (*Isa.* 54:5).

It should be borne in mind that Israel has always considered God as the Redeemer. It is true that He chooses His agents through whom He will bring the redemption to Israel and mankind, but these agents are always only temporary instruments of the Most High. Deutero-Isaiah speaks of Cyrus as God's anointed, chosen to bring about Israel's redemption from the tyranny of Babylonia (*Isa.* 45). But his mission is of a temporary nature, while God is the everlasting Savior and Redeemer (verse 21).

A distinction must be drawn between this unchanging monotheism of Israel and the Christian conception of the Redeemer. Paul declares that by his blood Jesus obtained eternal redemption for mankind (*Hebrews* 9:12). In Christianity, redemption is forgiveness of sins, to which mankind could not attain without the blood of Jesus, the redeemer (*Col.* 1:14). "For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus" (*Romans* 3:23-24).

In Christian thought the redeemer thus becomes a permanent intermediary between God and man. No redemption is possible except through him. In Judaism there is no intermediary power. Forgiveness of sin is obtained by man in direct communion with God. Israel regards sin as a rebellion against God or as a perversion of man's way on earth. Sin is always something which man commits. Therefore, the call comes to Israel, "Return, ye backsliding children, I will heal your backslidings" (*Jer.* 3:22). Forgiveness is granted to any man who is truly repentant. In seeking it man approaches God without mediation. This point of view is reflected in the Atonement Day ritual. After confession of sin man receives the assurance, "And the Lord said, 'I have pardoned according to thy word'" (*Union Prayer Book,* vol. 2, p. 96).

Unlike the Christian, to whom redemption means primarily remission of sin, the Jew thinks of God as man's redeemer in a more positive sense. Through His power all men will become aware of the reality of the moral law which will be inscribed indelibly on their hearts. They shall all know God and understand His ways, from the least even unto the greatest of them (*Jer.* 31:34). As the result of this spiritual awakening, those evils which man has invented will disappear. War and strife will be no more (*Isa.* 2:3-4). This will be the redemption. The Redeemer is God, in whose light man must walk (verse 5).

See also: BLOOD REVENGE; MEDIATION AND MEDIATOR; SIN.

ABRAHAM SHUSTERMAN.

REDEMPTION (*ge'ullah*). The term "redemption" has been used in Jewish life and literature in two main significations. The first, which prevailed during the time of the settlement in Palestine, was that of legal and material redemption, such as that of land and real estate which had been sold and was "redeemed" by being purchased again for the family (*Lev.* 25:24-54). The second, which became predominant after the loss of independence, was that of the deliverance of Israel from its afflictions; later it signified the hope for the end of all tyranny and violence on earth. The seventh of the Eighteen Benedictions and the doxology after the Shema prayer are known as Geullah in the liturgy, because they praise God as the redeemer of Israel and express the Jewish belief in the ultimate deliverance of both the Jews and the world with the coming of universal peace and brotherhood. In modern times the first meaning of the word has been revived as a term to indicate the recovery, through purchase, of land in Palestine for Jewish use.

These concepts of redemption differ from those in other religions, such as Buddhism and orthodox Christianity, in which redemption is a deliverance from the evils of life itself—life being conceived as being essentially afflicted by a burden of sin which is too great for man himself to overcome unless aided by divine intervention. This doctrine is totally contrary to the Jewish view, which regards man as capable of attaining his own spiritual salvation.

See also: CHRISTIANITY; ORIGINAL SIN; REDEEMER; SIN.

REDEMPTION OF THE FIRST-BORN (*pidyon haben*). According to the Bible (*Num.* 18), the first-born sons of all the people, who, like all other first-born things, belonged to God, were redeemed by God's taking the tribe of Levi instead; in return for this, every first-born Israelite was to be redeemed, at the end of a month after birth, by paying five shekels in silver to a Levite (*Num.* 18:1-19). This ceremony is still observed by Jews who are not priests or Levites even after the Levites have ceased to officiate as priests. It ordinarily takes place on the thirtieth day after birth; but if the thirtieth day happens to fall on a Sabbath or festival, it is postponed until the next weekday. It is the usual custom to summon a Cohen (Hebrew, *Kohen;* a descendant of the Aaronitic priesthood); the father then presents the child to the Cohen, announc-



Redemption of the first-born (Pidyon Haben), as depicted by Johann Christoph Georg Bodenschatz

ing that this is his first-born son, and offering the equivalent of five shillings (approximately $2.50) instead. The Cohen then asks the father whether he prefers to give the child or the money, and the father replies that he would rather keep his son and redeem him. Thereupon the Cohen takes the money, holds it over the head of the child, announces that the money is the child's ransom, and pronounces the priestly blessing and other words of benediction over him. The ceremony is performed over the first-born son who survives for thirty days; hence it may not actually be the first-born child of its parents.

The rabbis of the Middle Ages did not especially favor the continuation of the redemption of the first-born after the destruction of the Temple and the cessation of the priestly functions. They could not abolish it, but they

limited it by providing that the ceremony need not be performed if even the mother was the daughter of a Cohen or a Levite. Reform Jews no longer observe the ceremony.

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 308-9, ccxxii.

REDLICH, HEINRICH, engraver, b. Lask, Poland, 1840; d. Berlin, 1884. Under the patronage of Prince Galizin he studied art at the Warsaw Academy, then went to Munich (1861), Dresden and Vienna (1866) in order to continue his studies. In 1876, after having won several prizes, he returned to Russia and became a member of the St. Petersburg Academy. In 1880, however, he left the country because, as a Jew, he could not receive a professorship, and proceeded to Paris, where he resided for three years. Stricken by illness, Redlich went to Berlin, where he died.

His best engravings include: *The Tempi Madonna,* from Raphael; *The Entrance of the Polish Army into Harthausen in 1659,* from Brandt; *Peter Skarg, the Preacher, before King Sigismund III,* from Matejko; *Copernicus Exposing his System of the World,* from Gerson. He also produced several portraits and Alpine scenes, and the well known etching, *Jew in the Library.*

REDLICH, JOSEF, jurist, historian and statesman, b. Göding, Moravia, 1869; d. Vienna, 1936. A full professor of the University of Vienna (1908), he served as a deputy of the Moravian Diet and of the Austrian Reichsrat from 1906 to 1918. In 1918 he became minister of finance in the last Austrian cabinet. An outstanding authority on the development of parliamentarianism and public administration in England and Austria and on the economic, social and political history of the Austro-Hungarian Monarchy, he was invited to deliver a series of lectures before the Institute of Politics at Williamstown, Mass. (1922), after he had already become known in the United States for his thorough study of American instruction in law, made in 1915 at the request of the Carnegie Foundation for the Advancement of Teaching. In 1929 Redlich was appointed Fairchild professor of comparative law at Harvard University and made head of Harvard's newly founded Institute of Comparative Law, but returned to Austria in 1931 to assume the portfolio of finance in the Buresch cabinet. One of the founders of the Österreichische Völkerbundliga and of the Österreichische Politische Gesellschaft, he was made an honorary citizen of Vienna in 1924 in recognition of his achievements. Redlich was baptized.

His works include: *Zur Theorie und Kritik der englischen Lokalverwaltung* (1903); *Recht und Technik des englischen Parlamentarismus* (1905); *The Procedure of the House of Commons* (London, 1908); *Das Wesen der österreichischen Kommunalverfassung* (1910); *The Common Law and the Case Method in American University Law Schools* (New York, 1914); *Das österreichische Staats- und Reichsproblem* (2 vols., 1920); *Die österreichische Regierung im Weltkrieg* (1925); *Kaiser Franz Joseph von Österreich* (1928); *Austrian War Government* (New Haven, 1929).

Lit.: *New York Times,* Feb. 3, 1929; *Kürschners Deutscher Gelehrten-Kalender* (1935); *Wer ist wer; Lexikon österreichischer Zeitgenossen* (1937).

RÉE, ANTON, German deputy, and educator, b. Hamburg, Germany, 1815; d. Hamburg, 1891. At the age of nineteen Rée was graduated from the University of Kiel. He intended to continue his academic career, but just then his father lost his fortune, aand Rée was compelled to earn a living.

In 1834 he became a teacher at the Israelitische Freischule at Hamburg. This school was founded in 1815, and was directed by Israel (Eduard) Kley; its principal purpose was "to divest its pupils of all Jewish peculiarities of customs, language, and behavior." As a teacher Rée replaced Immanuel Wohlwill, and in 1848 he became Kley's successor in the direction of the school. In 1844 he published *Die Sprachverhältnisse der heutigen Juden,* combatting the use of Judeo-German and showing a complete lack of historical and philological knowledge of this idiom.

In 1848 Rée entered political life. He was elected member of the constituent assembly of Hamburg, and subsequently member of the city council. Together with Gabriel Riesser, he struggled for equality of rights of the Jews, but in general political questions, especially educational matters, Rée became a leader of the radical leftists. He professed to consider "the promotion of democracy as much his sacred pledge as that of religion," and staunchly combatted the denominational schools.

The Israelitische Freischule changed its name to Stiftungsschule von 1815. From 1852 on Rée admitted Christian pupils, and these outnumbered the Jews beginning with 1869. Rée published two books on moral problems in defense of freedom of conscience, and, together with Isaak Wolffson, who later became a fellow member of the Reichstag, founded a federation for the defense of liberty of conscience. Because of the admission of Christian pupils to his school, Rée came into conflict with the Deutsch-Israelitische Gemeinde of Hamburg and withdrew from that community, but repudiated baptism. He represented Hamburg in the North German parliament from 1867 to 1871, and in the Reichstag from 1881 to 1884.

Lit.: Baasch, Ernst, *Geschichte Hamburgs* (1924).

RÉE, BERNHARD PHILIPP, Danish deputy, and journalist, b. Aarhus, Denmark, 1813; d. Aarhus, 1868. He was the son of Hartvig Philip Rée. He entered political life in 1830, inspired by the French revolutionary movement of that year, and in 1838 became editor of the newspaper of his native town, which he fashioned into the first important provincial paper of Denmark. In 1841 he was baptized. Rée was also a successful publisher and bookseller. From 1849 to 1854 and from 1864 to 1866 he was a member of the Danish parliament, closely associated with Meyer Aaron Goldschmidt in the struggle for a democratic fundamental law. He gained great influence with parliament, and more than once retention or overthrow of a cabinet depended on his decision. In 1867 Rée retired from political activity because of his grave illness.

RÉE, HARTVIG PHILIP, industrialist and philanthropist, b. Fredericia, Denmark, 1778; d. Copenhagen, Denmark, 1859. Rée, who lived in Aarhus, was engaged in the shipping trade as well as in export and import; he also had chocolate, chicory and cloth factories. His enormous industrial and philanthropic activities earned him the surname "King Rée." He was head of the small Jewish community of Aarhus, built a synagogue in his house, and reformed the liturgy by introducing choral singing, German psalms, and sermons in Danish. His bibliological contributions to the periodical *Orient* as well as his contributions to the press testify to his versatile knowledge.

Lit.: Fischer, Joseph, *Hartvig Philip Rée og hans Slaegt* (1912); *Dansk Biografisk Lexikon,* vol. 5, p. 293.

RÉE, JULIUS, merchant and philanthropist, b. Aarhus, Denmark, 1817; d. Copenhagen, Denmark, 1874. He was the younger son of Hartvig Philip Rée. A successful wholesale trader in his native town, he removed his business in 1842 to Randers, Denmark, near the Danish-German frontier. There he became a member of the town council and warden of the port. As a member of the board of directors of the Jewish

community of Randers, which at that time was the most important Jewish community of Denmark outside of Copenhagen, he interested himself in Jewish affairs. When he left Randers for Copenhagen in 1857, the Jewish community of Randers elected him an honorary member. In 1864 Rée was elected a member of the Danish Upper House. Rée was interested in historical research, and aided students of history. He published several treatises on commercial politics, tariff reform and food.

REE, PAUL, philosopher, b. Bartelshagen, Pomerania, Germany, 1849; d. Engadine, Switzerland, 1901. He belonged to the circle of Friedrich Nietzsche, upon whom his influence is particularly evident in *Zur Genealogie der Moral* (Berlin, 1885-87). Ree wrote *Der Ursprung der moralischen Empfindungen* (Berlin, 1877), in which he attempts to prove, on the basis of determination, that the moral perceptions and evaluations are products of evolution and can not be determined *a priori.*

In his work *Die Entstehung des Gewissens* (Berlin, 1885) he defines conscience as the awareness of socially harmful and useful actions, derived from the rule of social and religious authorities. His other works include *Psychologische Beobachtungen* (Berlin, 1875) and *Die Illusion der Willensfreiheit* (Berlin, 1885). His main work, *Philosophie,* appeared posthumously (Berlin, 1903).

Lit.: Lessing, Theodor, *Jüdischer Selbsthass* (1930).

REED, FLORENCE, actress, b. Philadelphia, 1883. She was of Jewish descent on her mother's side. She made her theatrical debut in 1901 in New York city. Subsequently she played in stock companies throughout the country, then she played Ophelia to E. H. Sothern's Hamlet, and also co-starred with Sothern in *If I Were King.* Her renown as a dramatic actress grew rapidly, and she was leading lady in *The Typhoon* (1912), *The Master of the House* (1913) and *The Yellow Ticket,* by Michael Morton (1915).

The Yellow Ticket, depicting the tragedy of Jewish girls in czarist Russia who were forced to register as prostitutes in order to be permitted to travel outside the pale, was one of her greatest successes. Afterward Florence Reed played in *Chu-Chin-Chow* (1918), *The Shanghai Gesture* (1928), *Macbeth* (1930), *Mourning Becomes Electra* (1932) and as the nurse in Katharine Cornell's production of *Romeo and Juliet* (1935). She also made several appearances in screen plays.

Lit.: Isaacson, Charles D., in *American Hebrew,* April 22, 1921, pp. 644, 689-90.

REEM, *see* ANIMALS, FABULOUS; UNICORN.

REESE, MICHAEL, philanthropist, b. 1815; d. en route to Europe, 1878. Although his fortune was made in California, where he became a realtor during the gold rush, Reese's name was perpetuated in Chicago, where six of his sisters lived. His will stipulated that $30,000 be given to nephews for use in charitable purposes in Chicago. The nephews, Henry L. and Joseph Frank, who were the sons of Reese's sister, Eliza Frank, decided to devote the money to the rebuilding of the Jewish hospital which had been destroyed in the Chicago fire, provided that the hospital was named after Reese.

With further contributions from members of Reese's family and other individuals, the hospital was built under the auspices of the United Hebrew Relief Association, and dedicated in 1881. The hospital is non-sectarian. Among Reese's other bequests were $50,000 to the University of California and $70,000 to various non-Jewish charities.

Lit.: Meites, Hyman L., *History of the Jews of Chicago* (1924); Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 440.

REFORM MOVEMENT. The history of the Reform Movement in Judaism reveals in its origin and development a definite departure from the mode of Jewish life and thought that prevailed among the Jews in Europe from the beginning of the Middle Ages to the close of the 18th cent. During the whole of that period the Jewish people, except for some centuries in Spain, were more or less isolated from the non-Jewish world, and the learned among them found no other outlet for their intellectual activity than in extended and repeated interpretations of the Law and the Prophets. This was the unremitting work of successive generations of rabbis who produced the vast literature of Mishnah, Talmud, Midrash, and the responsa with the view of determining all possible religious obligations of the observing Jew, codified in the *Shulhan Aruch.*

Because of their great devotion to the Law and their extreme piety, not to speak of their position as the heads of their respective communities, the rabbis achieved unquestioned authority, their rulings becoming the norm of Jewish belief and practice. They bound the Jewish conscience, and their dicta acquired the authority of a sacred tradition.

That was the background of the Jews in Germany when the Reform Movement began. This background must of necessity be taken into account if the Reform Movement is to be understood. The revolt against the authority of the rabbis of past generations was inevitable when the Jews were freed from the confining bounds of the ghetto, and their horizon was vastly widened. Long strangers to the outer world, they arose at a bound to the opportunities to master the German language and to take their share of the culture which the Enlightenment (*Aufklärung*) created. Many of them soon secured a rightful place in the high civilization that was fostered in Germany in the first half of the 19th cent.—a civilization into which they were, so to speak, suddenly thrust.

It was contact with the outer world and release from ghetto isolation that gave impetus to Jewish thinkers, laymen as well as rabbis, to adapt newer ideas in religion to their particular Jewish sphere. They were inevitably led to an analytical review of the bases of rabbinical authority and to a scientific review of the great mass of excrescences that had grown, through the centuries, around the Law. It was inevitable also that they would endeavor to cut away these abnormal growths in which the Judaism as revealed in the Pentateuch and the Prophets was almost hidden from view; that they would recast the religion of Israel and free it of obsolete customs and traditions; that they would make drastic changes in Jewish public worship with a liturgy which would be understandable as well as uplifting.

That was the beginning of the Reform Movement and that was its program. It was unlike the Reformation, which sought liberation from the sovereign spiritual and secular power of the Church and from the abuses thereby engendered. The Reform Movement in Judaism, while it operated against the great influence of the rabbis and denied the validity of many age-long traditions, was not averse in the main to rabbinic interpretation *per se* and never set at nought the spiritualizing force of tradition as a whole. There were no secular abuses to correct, there was no need to deprive rabbis of secular power, even though their authority in the Jewish world was unchallenged. Essentially the Judaism of the early reformers was that of the rabbis and tradition. What they endeavored to accomplish was, with due respect to the past, to fit the ancient faith within the framework of the modern day. The Reform Movement was, indeed, but a further evolution of Judaism, not a reformation.

Hence, at the outset, the leaders of the movement limited themselves only to a revision of public worship. Many prayers in tone and form had become obsolete. By the standard of modern taste, the spiritual and esthetic values of synagogue services had not always been given due recognition. Then, too, a tradition ruled that only Hebrew could be used in the synagogue; so that, since the ancient language among the laity became less and less intelligible, public worship was largely an artificial gesture, and the prayers, not being understood, were apt to be recited mechanically and by rote. To remedy this the leaders of the movement began not alone to stress greater dignity in synagogue worship, but also the use of prayers in the German vernacular as well as in Hebrew. And in order to make Judaism a vitalizing influence, sermons in German were substituted for ancient prayers which in the modern atmosphere had no longer any meaning.

These of necessity involved from the first certain departures from tradition. Later, as these modifications became more numerous and went more deeply into the accepted traditions, the leaders of the movement, in order to justify their course, began a critical study of Jewish sources and of the basic tenets and organic principles constituting the religion of Israel. Hence arose with Leopold Zunz the science of Judaism, and a new conception of the history and destiny of the Jewish people was evolved by Abraham Geiger, Samuel Holdheim, Israel Jacobson and others in Germany, and, later, by David Einhorn and Isaac M. Wise in the United States. The leader of this group was Geiger, recognized as the protagonist of Jewish Reform.

The Movement, modestly enough, began with Moses Mendelssohn with his translation into German of certain parts of the Bible. The most prominent Jew in Europe in his day, he took the first step toward the Reform Movement—although by indirection. While he personally adhered strictly to tradition and never questioned the authority of the rabbis, his translation gave to the acquisition of secular knowledge among German Jews an impetus which was thitherto most exceptional. Many of them in time achieved eminence in modern scholarship. On the basis of their newly acquired knowledge, their critical attitude toward rabbinic legislation, which formed the core of the Reform Movement, is understandable.

David Friedländer, a disciple of Mendelssohn, carried forward his master's work by helping to establish in Berlin, in 1778, the first school in the Jewish community where secular subjects were taught and by translating the prayer-book into German. But he vitiated the influence which he might have exerted when he gave formal notice that he and his associates were ready to embrace a modified form of Christianity. The translations had already met with opposition from the Orthodox Jews. With Friedländer's readiness to enter the Church this opposition became active antagonism. The conflict between Reform and Orthodoxy, thus begun, never ended, even when, with the Breslau conference in 1846, the progress of the liberal movement in Germany came to a definite halt. The struggle was carried over to the United States when the movement was transplanted thither.

Similar modern schools were established in Frankfort, Breslau, Cassel, Dessau, Wolfenbüttel and Seesen in Westphalia—all within twenty years after Friedländer had founded his school in Berlin. These schools became the laboratory of the Reform Movement. Innovations which would not have been tolerated in the synagogues were introduced into the religious services conducted in these schools. The students thus instructed became in their time advocates of Reform. This was especially the case in the Seesen school under the leadership of Israel Jacobson, generally regarded as the real pioneer of the Reform Movement. Besides establishing the school he built a synagogue, the first synagogue as a creation of the Reform Movement.

Jacobson's work in modernizing Jewish worship was of significance only in Westphalia, which at the time was a French possession. After the downfall of Napoleon, Westphalia came under German rule and all the institutions existing there were swept away. The liberal reign of William III gave the Jews of Prussia, who were sympathetic toward Reform, and especially their leaders, wider scope. Friedländer almost immediately set about reorganizing Jewish education and eliminating from the synagogue ritual, among other prayers, those particularly that dwelt on Jewish nationalism. This innovation was later prohibited by the government. Nothing daunted, Jacobson, who had taken up his residence in Berlin, established a private synagogue in his home. A similar synagogue was established in the home of Jacob Herz Beer, father of the composer, Meyerbeer, where services in the Reform manner were conducted by the noted rabbinical scholars Eduard Kley, Leopold Zunz and Isaac Noah Mannheimer. As some extremists attending these services altogether abandoned the Jewish faith, the Orthodox made strong complaints to the government, and the private synagogues were ordered closed. Later came the controversy between Geiger, who had been elected rabbi of the Reform congregation in Breslau, and Tiktin, chief rabbi of the Orthodox group—a controversy that created wide disturbance.

As a result of representations that Reform would lead to civil disorder the government henceforth took complete charge of all Jewish ecclesiastical affairs, ordering that synagogue worship be conducted along strictly traditional lines, without any modification. Through this reactionary policy the movement was abruptly checked, and many Jews, thwarted in their efforts at Reform and persecuted by the Orthodox, became converted to Christianity. To counteract this defection a society for the advancement of the science of Judaism was formed in Berlin under the leadership of Zunz and Geiger. It lived for only five years, but was mainly instrumental in holding the Reform gains intact, although under government control.

In the ensuing two or three decades Reform made little progress, except in the academic field. Leaders of the movement continued to develop the connection between Reform and modern education. The Heder was gradually being replaced by a school in which secular as well as Jewish subjects were taught according to advanced pedagogic methods. Such schools were now found in most of the large Jewish communities. Of these the Philanthropin in Frankfort, under the guidance of Michael Creizenach, became notable for its excellence.

These schools were vital to the movement, for in them lay the future of Reform. Many Jews had embraced Christianity, and the spectre of baptism always confronted Reform leaders. In the case of the older generation the departure from Orthodoxy was too recent and their approach to Reform too new. With the others there was lack of real understanding of the newer Jewish trends. In both cases adjustments were difficult. In their embarrassment—and not unaccompanied with social and economic advantages—many of them took the easiest way out, the Church. The situation was further aggravated by the spirit of individualism. There were widely divergent views in Reform ranks as to what constituted Judaism and the Jewish mode of life. The schools were to supply one remedy: the younger generation were to be grounded in the elementary principles of Reform so that they could take their place in the modern world and still remain loyal to their faith.

To provide the other remedy, namely, to bring about some uniformity in belief and practice and to obviate the confusion resulting from conflicting rabbinical opinion, efforts were made to establish a synod that would exercise some degree of authority. To this end various

Reform societies were founded, and several Jewish publications established, in which the basic principles of Reform and its problems were discussed.

Finally, synods, composed of rabbis and laymen, were convened in Leipzig in 1868 and in Augsburg in 1871. These assemblies exerted little influence. The courage shown by the early reformers was lacking, and the élan with which the movement was launched was no more. There was a spirit of defeatism in the Reform camp, and its leaders were content merely with holding their own.

The story of Jewish Reform in other European countries in its earlier development may be briefly told, since outside of Germany, with the exception perhaps of England, Reform was accorded little recognition. Everywhere it met with uncompromising Orthodox opposition. In Pest, Hungary, the liberal members of the community formed a Reform congregation with marked radical tendencies. In England the first steps toward liberal Judaism were taken by some members of the Spanish and Portuguese synagogue to make changes in the form of public worship. This being denied, a Reform congregation was organized in London in 1840, and a synagogue built which became known as the West London Synagogue of British Jews. A new prayerbook was adopted, and confirmation was introduced, as in Germany. Moses Montefiore, the greatest figure in Anglo-Jewry at the time, maintained a firm stand against all innovations. Owing to Orthodox opposition, the minister of that synagogue had no official position and could perform no marriage ceremonies until 1856. In 1838 a Reform congregation was formed in Manchester and, a few years later, in Bradford.

That the Reform movement in England, although to a modest extent, actually secured permanence in that country is shown by the fact that such men as Claude G. Montefiore and Israel Abrahams helped establish the Union of Liberal Jews. Later came the Union for the Advancement of Liberal Judaism, founded by Lily Montagu. This society erected a synagogue, dedicated in 1924, where the officiating rabbi (1943) was a graduate of the Hebrew Union College.

In France there was no Jewish Reform in evidence until recent years. In 1906 a union of "Liberal Israelites" was organized. It did not have its own synagogue as late as 1930, although Reform services on the Sabbath and holy days were held in its hall until the outbreak of the second World War. The assembly of representative Jews ordered by Napoleon in 1806 had no significance for the Reform Movement except insofar as it resolved that Talmudic legislation was no longer authoritative and the hope for a return to Palestine was disavowed.

In Holland a congregation had been organized as early as 1796 with the purpose of introducing some reforms in the ritual.

In the United States Reform Judaism, with its unchecked progress in every community and its profound effect through four generations in American Jewish life, forms too important a chapter in the history of American Israel to be briefly summarized. Only the fact need be recorded that at a time when the movement in Germany seemed almost spent it had in America a rebirth. It came about with the arrival in the United States of Isaac M. Wise of Steingrub, Bohemia, in 1846 to become rabbi in Albany, N. Y., and of David Einhorn, who was called from Mecklenburg-Schwerin in 1855 to be rabbi of Har Sinai Congregation in Baltimore. Reform rabbis from Germany preceded and followed them to the United States, among them Gustav Poznanski, Max Lilienthal and Samuel Adler, but it was Wise and Einhorn who made possible the uninterrupted progress of Reform and gave it definite direction, the former through his remarkable organizing ability, the latter through his deep philosophical insight and incisive eloquence. Both of them, possessed of great learning, had also vision and courage, besides unbounded enthusiasm. They realized that opportunity for the fullest expression of liberal Judaism existed under the free democratic institutions of the country, untrammeled by government interference. They frequently differed on doctrinal points and on methods of procedure, but together they exerted an influence that had telling effect on Jews throughout the country, and Reform congregations sprang up wherever Jews settled in appreciable numbers.

A congregation in Charleston, S. C., in existence from 1824 on, joined the Reform Movement in 1841 with the declaration: "This country is our Palestine, this city our Jerusalem, this house of God our Temple." The first congregation which started as Reform was Har Sinai in Baltimore, organized in 1842. It was steadily followed by the rise of numerous congregations east and west, so that by 1870 Wise saw the necessity of creating a common bond of union between them, with the view of making a united effort not alone in promulgating the principles of Reform, but also in promoting the best interests of all Israel. That was his first great achievement, the formation of the Union of American Hebrew Congregations in 1873, which in 1940 had a congregational membership of 302. His next signal work was the establishment, in 1875, of the Hebrew Union College in Cincinnati, for the training of Reform rabbis. In 1942 the number of rabbis graduated from this institution had reached 534. This was followed by the creation, in 1889, of the Central Conference of American Rabbis, which held annual assemblies in various parts of the country since that time.

See also JUDAISM IN AMERICA.

CHARLES A. RUBENSTEIN.

Lit.: Philipson, David, *The Reform Movement in Judaism* (1907); Graetz, H., *History of the Jews,* vol. 5 (1927); *Central Conference of American Rabbis Year Book,* vols. 1, 15, 20, 21, 24, 26, 28, 29, 32, 33, 35, 37; Einhorn, David, edit., *Sinai,* vol. 1 (1857).

REFUGE, CITIES OF, *see* CITIES OF REFUGE.

REFUGEE ECONOMIC CORPORATION, founded in 1939 "to promote and assist the economic reconstruction of émigrés from Germany and other countries and, to this end, to undertake and assist in the financing and management of enterprises of a banking, credit, industrial, or utility nature." It aimed further "to find suitable areas for settlement, develop feasible economic projects, select qualified refugees and assist them, as newcomers in strange lands, to reconstruct their lives on a socially useful and economically secure basis."

By 1942 refugee colonies had been established in Australia, Bolivia, Palestine, and the Philippine Islands. A loan fund was established for the purpose of enabling refugees to finance independent small enterprises. Finally, to secure reliable and adequate scientific information the Émigré Charitable Fund, an affiliate of the Refugee Economic Corporation, granted $25,000 for studies on the technical aspects of settlement to the Walter Hines Page School of International Relations at Johns Hopkins University and an equal amount for studies of settlement possibilities throughout the world.

REFUGEES. A refugee problem of unparalleled dimensions followed the first World War, so that aid for the immigrants on an international basis became evident as early as 1920. In that year Fridjof Nansen was appointed League of Nations High Commissioner, and in 1930 the autonomous Nansen Office was established. The problem of the refugees from Greece, Bulgaria, Turkey, Armenia, Assyria and Russia had not

yet found a final solution when the beginning of the National Socialist regime in Germany provoked a new wave of refugees, first from Germany proper and later also from the Saar, Austria, Czechoslovakia, Italy and other afflicted countries.

Only the Russian and the German refugee movements were similar in structure. Their members came from the upper middle class or belonged to the liberal professions. Since the whole Russian emigration happened before the depression, many of the Jewish refugees from Russia were able to settle in their countries of refuge or overseas with the help of Jewish organizations. In the case of the German Jewish refugees the situation was entirely different. When they reached the various countries extensive legislation against foreigners was already in existence and many overseas countries had barred mass emigration. For this reason the process of absorption for this kind of refugees has been extremely slow and always only in the nature of infiltration, rather than by planned emigration of whole groups.

In 1933, shortly after the first wave of German Jews had flooded the neighboring countries, the International Labor Conference at Geneva received a petition from the Belgian, Dutch and French workers calling attention to the disturbance of labor markets caused by this new refugee movement. The Conference decided to ask the International Labor Office to study the question of refugee settlement and to submit a resolution before the Council of the League of Nations. On October 26, 1933, the president of the Council of the League of Nations appointed an American, James G. McDonald, "High Commissioner for Refugees (Jewish and Others) Coming from Germany." His task as defined by the League was "to negotiate and direct the international collaboration necessary to solve the economic, financial and social problem of the refugees." The League of Nations decided to detach the newly created Office as far as possible from the League. Therefore, the High Commissioner had to report only to the Governing Body of the High Commission, but not to the League; funds had to be raised privately, and headquarters for the High Commission were not established in Geneva, but in Lausanne, and from there later transferred to London.

Furthermore, this High Commission had to act independently of the Nansen Office, although this latter organization had been asked to assume responsibility for the Saar refugees, including many German Jews who had previously taken refuge in Saar territory. At the same time the Nansen Office acted also on behalf of Russian Jews (and Armenians) formerly established in Germany but who, through current political events, had been deprived of their German citizenship and forced to emigrate again.

The ambiguous situation of the High Commission was very quickly realized by McDonald, and on December 27, 1935, he addressed his letter of resignation to the secretary general of the League of Nations. In his letter he pointed out that "the intensified persecution in Germany threatens the pauperisation or exile of hundreds of thousands of Germans—men, women and children—not only Jews but also 'non-Aryan' Christians treated as Jews. . . ." His letter was regarded as a last appeal to the conscience of the member states of the League. He felt very strongly that the compromising attitude of the League had to a great extent prevented any success of his mission. Only a High Commissioner with full League authority could hope to accomplish the difficult task. In consequence of McDonald's step, Sir Neill Malcolm was appointed High Commissioner. He became a League official with fees and grants from the League and directly responsible to it.

The program of the National Socialist Party for 1920 contained the following provision: "None but members of the nation may be citizens of the State; none but those of German blood, whatever their creed, may be members of the nation. No Jew, therefore, may be a member of the nation."

Shortly after the Nazis assumed power, they put this program into practice. In a panicky flight about 50,000 Jews and "non-Aryans" started the unorganized emigration into surrounding countries. Within Germany the Jewish communities, the Reichsvertretung der Juden in Deutschland, the Hilfsverein der Deutschen Juden and the Palästina-Amt tried to canalize and organize the exodus. Outside of Germany, in all the different European countries and in the United States, a number of old organizations, such as the American Jewish Joint Distribution Committee, the ORT Union, the OSE, the Jewish Colonization Association (ICA), the Hicem, and agencies especially established for this purpose, assumed the lion's share in financing and organizing the refugee movement.

According to countries, the main agencies were in:

Great Britain: The Council for German Jewry, London, established in 1936 with the aim of coordinating efforts to expatriate 100,000 Jews.

Belgium: Comité d'Aide et d'Assistance aux Victimes de l'Antisémitisme en Allemagne, Brussels.

Czechoslovakia: National Committee for Refugees coming from Germany, Prague.

France: Comité d'Assistance aux Refugiés, Paris. Congrès Juif Mondial, Paris.

Holland: Comite voor Bijzondere Joodsche Belangen, Amsterdam. Stichting Joodsche Arbeid, Wieringen.

Switzerland: Jüdischer Gemeindebund, Zurich.

United States: National Refugee Service (formerly the National Coordinating Committee for Refugees).

Special mention must be made of the organizations active on behalf of displaced foreign scholars, such as the Society for the Protection of Science and Learning (London; formerly Academic Assistance Council), the Notgemeinschaft Deutscher Wissenschaftler im Ausland (London), the Emergency Committee in Aid of Displaced Foreign Scholars (New York), the International Committee to Secure Employment for Professional Refugee Workers (Geneva; with correspondents in Sweden, Denmark, France and Bulgaria), and the International Student Service (with branches in England, Switzerland and the United States). All these committees were non-sectarian. The Carnegie Endowment for International Peace and the Rockefeller Foundation gave assistance to a number of displaced scholars.

France, always considered the traditional country of refuge, received a large proportion of every refugee wave. In the first year (1934) after the Nazis' accession to power about 25,000 Jews had entered France; in 1938 they probably did not exceed 11,000. Nevertheless, their uneven distribution and relatively heavy accumulation in Paris contributed to their plight after the collapse of France.

From the start Great Britain practised a policy of selection, and very strict entrance regulations limited the number of refugees after the start of the Nazi regime. Belgium and Switzerland regarded themselves mostly as transit countries, while Holland gave the most practical help by setting up well organized training camps in Wieringen.

Between 1933 and 1936 Palestine received the highest percentage of refugees, followed by the United States. The number of German refugees who entered Palestine from 1933 until March, 1937, was 31,390. Since only 12,000 Jewish immigrants per annum were allowed entrance into Palestine, this country alone could not offer a solution of the whole refugee problem.



In No Man's Land. Two of the 15,000 refugee Jews of Polish nationality who were stranded at the Polish-German frontier (in Zbaszyn) on October 28. 1938

The Council for German Jewry gave the following figures pertaining to the nationality of refugees:

70.6% Germans
10.2% Poles (part of the "Ostjuden"; an estimated number of 10,000 were repatriated to Poland in 1933).
4.7% Stateless
5.0% Non-Germans
9.5% Unknown nationality.

These figures refer only to the refugees from Germany. The following figures were given by the Royal Institute of International Affairs, London. They refer to Jews and non-Jews, and date from 1937:

Russians in European and Mediterranean countries	355,000
Russians in the Far East	95,000
Armenians	225,000
Assyrians, Assyro-Chaldeans, Turks	7,150
Assyrians of Iraq	9,000
Italians	30,000
Refugees from Germany	165,000
Refugees from the Saar	3,800

The number of refugees caused by the Nazi regime was larger in 1942, since shortly after the Anschluss Hitler demanded the liquidation of the Austrian Jewish population of 180,000 within four years, and the exodus of Austrian Jews was well under way when the second World War started; thus 32,000 Jews from Austria were estimated to have crossed the Czech border in the first days after the Nazis marched into Austria.

After 1933 great efforts were made in every European country which harbored refugees from Nazism to find overseas emigration possibilities. However, legal restrictions inside and outside of Germany made the work of the refugee organizations very difficult. Jews and "non-Aryans" were forbidden by German laws to take more than decreasingly small sums of money out of the country. Refugees, therefore, were unable to establish themselves on their own means or to pay for their overseas transportation. Moreover, their legal status was never uniformly settled. German, Austrian and Czech refugees never received identification papers issued by the High Commission. Although not all refugees were "stateless" when leaving their country of origin, they no longer enjoyed legal protection and, therefore, had no possibility for renewing old passports or of securing new ones to prove their nationality. Since in all countries persons without legal papers were not officially admitted, nor allowed to work, the refugees had to resort to an ever increasing clandestine crossing of borders. If apprehended, refugees were expelled and chased from one country to another. Black markets for all sorts of legal papers came into existence. There it was possible to buy proof of Christian religion to secure emigration to certain Latin American countries, or passports with and without nationality attached to them. Even so, all these possibilities were open only to persons with some means, and very often refugees paid their last penny for falsified documents. In addition, a passport or other travel document alone was not sufficient to secure entrance permission into another country. In most cases the refugee still had to establish his residence in order to procure a return visa. Without such "right to return" other governments refused to receive him because they were afraid he might become a public charge.

A series of conventions, worked out by the High Commission, recommended leniency in dealing with refugees, and countries like the United States, Great Britain, Sweden and Switzerland showed consideration within the limit of their legal machinery. In the different countries no provision or law existed for defining refugees as such and in 1938 a recommendation was made that ". . . countries which have not yet taken any steps of this kind should consider the institution of an advisory committee to examine the situation of refugees or should put into practice an appropriate method of cooperation with private organizations assisting refugees." Sweden, in 1937, promulgated a law defining the position of resident aliens, with a special provision "by which an alien, if refused a residence permit or threatened with deportation, could have his claim to be a refugee officially reviewed. According to this law, even if the decision for expulsion was upheld, a "refugee" may "not be deported to the country from which he had fled for political reasons, or to a country from which he may reasonably fear to be extradited to that country."

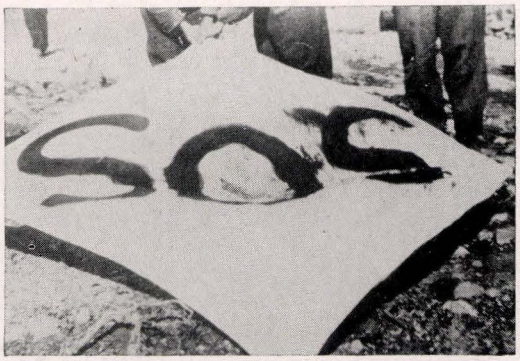
Private organizations, such as the Institute of International Law and the International Conference for the Right of Asylum, drafted models of conventions which were to refer to all groups of refugees. But the recommended laws and provisions were never generally adopted.

The whole refugee problem was treated on a charity basis. Private means, no matter how generously given throughout the world, could not cope with a political problem of such magnitude. It was President Franklin D. Roosevelt who took the initiative of inviting representatives of different states to the Conference at Evian in the summer of 1938 with the aim of asking for concerted international action on a broader basis. Over thirty nations accepted invitations to the Conference. Myron C. Taylor, formerly head of the United States Steel Corporation, acted as American representative. The scope of the Conference had not been outlined in advance. Its main intention was to establish an Inter-Governmental Committee which should be instrumental in assisting the emigration of refugees within the limits of existing immigration laws, while emigration and settlement were to be financed by private organizations. This Conference ended with the following resolution:

"The Inter-Governmental Committee, recognizing the value of the work of the existing refugee services of the League of Nations and of the studies on migration made by the International Labor Office, shall co-operate fully with these organizations, and the Inter-Governmental Committee in London shall consider the means by which the co-operation of the Committee and the Director with these organizations shall be established."

The Inter-Governmental Committee, first headed by an American, George Rublee, and later by Lord Winterton, continued its work until the outbreak of the second World War. The crisis in world politics was already too acute at that time to allow the Committee to achieve any practical results.

Although it had been decided previously by the League of Nations to discontinue the work of the Nansen Office and to liquidate the High Commission, the increased number of refugees demanded the appointment of a new High Commissioner. Sir Herbert Emerson was called to the task. His headquarters were in London. He sent several commissions of inquiry to a number of countries, for example British Guiana, Northern Rhodesia, the Philippines and the Dominican Republic, in order to explore settlement possibilities. The government of the Dominican Republic offered colonization land for 100,000 persons. Under the auspices of President Roosevelt's Advisory Committee, a special commission investigated the offer and recommended a preliminary settlement for about 29,000 Jewish families. In order to limit the risk and to adapt the settlers to their new life and the climate of the



S O S sign displayed by refugees from the "SS Pencho" which foundered in a storm on a barren Mediterranean island in October, 1940



Polish Jewish refugees evacuated to Asiatic Russia in July, 1941. The American Jewish Joint Distribution Committee conducted in behalf of these and other refugees simultaneous programs of relief and rehabilitation. See also pp. 105; 108; 109



Mass deportation of Jews from Germany transported in cattle cars



Refugees from Nazi persecution in the harbor of Lisbon



A Jewish refugee in the Sudeten area, driven out by the Nazis in 1938



Following the occupation of Lithuania by Russia (July, 1940), the Polish refugee Yeshivas, their rabbis and students in that country were transported, with the aid of the Joint Distribution Committee, to Kobe, thence to Shanghai



Three of the 7,700 refugees, rescued by the Joint Distribution Committee, who were sent from Europe to the Western Hemisphere and to Palestine by means of neutral Portuguese vessels (sailing under U. S. Treasury license), chartered at prices sometimes as high as $480,000



Part of nearly 200 Polish Jewish refugees who, after being stranded in Lisbon for varying periods, found a haven (January, 1941) "for the duration" of the second World War on the British island of Jamaica in the Caribbean Sea



Czechoslovakian Jewish refugees at the border







(Above, left) Members of a labor camp for refugees operated in Switzerland at the start of 1942; (above, right) German Jewish children in Kfar Hanoar (Palestine) getting themselves accustomed to various forms of domestic work; (below, left) Czechoslovakian refugees receiving aid

JEWISH IMMIGRANTS INTO THE UNITED STATES BY COUNTRY OF BIRTH

COUNTRY OF BIRTH	Jan. 1, 1933–June 30, 1942		Jan. 1–June 30	FISCAL YEARS ENDED JUNE 30								
	Number	Percent	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942
Total	*162,138*	*100.0*	*1,087*	*4,134*	*4,837*	*6,252*	*11,352*	*19,736*	*43,450*	*36,945*	*23,737*	*10,608*
Europe	*155,547*	*96.0*	*971*	*3,773*	*4,452*	*5,820*	*10,781*	*18,857*	*42,511*	*35,901*	*22,667*	*9,814*
Belgium	1,346	.8	1	5	8	15	14	30	119	214	655	285
Czechoslovakia	6,878	4.2	37	97	143	213	418	651	1,807	1,691	1,368	453
Denmark	53	—	—	1	1	1	1	3	10	15	13	8
Finland	34	—	—	—	—	—	1	1	3	5	21	3
France	1,845	1.2	4	16	19	38	69	80	264	213	557	585
Germany (including Austria)	96,229	59.5	28	1,585	1,749	3,319	7,182	12,318	29,397	24,292	11,799	4,560
Great Britain	1,888	1.2	20	57	56	83	108	142	334	300	674	114
Greece	109	.1	1	12	9	5	22	9	21	7	6	17
Hungary	4,039	2.5	33	81	157	233	331	409	853	1,232	484	226
Ireland (Eire)	25	—	—	1	—	1	2	—	1	5	7	8
Italy	944	.6	1	3	8	5	4	6	290	418	179	30
Lithuania	1,635	1.0	16	93	137	114	160	258	295	280	176	106
Netherlands	1,448	.9	1	3	9	14	29	31	266	489	506	100
Norway	31	—	—	—	—	—	—	1	4	5	20	1
Poland	27,045	16.7	599	1,262	1,626	1,222	1,706	3,769	6,382	4,309	4,109	2,061
Portugal	44	—	—	—	—	—	—	—	—	—	18	26
Roumania	2,586	1.6	55	164	210	189	248	299	482	460	241	238
Soviet Russia	6,154	3.8	159	330	249	278	338	580	1,280	1,300	1,024	616
Spain	37	—	—	—	2	1	3	5	12	5	3	6
Sweden	62	—	—	—	—	2	2	2	10	12	31	3
Switzerland	821	.5	—	2	5	7	18	44	201	147	303	94
Yugoslavia	440	.3	2	11	7	5	11	19	71	178	93	43
Other European Lands	1,854	1.1	14	50	57	75	114	200	409	324	380	231
Canada	3,971	2.5	75	229	283	305	390	532	497	584	582	494
Newfoundland	16	—	1	2	—	2	2	3	—	1	5	—
Mexico	152	.1	7	7	10	10	9	24	32	19	27	7
West Indies	240	.1	8	20	4	6	19	33	17	33	69	31
Central America	75	—	—	9	5	4	3	5	4	4	25	16
South America	158	.1	1	9	3	5	12	22	21	29	34	22
Asia	1,553	1.0	20	76	68	80	102	240	301	323	192	151
Africa	364	.2	3	6	9	16	25	17	55	44	122	67
Other countries	62	—	1	3	3	4	9	3	12	7	14	6

Source: Releases of the Immigration and Naturalization Service, United States Department of Justice

country, training camps similar to those of the Civilian Conservation Corps in the United States were set up in the Dominican Republic.

The outbreak of the second World War interrupted this successful experiment and the exploitation of large-scale emigration schemes in general. Hostilities in Europe created a new problem for the emigrants who had taken refuge in European countries.

In 1936 most of the Jewish refugees living in France had voluntarily surrendered their passports to the French ministry of the interior in order to be given a French paper which defined them as "refugees." With the outbreak of the War, however, they were all interned in camps and only after individual investigation released. A great number of them volunteered in the French Army. When the Germans overran France in 1940, all the Jewish refugees were rounded up a second time and put into concentration camps.

At the beginning of the War, refugees living in Great Britain were individually investigated. They were divided into three groups, and enjoyed either complete freedom or controlled freedom, or, if found suspect, they were interned. Under the menace of a German invasion, however, all refugees were put into camps and were released only gradually later under the pressure of public opinion.

After the revocation of the civil rights of the Jews in France and the promulgation of the Jewish Statute in October, 1940, Jews in France and Jewish refugees from Fascist countries were deported or menaced with deportation. This resulted in a new wave of refugees crossing the Swiss border clandestinely. Switzerland in 1942 harbored about 13,000 of these refugees.

Mauritius, a British island in the Indian Ocean, off the coast of Madagascar, became a haven for a considerable number of Jewish refugees beginning with January, 1941, when 1,584 came there from Germany, Austria, Czechoslovakia and Danzig; these had been deported from Palestine and managed to reach Port Louis. These refugees were given a warm welcome by the existing Jewish community. Some of them were settled in camps, chiefly at Port Louis, the capital, and at Beau Bassin, and the rest in private homes. The British government assigned the sum of £3 monthly for their maintenance and permitted them to engage in trades; workshops were opened in the camps. Financial aid was sent to the Mauritius refugees by Jewish groups in Palestine and Great Britain, also by the Jewish community of Rhodesia. Scrolls of the Law were sent from Johannesburg, South Africa, whence arrangements were made to supply the new refugee colony with kosher meat. The Council for Refugee Settlement at Johannesburg undertook the task of aiding it. A rabbi of Johannesburg was appointed to attend to the religious needs of the new community, which became self-governing. Smaller further deportations of Jews to the island of Mauritius were reported during the year 1941.

The number of Jewish refugees brought to the Western Hemisphere and to Palestine from Europe with the aid of the American Jewish Joint Distribution Committee from the time of the Japanese attack on Pearl Harbor (December 7, 1941) to the end of 1942 was 7,300.

See also: MIGRATIONS OF THE JEWS; NATIONAL REFUGEE SERVICE.

MARIE GINSBERG.

Lit.: *World Refugee Organizations, A Guide to the Relief and Reconstruction Activities of Refugees from Germany* (published by the American Jewish Joint Distribution Committee; 1937); Bentwich, Norman de Mattos, *The Refugees from Germany* (with foreword by Viscount Cecil of Chelwood and James G. McDonald's letter of resignation; 1936); Fagen, Melvin M., and Janowsky, Oscar I., *International Aspect of German Racial Policies* (1937); *A Crisis in the University World* (published by the Office of the High Commissioner for Refugees; 1935); the Letter of Resignation of James G. McDonald, with an annex containing the analysis of the measures in Germany against "non-Aryans" and of their effects in creating refugees (Dec., 1935); High Commissioner for Refugees, League of Nations Publication International Assistance to Refugees (1939); McDonald, James G., *The German Refugees and the League of Nations;*



Seal of the Jewish community of Regensburg, dated 1356

Simpson, Sir John Hope, *The Refugee Problem: Report of a Survey* (issued under the auspices of the Royal Institute of International Affairs; 1939); *Jewish Affairs,* Sept., 1941, pp. 5, 11 (on the Mauritius refugee colony); Robison, Sophia M., *Refugees at Work* (1942).

REGALIM, *see* PILGRIMAGE FESTIVALS.

REGENSBURG, a city on the Danube River, in Germany, the residence of the dukes of Bavaria from the 10th to the 14th centuries. At various periods it was an important place of trade and exchange between the west and east of Europe and between Venice and the German and Slav northeast of Europe. At an early period there were a Jewish community and a Jewish quarter at Regensburg, but Jews are mentioned for the first time in a document of 981. With the permission of Emperor Otto II, the St. Emmeram cloister had bought the estate Schierstadt, in the northern suburb of Regensburg, from the Jew Samuel; in 981 the emperor transferred the estate to the cloister. The Jewish quarter, within the old Roman wall, on the site of what was in the 20th cent. the Neupfarrplatz, was mentioned from 1006 to 1028. In 1096 the Crusaders compelled the Jews to accept baptism; in 1097 Emperor Henry IV granted them permission to return to Judaism.

The Jewish community was autonomous; it had jurisdiction in matters of common law if both parties were Jews; originally it appears to have had jurisdiction also in matters of capital offence. In matters of common law between Jew and Christian a mixed tribunal, presided over by a Christian judge with an equal number of Jews and Christians as associate judges, administered the law. The community owned a synagogue, a fine Romanesque building, believed to have been erected between 1210 and 1217; it has been represented in the wood engravings of Altdorfer.



Two of the oldest tombstones in the Regensburg cemetery

A hospital was in existence even before the synagogue, and in 1210 a cemetery was acquired. Up to about 1400 the community used a seal of its own.

Throughout the Middle Ages the Jewish community of Regensburg was under the protection of the German emperors. In 1182 Emperor Frederick I confirmed the Jews of Regensburg in their ancient privileges which entitled them to deal in gold, silver, metals and all kinds of commodities. This privilege was confirmed by Frederick II on January 3, 1216. In confirming the privilege on June 30, 1230, Henry VII added that the Jews were not to be summoned before a judge whom they had not elected; at least one Jewish witness had to be present; their ownership of properties which had been theirs for ten years was not to be questioned.

Up to the end of the medieval settlement the German emperors renewed the privileges of the Jews and tried to protect them in exchange for heavy taxes. Besides the emperors, beginning with the 13th cent. the dukes of Bavaria and the bishops and the city of Regensburg vied with each other for legal and fiscal claims upon the Jews. Emperor Frederick II conferred upon Bishop Siegfried the income of the imperial chamber from the Jews and jurisdiction over them; in 1233 Henry VII confirmed this donation to the bishop. Soon, however, the influence of the bishops was reduced to a mere yearly contribution from the Jews; on the other hand, the dukes of Bavaria assumed greater importance for them.

The city of Regensburg which, as part of its fight for independence, claimed and obtained the right of taxing and protecting the Jews and the Jewish quarter, greatly influenced the fate of the Jews. Its period of prosperity paralleled also that of the Jews, who carried on commerce with points far to the east, and then became bankers for the princes, nobility, church and city, reverting at times to commerce in goods in order finally to become money lenders to the common people. Thus the Jews of Regensburg avoided the catastrophes which affected the Jews in other parts of Germany in 1298, in 1336 and at the time of the Black Death.

Following the Black Death, the city exercised the function of protector of the Jews for many decades, drawing large revenues from them. About 1400 there was a turning point in the history of the Jews of Regensburg. The economy of the city declined; many restrictions were imposed upon the Jews in the 15th cent. In the fifth decade of that century the Jews were practically impoverished by having to meet the excessive financial claims of emperor, duke and city. In addition to economic distress, which did not spare the Jews, there was religious fanaticism. The Trent blood accusation in 1475 was echoed by a blood libel at Regensburg in 1476. Although the Jews were acquitted (1479) and the city had to continue tolerating them by imperial order, this compulsion resulted in increased resentment against the Jews, inasmuch as it was fostered by Christian preachers.

In the interregnum following the death of Emperor Maximilian, in an atmosphere charged with the inciting sermons of one Balthasar Hubmaier, the city moved (1519) to solve its economic problems by expelling the Jews (800 out of a total population of 6,000 to 8,000) and seizing their property, which included thirty-two houses. The expelled Jews received a mere pittance in compensation. On the site of their synagogue the Neupfarrkirche was erected; the tombstones of their cemetery were used as foundations and building stones. Some of the Jews moved to the nearby "Stadtamhof," doing business from there with the citizens of Regensburg. After the expulsion of the Jews from Bavaria in 1551, many removed to South Tyrol and Italy.

During the Middle Ages Regensburg was a famed center of Jewish, especially Talmudic, learning. Outstanding scholars were: Menahem ben Machir (1180), a nephew of Rabbi Gershom; Moses Saltmann ben Joel; Ephraim ben Isaac, who, with Isaac ben Mordecai

and Moses ben Joel, formed the rabbinical collegium in the 12th cent.; the traveler, Pethahiah ben Jacob of Regensburg (prior to 1187); Baruch ben Isaac, author of *Sefer Haterumah;* Judah Hehasid; Aaron the Judenmeister (about 1225); Isaac Or Zarua (who lived there about 1180 to 1260); Maharil (about 1355 to 1427); Liva, translator of *Samuel* into German; Israel ben Hayim Bruna (about 1410-80). Jewish physicians, too, were mentioned on several occasions.

The Jewish community of Regensburg never again attained the importance it had during the Middle Ages. The resettlement of the Jews in Regensburg was due to the Reichstag, which was in permanent session in the free imperial city. In 1695 the imperial marshal, Count von Pappenheim, who exercised protection over the Jews, set the number of Jewish households tolerated in Regensburg at four. In 1783 forty-two of the eighty-eight Jews found in Regensburg were expelled; in 1800 twenty-four Jewish families numbered 110 persons; in 1810 there were eighteen families; in 1861 about 150 families; in 1871 about 430 persons; from that time on until 1933 the number of Jewish families averaged 150. In 1803 the right of protection of the Jews was transferred, together with the possession of the city, to the elector of Mayence, Cardinal Dalberg. In 1804 the Jewish poll tax was abolished at the instance of the famous Wolf Breidenbach of Offenbach, whose efforts were sustained by the court factor Philipp Reichenberger. In 1810 Regensburg became a Bavarian crown possession.

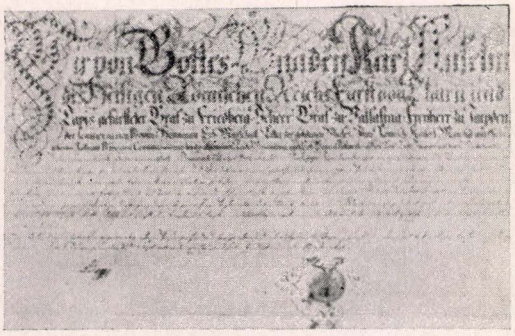
About the middle of the 19th cent. the Jews of Regensburg were still struggling against certain restrictions. They acquired a cemetery in 1822, founded a Jewish public school in 1832, erected a synagogue from 1839 to 1841 close to the old Steyrerhaus, founded a Hebrah Kaddisha in 1863, and dedicated a new synagogue in 1912. The first rabbi of modern times was Isaac Alexander (1722-1802), who, following the lead of Moses Mendelssohn, strove in his ministry and in his published works for the equalization of Jewish and secular culture. Between 1860 and 1882 the community belonged to the district rabbinate of Sulzberg. In 1881 S. Meyer, editor of the *Deutsch-Israelitische Zeitung,* was called to the pulpit; in 1897 Regensburg became a district rabbinate. Abraham Zebi Idelsohn, who later became professor of Jewish music at the Hebrew Union College, in Cincinnati, acted as cantor at Regensburg from 1903 to 1906.

As for the rest of the Jewish communities in Germany, the year 1933 marked also for that of Regensburg the beginning of total eradication.

ADOLF KOBER.

Lit.: Straus, Raphael, *Regensburg and Augsburg* (1939); idem, *Die Judengemeinde Regensburg im ausgehenden Mittelalter* (1932); Altmann, Berthold, "Studies in Medieval German Jewish History," *Proceedings of the American Academy for Jewish Research,* vol. 10 (1940) 5-98; Meyer, J., *Zur Geschichte der Juden in Regensburg* (1913); Freimann, A., "Aus der Geschichte der Juden in Regensburg von der Mitte des 15. Jahrhunderts bis zur Vertreibung im Jahre 1519," *Festschrift Martin Philippson* (1916) 79-95; idem, "Regensburg," *Germania Judaica,* vol. 1, part 2 (1934) 285-305, and the bibliography cited there; Grau, Wilhelm, *Antisemitismus im Mittelalter: Das Ende der Regensburger Judengemeinde, 1450-1591* (1934); *Zeitschrift für Geschichte der Juden in Deutschland,* vol. 6 (1935) 17-24, 186-98.

REGGIO DI CALABRIA, city in Italy at the Strait of Messina. The earliest information concerning the Jews in Reggio di Calabria dates back to 1127. They were mostly money lenders, and some of them were in the dyeing business. In 1475 Abraham ben Isaac ben Garton printed in Reggio di Calabria the first printed work in Hebrew, Rashi's commentary on the Pentateuch. In 1492 to 1493 many Jews expelled from Spain and Sicily settled in the city. When the Jews were driven from the kingdom of Naples in 1510 to 1511, the community of Reggio di Calabria was dissolved.



A safe conduct permit issued to Hoffaktor Philipp Reichenberger, president of the Jewish community of Regensburg

Lit.: Spanò-Bolani, "I giudei in Reggio di Calabria dal secolo XIII fino al primo decennio del secolo XVI," *Archivio storico per le provincie napoletane,* vol. 6 (1881) 336 et seq.; Cotroneo, "Gli ebrei della giudecca di Reggio di Calabria," *Rivista storica calabrese,* Third Series, vol. 11 (1903) 390 et seq.

REGGIO NELL'EMILIA, city in northern Italy. The history of the Jews there begins in 1413 with the settlement of Jewish money lenders, who had always enjoyed the protection of the reigning house of d'Este. In 1492 Count Alfonso d'Este permitted some Jewish families driven from Spain to settle in his country; this policy was continued by Alfonso's successors during the 16th and 17th centuries. Especially important was the charter granted the Jews in 1652.

Between 1652 and 1657 sixty Spanish and Portuguese Jewish families from Livorno, Venice, Amsterdam and Hamburg immigrated to Reggio nell'Emilia, mainly merchants and industrialists. They formed a separate community, independent of the Italian Jewish community. There was also a third community, the Ashkenazic Jews. Each of these three groups had its own synagogue. There were 885 Jews in the city in 1669. In 1671 they were forced to live in restricted quarters, and their condition became steadily worse. They were subjected to many exceptional rules, and often Jewish children were forcibly baptized.

In the second half of the 18th cent. the ghetto was enlarged and the condition of the Jews was improved. The Jewish bookseller Moses Benjamin Foa, who had been appointed by Count Francesco III to supply his library in Modena, was successful in having their condition bettered. But it was not until 1796 that they obtained full civic equality, when the Cisalpine Republic was formed by the French. Rabbi Jacob Israel Carmi of Reggio nell'Emilia attended the Assembly of Notables, called by Napoleon, and also the Sanhedrin in Paris.

After the reestablishment of the reign of the house of d'Este in 1814, the Jews were again confined to the ghetto, and subjected to strict exceptional rules until the house of d'Este was finally overthrown in 1859 and the Jews obtained civic equality. The community had many famous rabbis, especially in the 17th and 18th centuries, but decreased thereafter in the 19th cent. In 1942 there were no Jews living in the city.

Lit.: Balletti, *Gli ebrei e gli estensi* (1913).

REGGIO, ISAAC SAMUEL, scholar, mathematician and rabbi, b. Gorizia, province of Illyria, Italy, 1784; d. Gorizia, 1855. In 1810, when the French took over Illyria, Reggio was appointed professor at the Lyceum in Gorizia. For three years he taught history, geography and literature, resigning because of the existing anti-Jewish laws when the province was returned to Austria. Reggio then devoted himself to the

study of Jewish literature, including Talmud and Cabala; the latter study, however, he discarded because of its illogical and mystical content.

The establishment of the rabbinical college at Padua was mainly due to Reggio. In 1822 he published an appeal which supplemented the imperial decree that required all rabbis to have been graduated in philosophy. In it he claimed that Jews did not want rabbis devoid of rabbinical knowledge. Reggio drew up the statutes and educational requirements for the school.

In his endeavors to bring religion to the masses Reggio published an Italian translation of the Bible with commentaries. He made many enemies through this work because of his attempt to correct errors which had crept into the text of the Bible. In order further to emphasize the breach which existed between him and the conservative school of rabbis, he denounced casuistry as a form of argument and rejected the Haggadic interpretation of the Bible and the Pilpulistic interpretation of the Talmud. In 1846, upon the death of his father, Reggio was appointed rabbi of Gorizia by the community, despite the existing controversies. He held this post for ten years, during which he refused to accept any remuneration for his services.

Reggio was a voluminous writer. Among his most important works was *Hatorah Vehafilosofiah,* a religio-philosophical treatise in answer to the conservative rabbis who protested against the establishment of the school at Padua. He attempted to reconcile modern science with the Jewish religion, and to show the interdependency of the one upon the other. His *Mafteah el Megillath Esther* is an introduction to the book of *Esther,* in which he attempts to establish the fact that Mordecai was by no means a great Jew, and that he was vain and selfish as well as cruel.

In *Behinath Hakabbalah* he contends that the Talmudic ordinances were not intended for strict and continuous observance, and that they were practised only by the Pharisees. His other works include: *Maamar Torah min Hashamayim* (Vienna, 1818), on the divine authority of Jewish law; *Sefer Torath Holim* (1821), on the Pentateuch (in Italian, with Hebrew commentaries); a metrical Italian translation of *Isaiah* (1831).

Lit.: Morais, H. S., *Eminent Israelites of the Nineteenth Century* (1880) 296-301; Cahen, S., in *Archives israélites,* vol. 3, pp. 139-42; Jost, M., *Israelitische Annalen* (1841) 240; Geiger, *Leon de Modena,* 57; Sabbadini, Salvatore, "Relazioni epistolari fra I. S. Reggio e Isidore Busch," *Festschrift Armand Kaminka zum 70. Geburtstag* (1937) 119-24.

REGINA, capital city of the province of Saskatchewan, Canada, situated on the main transcontinental line of the Canadian Pacific Railway. Regina was established as the seat of government of the North West Territories in 1882, and became the capital of the province of Saskatchewan in 1905.

The population of Regina in 1931 was 53,209, of whom the Jewish population of 1,010 constituted 1.89% of the total. The Jews formed the ninth largest ethnic group in the city in 1936. Their group was exceeded by the English (33.87%), Scotch (18.39%), Irish (13.37%), German (15.02%), French (2.53%), Ukrainian (2.35%), Roumanian (2.20%) and Scandinavian (2.13%) groups.

According to the government census, there were nine Jews living in Regina in 1891. The number increased to 130 in 1911, to 860 in 1921, to 1,010 in 1931, and declined to 902 in 1936. It was not until 1906 that a sufficient number of Jews gathered together for a Minyan on the high holy days. Weekly religious services were begun in 1910, and marked the establishment of Beth Jacob Congregation. A Shohet who acted also as cantor was engaged. A portion of the municipal cemetery was fenced off and consecrated for the use of the Jewish community in 1915. The Regina Hebrew School, founded in 1913 and attended by all Jewish children of elementary school age after public school hours had, in 1943, a modern school building erected in 1924. This building served also as a Jewish community center.

Regina had, in 1943, a branch of the Canadian Jewish Congress, a men's Zionist society, three Hadassah chapters, a Pioneer Women's group, a B'nai B'rith lodge, an A.Z.A. chapter, a Young Judaea club, a Jewish Co-operative Credit Union, a Ladies Hebrew Benevolent Society and a Hebrew Sick Benefit Society. The synagogue, Hebrah Kaddisha and Hebrew school were united in 1926, and were administered and financed by the Regina Hebrew Federated Community.

Louis Rosenberg was a member of the Regina Public Library Board (1936-40). He served as a member of the Regina Public School Board from 1937 to 1940, and was elected chairman of the Public School Board in 1938 and again in 1939. LOUIS ROSENBERG.

Lit.: Rosenberg, Louis, *History of the Regina Jewish Community* (1927); idem, *Canada's Jews* (1939), Sack, B., "History of the Jews in Canada," *The Jews in Canada* (1926); Wolff, Martin, "The Jews of Canada," *American Jewish Year Book* (1925).

REH, FRANK, educator, b. Austria, 1887. He was brought to the United States in 1888. He became principal of the Junior High School No. 20 of Manhattan in 1936; subsequently he was appointed principal of the Horace Greeley Junior High School in Queens, and was at that school in 1943. Astronomy came to be his chief interest, and he gained prominence as an amateur astronomer and a popularizer of that science through lectures and writing. Reh was a founder of the Amateur Astronomers Association, and wrote *Astronomy for the Layman* (1936). He published also *Science and Life* (1939), a series of six textbooks.

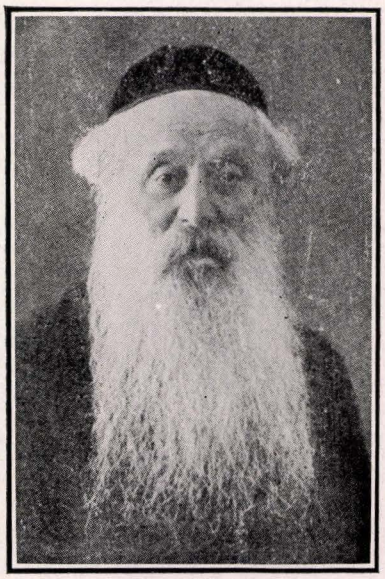
From 1909 to 1914 Reh was in architectural practice; he worked on the Lincoln Memorial in Washington, D. C., in 1913. He was principal of the religious school of the West End Synagogue, in New York city, from 1929 to 1934.

Lit.: *American Hebrew,* Dec. 25, 1936, p. 706.

REHFISCH, HANS JOSÉ, playwright, b. Berlin, 1891. Originally a lawyer, he turned to the writing of plays, which became popular on the German stage. In 1923 he was appointed director of the Zentraltheater in Berlin. His plays deal chiefly with ethical, social and religious problems.

There is the search for God in *Chauffeur Martin* (1920), the problem of happiness in *Wer weint um Juckenack?* (1925), the social problem in *Razzia* (1926), the victory of human solidarity over human rivalry in *Duell am Lido* (1926), and the much discussed question of the legalization of abortion in *Der Frauenarzt* (1928). His successful dramatization of the Dreyfus case, *Die Affäre Dreyfus* (with Wilhelm Herzog; 1929), led into the sphere of politics. His *Nichel und die sechsunddreissig Gerechten* is based on the Talmudic legend of the Lamed Vav Zaddikim (the thirty-six pious men). In 1943 Rehfisch was living in England.

REHOBOAM, son and successor of Solomon; he ruled from about 937 to 920 B.C.E. The death of his father found the united nation in a state of discontent because of the severe burdens of taxation required by the vigorous building program of the monarch and the splendor of his court. The chief center of this secret revolt was in the tribes of Ephraim and Manasseh; yet Rehoboam, either rashly or boldly, chose to go to Shechem, in the heart of the territory of the dissidents, to accept the homage of all the tribes. There he was approached by Jeroboam and other representatives of the tribes, and asked to reduce the taxes. Rehoboam took counsel before he replied; his old advisers counselled moderation, his younger comrades a policy of



Koppel Reich

aggression. Rehoboam adopted the advice of the latter, and made his reply in harsh language, ending with the words: "My father chastised you with whips, but I will chastise you with scorpions" (*I Kings* 12:1-15).

These insulting words led to the revolt of the greater part of the nation from Rehoboam. The assemblage at Shechem broke up without acknowledging Rehoboam as king; the latter's tax-collector was stoned to death when he tried to carry out his duties. Jeroboam was declared king by ten of the tribes, only Benjamin and Judah remaining faithful to Rehoboam. A state of civil war resulted, interrupted by a raid of Shishak (Sheshonk) of Egypt, who sacked the Temple and considerably weakened Rehoboam's diminished kingdom of Judah. The account in *II Chron.* 11 of how Rehoboam prepared to invade Jeroboam's kingdom of Israel, but was dissuaded by the prophet Shemaiah, is hardly historical.

Lit.: The commentaries on *I Kings*.

REHOVOTH, *see* COLONIES, AGRICULTURAL.

REICH, EMIL, author and historian, b. Eperjes (Prešov), Hungary, 1854; d. London, 1910. He studied at the Universities of Prague, Budapest and Vienna, receiving the LL.D. degree from the latter. Up to the age of thirty he studied in libraries. He spent five years in the United States, four years in France and several years in England (where he finally settled), studying the institutions of those countries. He lectured frequently at the Universities of London, Cambridge and Oxford on philosophy and history. He was employed by the British government in the preparation of the British case in the Venezuela boundary affair.

Reich's numerous published books include: *History of Civilization; Graeco-Roman Institutions* (Oxford lectures); *Hungarian Literature; Atlas of English History; Foundations of Modern Europe; Select Documents Illustrating Mediaeval and Modern History; Imperialism; The Failure of the Higher Criticism of the Bible; General History of Western Nations* (part 1, 3 vols., Antiquity); *Nights with the Gods* (1909). He was among the first to popularize the works of Henrik Ibsen in England.

REICH, IGNATZ, teacher and biographer, b. Zsámbék, Hungary, 1821; d. Budapest, 1887. At the age of thirteen he won the title of Haber with a Talmudic dissertation. He did not complete his studies in philosophy in the University of Pest for lack of funds. Reich took part in the movement of the Hungarian Jews for Magyarization; he published patriotic articles and a volume, *Honszerelmi dalok* (Songs of the Love of the Fatherland; 1848). From 1851 on he taught religious subjects in the schools of the Jewish community of Pest for thirty years; he was the first to teach those subjects in the Magyar tongue.

Reich published a Hungarian translation of *Genesis,* and a Hungarian Haggadah.

His great contribution to Jewish history was *Beth-El, Ehrentempel verdienter ungarischer Israeliten* (5 books, 1856-65; 2nd ed., 1878). It contains eighty-four biographies of prominent Hungarian Jews, with thirty portraits, and is a source work of lexicography. Reich advocated the return of the Jews to agriculture and handicrafts, and in his poems and in the year book *Beth-Lehem,* which he edited (2 vols., 1872-73), he tried to impress his coreligionists with the dignity of those occupations. He edited *Shevet Ahim,* a periodical in Judeo-German (1871-81).

Lit.: "Ignatz Reich," *Judaica* (1935), book 9-10, pp. 1-6; *Magyar Zsidó Lexikon* (1929) 737, 770.

REICH, KOPPEL, rabbi, member of the Hungarian Upper House, b. Verbó (Vrbove), Hungary, 1838; d. Budapest, 1929. He was a grandson of Rabbi Jacob Koppel Altenkunstadt, known as Koppel Charif. He served as rabbi of Sobotist from 1860 on, followed his father in the rabbinate of Verbó from 1872 on, and in 1890 was invited to Budapest, where he became chief rabbi of the autonomous Orthodox community. Emperor Francis Joseph I made him a royal councillor. Reich was the first rabbi to represent the Orthodox Jewish community of Hungary in the Upper House (1927 to his death). Four of his sons served as rabbis of Orthodox communities in Hungary and Czechoslovakia. The office of Orthodox chief rabbi of Budapest was not filled after his death.

REICH, LEON, Zionist leader and deputy, b. Drohobycz, Galicia, 1879; d. Lemberg, Galicia, 1929. He excelled at an early age as a Zionist leader, founded a number of Zionist student clubs, and edited (1907-14) *Voskhod,* leading organ of Galician Zionism. In 1913 he represented the Eastern Galician Zionists on the executive committee of the Zionist Organization. In Galicia itself he was prominent in national Jewish politics, especially in the elections to the Austrian Reichsrat. In 1918 to 1919 he took an active part in the work of the Comité des Délégations Juives as its vice-president, and edited a collection, *Le problème des minorités nationales en Europe orientale,* for the members of the peace conference.

After his return to Galicia Reich became president of the Eastern Galician Zionist Organization, and was elected a deputy of the first Polish Sejm (1921). As president of the Jewish Club in the Sejm, he came to an understanding with the Polish premier Grabski on political and economic concessions to the Jews (the *Ugoda;* 1925). Jewish opposition to this pact forced Reich to resign from the leadership of the Sejm Club in 1926; later he and the Jewish representatives from Eastern Galicia pursued a national policy different from that advocated in Congress Poland. Reich often participated in international minority congresses.

REICHARD, ZSIGMOND, Hungarian supreme court justice and author, b. Székesfehervár, Hungary, 1863; d. Budapest, 1916. He was admitted to the bar and practised law in Budapest from 1888 to 1893. In 1894 he entered the juridical career, and was named justice of the Hungarian supreme court in 1913.

Reichard was author of many works which reveal psy-

chological insight, humanitarian leanings and originality of thought. Among them *Az erkölcsi érzés* (The Moral Sense) is the most outstanding. Others include: *A feltételes elitélés* (On Conditional Conviction); *Pszychiatria és büntetőjog* (Psychiatry and Criminal Law); *A biró büntetésenyhitési joga* (The Discretion of the Judge to Alleviate Punishment); *Tervezet a büntetőtörvény módositásához* (Project for an Amendment of the Criminal Code).

REICHENHEIM, LEONOR, industrialist and Prussian deputy, b. Bernburg, Germany, 1814; d. Berlin, 1868. Aided by his brothers, he enhanced the importance of his father's business, which was transferred (1839) from Magdeburg to Berlin. Reichenheim became such a renowned specialist and leader of the Prussian cotton industry that the Prussian government, realizing its inability to render profitable the state-owned cotton mills at Wüste-Giersdorf, Silesia, sold them to him in 1846. Under Reichenheim's management the mills of Wüste-Giersdorf became one of the most flourishing enterprises of Germany. In 1858, when the reactionary regime in Prussia seemed about to expire, and the new ruler (later Emperor William I) promised a "New Era," Reichenheim was elected member of the Prussian Diet. The early years of his parliamentary activity were devoted mainly to economic matters; he opposed state-owned enterprises, especially railways.

In 1862 the Liberal majority of the Prussian Lower House was plunged into a grave constitutional conflict with the new prime minister, Prince Otto von Bismarck, and Reichenheim, a member of the budget committee, came to the fore. He took a leading part in the Liberal Party's decision to refuse all pecuniary resources to the government, and Bismarck was forced to govern without any budget. Reichenheim therefore became the target of Bismarck's acts of revenge. Workers employed by Reichenheim at Wüste-Giersdorf were incited by Bismarck's aide, Wagener, to complain against Reichenheim's alleged unfairness and lack of social feeling. Bismarck personally facilitated the propaganda by arranging a reception of the grumbling workers by the king of Prussia. It was the first time in modern history that a Jewish employer had been publicly accused by a government of anti-social management.

Reichenheim met Bismarck's attack resolutely. He dismissed the treacherous workers, who were provided by the Prussian government with the means to establish competitive factories. But a committee of inquiry set up by the government could not refrain from stating that all the imputations made against Reichenheim were unfounded, and Bismarck was forced to withdraw them in the Diet. Subsequently it became public knowledge that all the workers incited by Bismarck had criminal records. The money given them was wasted.

After the war of 1866 Bismarck and Reichenheim were reconciled. Reichenheim took an active part in settling the conflict between Bismarck and the Liberal Party. His resolution, proposed with Bismarck's consent, restored the regular army budget of Prussia.

HUGO BIEBER.

Lit.: Richter, Adolf, *Bismarck und die Arbeiterfrage* (1935).

REICHER, EMANUEL, actor, b. Bochnia, Galicia, 1849; d. Berlin, 1924. After attaining to adolescence, he acquired a mastery of elocution which later became greatly admired and almost proverbial. In 1873, after he had played in Munich and other cities, he was called to the Berlin Residenztheater, and became famous through his extraordinary histrionic art. He joined the Deutsches Theater in 1894, becoming one of the staunchest pioneers of the modernistic stage, and excelling in the portrayal of characters from the dramas of Ibsen, Hauptmann, Strindberg and Björnson. However, he attained to his greatest emotional effects when he abandoned "naturalism" for the pathos of Jewish suffering and affliction.

Reicher went to New York city in 1915, organized the Modern Stage and the Peoples Theater, gave several performances in the Garden Theater, and directed several plays of the Jewish Art Theater. He was appointed director of the Theatre Guild shortly after his arrival. In 1923 he returned to Germany. His first wife, Hedwig Reicher, was also a famous singer.

REICHERT, IRVING FREDERICK, rabbi, b. New York city, 1895. He received his rabbinical degree from the Hebrew Union College in 1921, and his M.A. degree from Columbia University in 1930. After two years as rabbi of Temple Israel in Jamaica, New York (1921-23), and seven years with Tremont Temple in the Bronx, New York (1923-30), Reichert was called to the pulpit of Temple Emanu-El in San Francisco, where he was still serving in 1943.

In San Francisco, Reichert was notably active in secular and Jewish communal work. President Franklin D. Roosevelt appointed him vice-chairman for the California State Recovery Board under the National Recovery Act. Reichert served also as vice-president of the California Conference of Social Work, as honorary president of the San Francisco section of the National Conference of Christians and Jews, as honorary president of the Temple of Religion at the Golden Gate International Exposition, and as president of the Board of Ministers of Northern California (1934-36). From 1930 to 1934 he was a member of the executive board of the Central Conference of American Rabbis. He was on the executive councils of general and Jewish welfare funds and community organizations in San Francisco and the nation. He also wrote numerous pamphlets on contemporary subjects, and served as a special radio preacher on both the Columbia and National Broadcasting systems. During the first World War he was director and chaplain for the Jewish Welfare Board in Camp Grant, Ill.

REICHLER, MAX, rabbi, b. Austria, 1885. He was brought to the United States in 1895, and received his rabbinical degree from the Hebrew Union College in 1906. After occupying pulpits in Helena, Ark., and Schenectady, N. Y., Reichler was commissioned by the Union of American Hebrew Congregations (1911) to organize a Reform Temple in the Bronx, New York city. Sinai Temple was organized, and Reichler was its rabbi for eleven years. In 1922 he was called to the Beth Sholom People's Temple in Brooklyn, and in 1943 still held this post. He was also commissioned by the Union of American Hebrew Congregations (1912) to prepare a series of Hebrew textbooks, and was supervisor for four years of three special extension religious schools held under the auspices of the Union in New York city.

Reichler was a member of the executive committee of the Central Conference of American Rabbis, and served as treasurer of the Association of Reform Rabbis and secretary of the New York Board of Jewish Ministers. In 1942 he became president of the Brooklyn Jewish Ministers Association. Among his published works were *Jewish Eugenics* (1916); *Hebrew Manual* (3 vols., 1920-22); and *What is the Talmud* (1938).

REICHSBUND JÜDISCHER FRONTSOLDATEN. The increasing aggressiveness of German anti-Semitism and especially the continuous accusation that the Jews of Germany had not done their military duty in the first World War led Leo Löwenstein, who had served as a captain in the German army, to establish a federation of all the Jewish veterans of Germany. Local groups of the veterans' federation sprang up im-

George Wolf

mediately after the end of the war (1918) in many cities of Germany; these were often called upon to defend the lives and property of Jews. The right of self-defense was adjudicated to the Reichsbund Jüdischer Frontsoldaten on the occasion of a court trial in Berlin, where they were accused of forming armed mobs.

The subsequent restoration of normal life in Germany enabled the federation to devote itself to internal organization and to vital tasks. It had in 1925 sixteen district associations with 500 local groups which numbered about 40,000 members. The association advocated the union of all Jewish athletic and gymnastic associations in Germany, and fostered the Jewish back-to-the-farm movement there. The Reichsbund für jüdische Siedlung and the Jüdische Landarbeit groups were founded for the accomplishment of this work. A list of names of all Jewish soldiers of the German army who fell during the first World War was published under the title *Die jüdischen Gefallenen des deutschen Heeres, der deutschen Marine und der deutschen Schutztruppen, 1914-1918* (2nd ed., 1932). It showed that out of 550,000 German Jews in 1914, a total of 100,000 served in the German army or navy, and that 12,000 fell on the field of battle. The Reichsbund Jüdischer Frontsoldaten had 30,000 members and a weekly organ, *Der Schild*, in 1935, but it was dissolved by the Nazi government in 1938.

Lit.: *Der Schild;* Theilhaber, Felix A., *Jüdische Flieger im Weltkriege; Kriegsbriefe gefallener deutscher Juden* (1935).

REICHSVERTRETUNG DER DEUTSCHEN JUDEN. No officially recognized and compulsory organization of the Jews in Germany was in existence before the establishment of the Nazi regime in 1933. The Deutsch-Israelitischer Gemeindebund (founded in 1869) vainly tried to establish this kind of organization, but merely succeeded in organizing all the Jewish communities in Germany in a voluntary union which, however, was denied official recognition by the state. This recognition was granted the Preussischer Landesverband Jüdischer Gemeinden (founded in 1921), which comprised all Jewish communities in Prussia. Similar officially recognized provincial organizations existed in Bavaria, Saxony, Württemberg and several other German states, thus strongly reducing the importance of the Deutsche-Israelitischer Gemeindebund. With the exception of three Orthodox Jewish Landesverbände, all the rest, totalling sixteen, united in 1928 to form a Reichsarbeitsgemeinschaft for joint communal endeavors, and in 1932 a voluntary Reichsvertretung was established. Justice Leo Wolff, president of the Preussischer Landesverband, the largest of all the provincial organizations, was president of the Reichsvertretung.

The Reichsvertretung achieved its major importance beginning with 1933, when it was recognized by the Nazi regime as the sole official spokesman in the relations of German Jewry with the German authorities. Rabbi Leo Baeck became its president; he was assisted by a board of fifteen and by an advisory council whose members were appointed by the individual Landesverbände. The Reichsvertretung established a central committee for help and reconstruction, and was in charge of the education of Jewish youths. It was responsible for relief work, and assumed control over funds sent in from abroad.

In 1939 the Reichsvertretung was transformed into the Reichsvereinigung, which replaced all Jewish organizations dissolved after the pogroms of November, 1938. The main task of the Reichsvereinigung consisted of supplying the most important needs of the Jews, promoting emigration and maintaining schools and institutions for vocational training. At the beginning of 1942 the Reichsvereinigung was still in existence. In September, 1942, it was reported that several chief officials of the Reichsvereinigung had been deported to Poland. In October of the same year its president, Leo Baeck, issued an appeal to the Jews remaining in Germany to help each other "now that they are isolated from the rest of the world and depend solely on one another."

Lit.: *Tätigkeitsbericht des Preussischen Landesverbandes jüdischer Gemeinden 1935-36: Informationsblätter,* published by the Reichsvertretung der Juden in Deutschland, vols. 1-6 (1933-38).

REIDER, JOSEPH, philologist, b. Rozyszcze, province of Volhynia, Russia, 1886. He studied at the University of Göttingen, Germany, and came to the United States in 1904. Here he received his A.B. degree from the College of the City of New York in 1910, and his Ph.D. degree from Dropsie College in 1913. Immediately after being awarded his degree by Dropsie College, Reider was made professor of Biblical philology at the college and was also appointed librarian; in 1943 he still held both these posts.

Among his published works were *Prolegomena to a Greek-Hebrew and Hebrew-Greek Index to Aquila* (1916) and *Commentary on Deuteronomy* (1937). Reider was also a contributor to Hebrew and English periodicals and encyclopedias, and served as a member of the publication committee of the Jewish Publication Society of America.

REIFENBERG, ADOLF, agricultural chemist, b. Berlin, 1899. From 1921 to 1924 he was assistant agricultural chemist in the Palestine government service. He received his Ph.D. degree from the University of Giessen (1926). In 1934 he was appointed lecturer in soil science at The Hebrew University, Jerusalem.

Reifenberg's books include: *The Soils of Palestine* (London, 1938); *Ancient Jewish Coins* (Hebrew; 1940); *Denkmäler der jüdischen Antike* (1937); *Palästinensische Kleinkunst* (1927).

Lit.: *The Hebrew University Jerusalem* (1939); *Jewish Chronicle* (London), Aug. 5, 1938, p. 13.

REIFMANN, JAKOB, Hebrew scholar and philologist, b. Lagow, near Radom, Poland, 1817; d. Szczebrzeszyn, province of Lublin, Poland, 1895. When only sixteen years old he wrote poems in Hebrew and Aramaic (published in a book entitled *Iggeroth Tushiah Umezimah*). Later he became a teacher, and devoted his spare time to studies in philology and the history of literature. He was a gifted poet and an authority on Biblical and Talmudic subjects, on which he wrote many essays in various Hebrew and German periodicals. His writings were esteemed by such distinguished Jewish scholars as Leopold Zunz, Solomon Judah Loeb Rapoport, Abraham Geiger, Moritz Steinschneider and Michael Sachs, with whom he was in regular correspondence.

Noteworthy among Reifman's works are: *Beth Yaakob,* on Biblical exegesis; *Pesher Dabar* (Warsaw, 1845), contributions to the history of the Talmud and Midrash; *Mishloah Manoth* (Prague, 1860), analects on Sabbath customs; *Moade Ereb* (Vilna, 1863), on Talmudic methodology; *Meshib Dabar* (Vilna, 1866), researches on the Bible hermeneutics of Eliezer ben Jose of Galilee; *Sanhedrin* (Berdichev, 1888), a critical study of the origins and meaning of the ancient Jewish highest court; a biography of Zerahiah Halevi entitled *Toledoth Rabbenu Zerahiah* (Prague, 1853); *Toledoth Abi Mishpahath Rapoport* (Vienna, 1872), a biography of the founder of the Rapoport family; a biography of Issachar Bermann Ashkenazi (Przemysl, 1889).

Lit.: Wininger, S., *Grosse Jüdische National-Biographie,* vol. 5 (1931) 167; *Sefer Zikkaron* (1889); Zeitlin, William, *Bibliotheca Hebraica Post-Mendelssohniana,* vol. 1 (1891); vol. 2 (1895).

REIK, THEODOR, psychoanalyst, b. Vienna, 1889. He received his Ph.D. degree from the University of Vienna, and became one of the earliest collab-



Joseph Reinach

orators of Sigmund Freud (1911). Until Freud's death, for more than thirty years, Reik was the most faithful of his followers. He was lecturer and training analyst at the Psychoanalytic Institute of Vienna, Berlin and The Hague. The prize for the best paper on applied analysis was awarded him in 1915. In 1929 he moved from Vienna to Berlin, and in 1943 he was living in New York city, where he was the director of the Society for Psychoanalytical Psychology.

Reik's works include: *Richard Beer-Hofmann* (1912); *Flaubert und seine Versuchung des Heiligen Antonius* (with an introduction by Alfred Kerr; 1912); *Arthur Schnitzler als Psychologe* (1913); *Das Ritual* (with an introduction by Freud; 1919; 2nd ed., 1927; English trans., *Ritual, Psycho-Analytical Studies,* 1931); *Der eigene und der fremde Gott* (1923); *Warum verliess Goethe Friederike?* (1930); *Der unbekannte Mörder* (1932; English trans., *The Unknown Murderer,* 1936); *Der überraschte Psychologe* (1935; English trans., *Surprise and the Psychoanalyst,* 1936); *From Thirty Years with Freud* (1940); *Masochism in Modern Man* (1941). In *Ritual* and *Gebetmantel und Gebetriemen der Juden* (1931) he delved into problems of the psychology of religion.

REINACH, ADOLF, philosopher, b. Mayence, Germany, 1883; killed in the first World War, 1916. He was instructor of philosophy at the University of Göttingen. An adherent of the school of Husserl, he endeavored to apply the latter's phenomenological method to philosophy of law.

Reinach wrote: *Über den Ursachenbegriff im geltenden Strafrecht* (1905); "Die aprioristischen Grundlagen des bürgerlichen Rechts" (*Jahrbuch für Philosophie und phänomenologische Forschung* (vol. 1, Halle, 1913); "Zur Theorie des negativen Urteils" (*Münchener philosophische Abhandlungen* (1911). His complete works were published by his students (1921).

Lit.: Überweg, Friedrich, *Grundriss der Geschichte der Philosophie,* 12th ed., vol. 4 (1923) 512, 515, 533, 715; the preface to Reinach's collected works (1921).

REINACH, JOSEPH, writer and French statesman, b. Paris, 1856; d. Paris, 1921. He was the brother of Salomon and Théodore Reinach. The Reinach family, which came originally from Frankfort, Germany, migrated to France at the beginning of the 19th cent. Reinach was chief of the premier's cabinet, under Gambetta, in 1881 to 1882, and worked on the project of the introduction of the "Scrutin de Liste" (voting for candidates in a group), which brought about the downfall of the Gambetta cabinet. Reinach dedicated to Gambetta several books, such as *Leon Gambetta* and *Le ministère Gambetta* (1884). He edited eleven volumes of *Discours de Gambetta* and two volumes of *Discours et dépêches de Gambetta pendant la guerre franco-allemande.* He was general secretary of the Ligue des Patriotes and co-editor of its organ, *Drapeau;* however, after the anti-Semite Paul Deroulede had affiliated the league with reactionary Boulangism, Reinach resigned (1887). As chief editor from 1886 on of the *République française,* founded by Gambetta, he waged war against Boulangism in this organ as well as in his articles issued, in 1889, in the collections *Le cheval noir* and *La foire Boulangiste.* In 1893 he was elected to the Chamber of Deputies from Digne (Basses Alpes).

Reinach was indirectly involved in the Panama scandal inasmuch as his uncle and father-in-law, Baron Jacques Reinach, had embezzled 3,000,000 francs of the company's money to bribe politicians and newspapermen. Upon the accusation, the baron ended his life, but his nephews were reported to have made good the company's loss.

Reinach became especially prominent during the Dreyfus affair, when he was in the front rank of those who demanded a new trial. He set forth his claims in the paper *Siècle,* supporting them with evidence of Henry's forgeries and Esterhazy's guilt. In connection with this case he wrote a history of the judicial murder of J. Raphael Levy, who was burned at Metz in 1670 on a ritual murder charge ("Une erreur judiciaire sous Louis XIV," in *Essais de politique et d'histoire,* 1899). Together with other adherents of Dreyfus, Reinach was defeated in the parliamentary elections of 1898, and was divested of his rank of officer in the territorial army. However, after Dreyfus' innocence had been proved, Reinach was reelected by his election district, which he represented until 1914.

His seven-volume *Histoire de l'affaire Dreyfus* is the best presentation of both the trial and the French state of mind in connection with it. This work drew strong opposition from the anti-Dreyfus party (Dutrait-Crozon, Henri, *Joseph Reinach, historien,* 1905). During the first World War Reinach conducted a war-topic column in the *Figaro* under the caption "Commentaires de Polybe." His articles, distinguished by their clarity, were afterwards published separately, in seventeen volumes. He wrote numerous articles for the *Revue des deux mondes* and *Grande revue,* as well as politico-historical works, including *Diderot, La politique opportuniste, La logique parlementaire* and *La France et l'Italie devant l'histoire.* ISAAC LEWIN.

Lit.: Bruchard, Henry de, "Emile Zola et Joseph Reinach," *Revue critique des idées et des livres,* vol. 14 (1911) 599-620; Launay, Robert, *Figures juives* (1921); Maurel, André, "Les écrivains de la guerre: Joseph Reinach," *Revue des nations latines* (1916) 185-201.

REINACH, SALOMON, archeologist and historian of religion and the arts, b. Saint-Germain-en-Laye, near Paris, France, 1858; d. Paris, 1932. He was the brother of Joseph and Théodore Reinach. His family resided at Reinach, a small town near Basel, Switzerland.

One of his ancestors went to Mayence in the first half of the 18th cent. His grandfather, Joseph Reinach, became a French citizen in 1793; he left Mayence for Frankfort in 1814, when the city of Mayence ceased to belong to France, and died in 1856. His son Hermann Joseph Reinach (b. Frankfort, 1814; d. Paris, 1899), a banker, moved to Paris in 1843. He retired from business in 1867, in order to devote his time mainly to the education of his children. Salomon, his second son, was a brilliant pupil at the École Normale Supérieure before he attended the École Poly-



Salomon Reinach

technique. As a student he translated Schopenhauer's *Über den Willen in der Natur.* It was the first French translation of Schopenhauer. He prepared his *Manuel de philologie classique* while he was a student.

From 1879 to 1882 Salomon Reinach was a member of the École Française d'Athènes. Tissot, French Minister to Greece, a renowned scholar, became aware of Reinach's talents, and sent him to Asia Minor, where Reinach made important archeological discoveries and copied inscriptions near Smyrna and on the islands of Delos, Imbros Thasos and Lesbos. When Tissot was appointed French Ambassador to Constantinople he obtained from the French government permission to take Reinach with him to the capital of Turkey, and in 1883 Tissot, as president of the Société archéologique de Tunisie, called Reinach to Tunis in order to direct the excavations at Carthage and other places. In 1885 Reinach returned to France, enriched in experiences in excavating monuments and deciphering inscriptions.

No archeologist, not even Montfaucon or Gerhard, wrote about as many monuments as Reinach did; nor did any of them do as much for the critical and historical interpretation of the discoveries. Subsequently Reinach became conservator of the National Museum of France, director of the Museum of Antiquities at St. Germain-en-Laye (1886), professor at the École du Louvre, and member of the Académie des Inscriptions (1896) and of the British Academy (1911). He published more than seventy volumes and about 5,000 articles on Greek and Gallic archeology, prehistoric, ancient and modern art, philosophy, sociology, history of religions and contemporary history. His *Apollo,* a general history of arts, was published in ninety-six French editions, and was translated, as were most of his other books, into many languages.

Although Reinach always took a strong interest in Jewish life and was a devoted member of the Alliance Israélite Universelle from 1885 on, he was not greatly concerned with religious affairs until 1900 when, irritated by the Dreyfus case and inspired by W. Robertson Smith and J. G. Frazer, he began to study religious problems.

He published *Cultes, mythes et religions* (5 vols., 1905-23); *Orpheus,* a general history of religions (1924); and *A Short History of Christianity* (1922). Reinach considered the history of Judaism a part of the ethical and social development of humanity. He therefore endeavored to study not so much the peculiarities of the Jewish religion as all the elements which relate it to other religions. He often succeeded in illustrating passages of the Old Testament which were incomprehensible as long as the commentators confined themselves to the realm of Judaism, but he remained, as a historian and philosopher of religion, an agnostic, consciously eliminating God or the infinite from the fundamental concept of religion. Keenly interested also in the origin of Christianity, Reinach depended, as to criticism of the Gospels, on Loisy, but by comparing the Christian canon of the New Testament with ancient non-Christian writers, inscriptions and other documents, he obtained new results which shed light upon facts incomprehensible until then and cleared up unknown connections.

Reinach also dealt with the "Aryan" question, the legend of "ritual murder" and the problems of racial discrimination. Always a defender of liberty and of Jewish interests, he incurred the enmity of many reactionaries, who seized every opportunity to calumniate him. Thus he was wrongly accused of having purchased the forged "Tiara of Saitapharnes" for the Louvre, whereas, in fact, he was the only member of the commission who denied its authenticity.

HUGO BIEBER.

Lit.: De Ricci, Seymour, in *Revue des études juives,* vol. 94 (1933); Pottier, E., in *Revue archéologique,* Nov.-Dec., 1932; Cagnat, R., in *Bulletin de l'Académie des inscriptions et belles-lettres,* Oct.-Dec., 1933.

REINACH, THÉODORE, jurist, philologist and historian, b. Saint-Germain-en-Laye, near Paris, France, 1860; d. Paris, 1928. He was the brother of Joseph and Salomon Reinach. A youthful prodigy, at the age of thirteen he wrote a general history and designed maps of all the countries of the world. His juridical thesis, dealing with the state of siege, was crowned by the faculty. Reinach was admitted to the bar of the Cour d'Appellation of Paris, but continued to enlarge his scientific domain. In 1889 he published *Trois royaumes de l'Asie mineure,* reconstructing periods of the history of Bithynia, Cappadocia and Pontus. Reinach's methods in utilizing the briefest or apparently most trivial indications of the documents for the establishment of the chronology or historical and mythological interpretation and deductions relating to the history of civilization combined imagination and scientific experience with the keenest criticism. As a philologist, epigraphist, and numismatist equal to Mommsen and Delisle, Reinach was also a well-informed papyrologist, and pioneered as a historian of ancient Greek music by deciphering Greek musical notation.

He was also a gifted musician, and a composer of no mean stature. His *Mithridates Eupator* casts new light upon the history of the ancient Near East. His collections of Greek inscriptions and his catalogue of Greek coins of Asia Minor remained standard works. From 1888 to 1906 Reinach edited the *Revue des études grecques.* He then became editor of the *Gazette des beaux-arts.* From 1894 to 1901 he was professor at the Faculty of Literature of Paris, and in 1903 was appointed professor at the École des Hautes Études.

In 1909 Reinach was elected a member of the French Academy. He was also a member of the Royal Academy of Belgium and president of the French Linguistic Society, and received an honorary degree from Trinity College, Dublin. He was a member of the Chambre des Députés from 1906 to 1914. During the first world war Reinach served as commander of artillery at Belfort until, in 1917, the French government sent him to America to lecture in behalf of the Allied Powers. Reinach was an ardent French patriot, a defender of human rights, and an avowed Jew, interested in the history, the present and future status of Judaism.

In 1884 he published *Histoire des Israélites depuis leur dispersion,* which was reedited many times, in 1887 *Les*

monnaies juives (English trans., 1903), in 1895 *Textes d'auteurs grecs et romains relatifs au Judaïsme,* and in 1903 *La fête de Pâques.* He contributed on Jewish subjects to almost all the great scientific encyclopedias and to publications devoted to the memory or the jubilee of such Jewish savants as Alexander Kohut, David Kaufmann, Henri Weil and Theodor Gomperz. At no time before Reinach was each available Greek and Latin text examined with such an acute criticism, and each papyrus which came to light was scrutinized by him whether or not it was able to offer new indications concerning Jewish history. Reinach directed and supervised each line of the French translation of Josephus, who preoccupied him during his life. He was one of the founders of the Société des Études Juives, and a regular contributor to the review edited by that society.

Reinach was no less active in studying the conditions under which his Jewish contemporaries were living and in defending their vital interests. He fought for the revision of the Dreyfus trial, and in 1904 published *Histoire sommaire de l'affaire Dreyfus.* Reinach at all times professed his firm belief in the future of Judaism. He was, however, convinced that liberal reforms were necessary to guarantee its continued existence. Although he endeavored to demonstrate that the former antagonism between Judaism and Christianity had to be replaced by an understanding of their common interests against barbarism, he repudiated any idea of a fusion of the two religions. He developed this point of view in *Du progrès en religion* (1903) and in many addresses delivered before the Union Libérale Israélite, which Reinach founded in order to realize his reformist ideas. HUGO BIEBER.

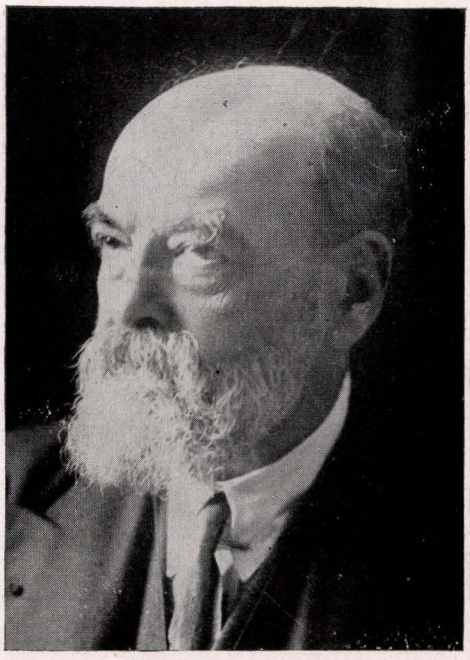
Lit.: De Ricci, Seymour, in *Revue des études juives,* vol. 86 (1928); Jamot, Paul, in *Gazette des beaux-arts* (1928); Cagnat, R., in *Bulletin de l'Académie des inscriptions et belles-lettres,* Oct.-Dec., 1931.

REINCARNATION, *see* SOULS, TRANSMIGRATION OF.

REINER, FRITZ, conductor, b. Budapest, 1888. He graduated from the National Academy in Budapest, and acquired his conducting apprenticeship at the Budapest Opera. In 1914 he was appointed conductor of the Dresden Royal Opera, where he first attracted attention. After the first World War he filled various conducting posts in Italy and Spain, distinguishing himself particularly as an interpreter of the Wagner music dramas and modern operas. In 1922 he was invited to become permanent conductor of the Cincinnati Symphony Orchestra, holding this post until 1931. In 1938 he became conductor of the reorganized Pittsburgh Symphony Orchestra. Reiner appeared extensively as a guest conductor throughout the world, conducting a cycle of Wagner music dramas at Covent Garden during the coronation festivities in London in 1936. Besides his conducting assignments, he filled (1943) the office of head of the orchestral department at the Curtis Institute of Music in Philadelphia.

REINER, IGNÁC, jurist, b. Gyulafehérvár (Alba Julia), Hungary, 1863; d. Budapest, 1917. He was a son of Zsigmond Reiner, who played an influential role during the national revolution (1848 to 1849) as army surgeon in the armies of Generals Perczel, Guyon and Bem. Reiner was admitted to the bar and served in the Hungarian ministry of justice, where he became chief of the penitentiary division and subsequently of the division of international law.

He published books on the system and regional division of the Hungarian courts of law, on the public notary law, on the body of Hungarian lawyers, and on the right of amnesty. He also wrote *Strafanstalten Ungarns* (French trans., *Les établissements pénitentiaires en Hongrie*).



Théodore Reinach

REINES, ISAAC JACOB, Talmudist and founder of the Mizrachi movement, b. Karlin, near Pinsk, Russia, 1839; d. Lida, province of Vilna, 1915. He lived and studied for a while in Hordok, where his father-in-law, Joseph Reisen, was rabbi, and then in Telsh. Reines became rabbi of Shukian in 1867, and of Shwentsian in 1869. In 1885 he became rabbi of Lida, and remained there until his death.

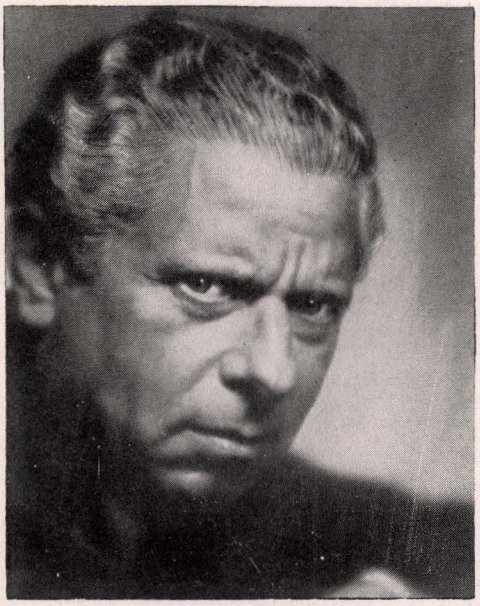
Reines was an advocate of a system of Talmud study which went contrary to accepted Orthodox custom. He tried, without success, to implement his plan in 1882, at the St. Petersburg meeting of rabbis and other leading Jews, where the advancement of the Jews of Russia was considered. Subsequently he tried to put his plan into practice in a Yeshiva which he himself founded and which offered both a secular and a rabbinical education. But the project failed after four years because of lack of support from the Jewish, not the government, groups.

First converted to Zionism during the Hibbath Zion movement, Reines later joined with Theodor Herzl in propagating political Zionism. Out of his desire to combine political Zionism with Orthodoxy grew the Mizrachi movement, which he founded in 1901. He summoned the first conference of the Mizrachi in Minsk in 1902. A participant in several Zionist Congresses, he was also a sponsor of the Uganda project at the Sixth Congress (1903).

The plan for Talmudic study which Reines advocated was embodied in his two-volume *Hothem Tochnith* (1880-81). Later he was author not only of studies and essays on Talmudic and other rabbinical subjects, but of several expositions of his Zionist attitude, including *Orah Vesimhah* (1898) and *Or Hadash al Tziyyon,* in which he replied to the anti-Zionist arguments of the ultra-Orthodox groups (1902). In collaboration with Zeeb Wolf Jawitz, Reines published the first Mizrachi periodical, *Hamizrach* (1903).

Lit.: Jewish Encyclopedia, vol. 10, p. 368; *Der Mizrachi Veg,* Tishri, 5701 (1940) 8.

REINFELD, FRED, chessmaster and author, b. New York city, 1910. He won the Marshall Chess Club



Max Reinhardt

Championship in 1935 and the New York State chess championship in 1931 and 1933.

Reinfeld wrote the following books on chess: *Colle's Chess Masterpieces* (1935); *Elements of Combination Play in Chess* (1935); *Elements of Modern Chess Strategy; Chess Strategy and Tactics* (with Irving Chernev; 1933); *Dr. Lasker's Chess Career* (with Reuben Fine; 1935); *Chess Combinations and Traps* (with V. I. Sozin; 1936); *Chess Mastery by Question and Answer* (1939); *Practical End-Game Play* (1940). In 1942 Reinfeld was preparing a volume on the model games of José R. Capablanca. He also prepared, together with Reuben Fine, the volume *A. Alekhine versus E. D. Bogoljubow*, dealing with the world championship chess games of 1934.

REINGANUM, MAXIMILIAN, lawyer and public official, b. Frankfort, Germany, 1798; d. Frankfort, 1878. Brought up in the Judengasse, Reinganum studied law at the Universities of Göttingen and Heidelberg, and graduated in 1819. After trying in vain for two years to be admitted to the bar without being baptized, Reinganum resigned himself to leaving Judaism by becoming apparently converted to Protestantism, but at heart remained loyal to Judaism. Admitted to the Frankfort bar immediately after his baptism, he struggled courageously and energetically for the rights of the Jews, especially in the town council of Frankfort, of which he was a member from 1830 to 1866. Reinganum was also a prominent defender of liberals or democrats accused by the public prosecutor.

From 1822 on he was an intimate friend of Ludwig Börne and Jeanette Strauss-Wohl. Reinganum was their counsel, and in that quality he entered into a conflict with Heinrich Heine. After Börne's death Reinganum edited the collected works and wrote a biography of Börne. For many years he was the leading counsel also of the Rothschilds at Frankfort, and enjoyed especially the confidence of old Mayer Amschel Rothschild, founder of that noted family. In 1832 Reinganum launched a vigorous protest against the press laws of the German Bundestag. When, in 1866, Prussia annexed Frankfort, which was until then a free imperial city, Reinganum retired to private life, but professed and supported democracy until his death.

REINHARDT, HEINRICH, composer, b. Pozsony (Pressburg), Hungary, 1865; d. Vienna, 1922. He studied music in Vienna and became music critic on several Viennese newspapers; he was also an editor of the *Wiener Zeitung*.

Reinhardt composed an opera, *Der Söldner;* a comic opera, *Die Minnekönigin;* and several operettas, including *Das süsse Mädel; Der Generalkonsul; Krieg im Frieden; Die süssen Grisetten;* and *Die erste Frau.*

REINHARDT, MAX, theatre director and producer, b. Baden, near Vienna, 1873. Although he began his career by working in a bank, Reinhardt at the age of twenty was already an actor in the State Theatre at Salzburg. There he was seen by Otto Brahm, the leading exponent of naturalistic acting, who gave Reinhardt a contract. In Berlin Reinhardt played character parts in Brahm's Deutsches Theater.

Reinhardt's interest in the theatre, however, led away from the limitations of an acting role. His first excursion into the directive field took the form of producing cabaret pieces. In 1905 he founded his own Deutsches Theater. The naturalistic school in which he had been trained by Brahm seemed inadequate to Reinhardt, and he became the originator of a new impressionistic and spectacular school of theatrical production. To provide the proper background for the various kinds of theatre which he envisioned, Reinhardt established also the Kammerspiele, an intimate theatre, and the Grosses Schauspielhaus, for spectacles of extraordinary grandeur.

In Vienna he acquired the Josefstadt Theater. Reinhardt's theory was to unleash the impressive possibilities of a play and to ramify its textual skeleton with excitations to the eye and the ear, as well as to the relationship that is set up between audience and actor. He chose for his productions plays which had been neglected or grown dated through repetitive presentations, but he also sponsored the specially written works of young playwrights. Many of them, like Ernst Toller, owed a great deal to his friendliness.

For *A Midsummer Night's Dream* Reinhardt introduced a revolving stage; he also gave *Hamlet* in modern dress. These innovations, however, were only the technical accompaniment to the revitalized concept of the theatre which marked the Reinhardt productions. Goethe, Schiller, Strindberg, Molière, Ibsen, Shaw, Tolstoi and Gorki were brought to the stage by Reinhardt, and always in a new form. During the twenty-five years that made up the greatest part of his activity, 23,375 performances were given of plays produced and directed by Reinhardt.

At Salzburg, in 1920, Reinhardt produced *Jedermann* (Everyman), an old morality play which became an annual event at the Salzburg Festivals until their degradation by the Nazis. His companies toured the European continent, and he also directed English performances in London and Oxford. In 1924 Reinhardt produced *Jedermann,* as well as *The Miracle,* a silent spectacle, in New York city. Subsequently, in 1936, he produced in New York *The Eternal Road,* a saga of the odyssey of the Jew. After 1934 Reinhardt spent most of his time in the United States, directing the Max Reinhardt Workshop in Hollywood. He had been awarded several honorary degrees, including that of doctor honoris causa by Oxford (1933).

NATHAN RICARDO.

Lit.: Boehme, Hans, "25 Jahre Direktion Max Reinhardt am Deutschen Theater," *Theater* (Berlin, 1930), vol. 2, pp. 113-14; *Emerson Quarterly,* vol. 20 (1939) 5-6, 15-16; Carter, Huntly, *The Theatre of Max Reinhardt* (1918); Sayler, Oliver, *Max Reinhardt and His Theatre* (1924).

REINHART, ALFRED SEYMOUR, medical hero, b. 1907; d. Boston, 1931. During his adolescence

Reinhart suffered an attack of rheumatism, which left his heart permanently injured. Although he knew that the disease would lead to subacute bacterial endocarditis, which was fatal, he graduated from Harvard summa cum laude, and entered the Harvard Medical School. After the end of his third year at the medical school, Reinhart observed the symptoms which indicated that he had only several more months of life. With the collaboration of Soma Weiss of the Harvard Medical School, a special room was set aside for Reinhart in the Boston City Hospital. Here, rejecting all drugs which might ease his pain but cloud his intelligence, Reinhart kept a record of his observations. He also left directions for the post mortem examination of his body which provided interesting clues to the study of the disease that had killed him.

Lit.: American Hebrew, Dec. 18, 1931, p. 156.

REINITZ, MAX, economist, b. Pápa, Hungary, 1851; place and date of death unknown. Having studied law at the University of Vienna, he was admitted to the bar and became editor of the economic division of the *Neue Freie Presse* and financial correspondent of the *Frankfurter Zeitung.* Between 1878 and 1910 he was attorney to the Österreichische Zentralbodenkreditbank. Reinitz contributed regularly to important journals of law and economy, including the *Vierteljahrsschrift für Volkswirtschaft, Politik und Kulturgeschichte.*

His major essays were included in the *Österreichisches Rechtslexikon.* Reinitz specialized in legal questions relating to state railways, and among his several volumes published in that field are *Eisenbahnwesen Österreich-Ungarns* (1881); *Rechtsverhältnisse zwischen Staat und Eisenbahn* (1884); and *Das österreichische Staatseisenbahnwesen von seinem Anfang bis zur Jetztzeit* (1913).

REIS, ANSHEL, Zionist labor leader, b. Galicia, Poland, 1888. He was educated at a Galician Gymnasium and a higher school of engineering. In the years around 1910 he organized, together with Solomon Kaplansky and Berl Locker, the Zionist labor party Poale Zion in Galicia, and became one of its leaders and creative powers, dedicating his entire life to the development of the movement and helping the Jewish Labor Party in Palestine. For a number of years Reis was general secretary of the world federation of the right wing of the Poale Zion Party. In 1932, when the Poale Zion united with the other wings of the Zionist Labor Party, Hithahduth and Zeire Zion, he joined the secretaryship together with Arieh Tartakower. In Poland Reis was the head of the Palestine emigration department, conducting its offices with skill and ability. He was a member of the Actions Committee of the World Zionist Orgnization, and after the outbreak of the second World War in 1939 lived in Palestine, where he helped direct the Histadruth, the Zionist Labor organization.

REIS, PHILIPP, inventor of the telephone, b. Gelnhausen, Germany, 1834; d. Friedrichsdorf, Germany, 1874. He was the first to use the term "telephony" in a lecture delivered before the Physical Society of Frankfort in 1861, in which he described the electrical apparatus he had devised to reproduce human speech. The lecture attracted world-wide attention, and the instrument was well known to physicists previous to Alexander Graham Bell's invention. Thus Reis' work, although unfinished and commercially unexploited, gave rise to the long-continued discussion as to priority in the invention of the telephone; in Europe especially Reis was considered the original inventor. Reis' Jewish origin, asserted in numerous publications, came into question in the 1930's; no definitive facts were established by 1943.

REISEN, ABRAHAM, Yiddish poet and author, b. Kaidanoff, province of Minsk, Russia, 1876. He had a traditional Jewish education and some secular training in his native city. His first poem was published in 1891 in *Der Yiddisher Bibliotek,* and his first volume of short stories was published a year later.

Until 1904, when Reisen went to Vienna for a short time, he lived in various Russian and Polish cities and wrote for numerous Yiddish periodicals. On his return from Vienna he settled in Cracow, where he published a weekly, *Dos Yiddishe Vort.* Later he was the editor of other periodicals.

After two previous visits (1908-09 and 1911), Reisen settled in the United States in 1914. By that time he had an international reputation as a poet and short-story writer, and much of his work had already been translated into other languages. Reisen's prolific pen had produced enough to enable the publication of fourteen volumes of poems and short stories in 1917. Subsequently additional volumes of his collected works were published. Much of his work appeared originally in the *Forward, Tzukunft* and other newspapers and periodicals with which he was affiliated.

Although some of Reisen's poems, like *Mai Ka Mashmalon* (which was set to music), approached the popularity of folk lyrics, it is nevertheless true that both in his prose and in his poetry Reisen is less a writer of the Jewish people than a writer who expresses the concerns of all literature in the Yiddish language. His subject matter does not usually have only the indigenous, characteristic touch of Jewish motivation; it uses the Jewish setting, as it uses the Yiddish vernacular, for the formulation of human material. The language of his poetry is simple, with words of German origin, rather than Hebrew, carrying the meaning. And Reisen's moods, from sentimentality through romantic realism to irony, only occasionally show the emotions that one recognizes as traditionally Jewish. Yet this very cosmopolitanism makes him a Jewish writer, for universals are expressed in particularly Jewish form. The same is true of his stories, which are Jewish in setting, but whose motivations are not derived from conflicts that are essentially Jewish.

Reisen's poetry and prose were translated into many languages. He wrote also in Russian and Hebrew, and used the pseudonyms of Ben-Kalman and A. Klemens.

NATHAN RICARDO.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1930), cols. 350-64; Minkoff, N. B., *Abraham Reisen* (1936).

REISEN, SARAH, Yiddish writer, b. Kaidanoff, Russia, 1885. She was the sister of Abraham Reisen and Zalman Reisen. Her first work, published in 1902, was in Russian, but she soon turned to translation into Yiddish and to the writing of original sketches and verse in Yiddish. For a time she lived in Minsk, and from 1908 until the outbreak of the first World War, in Warsaw. From 1916 to 1921 she taught in the Folkshulen in Minsk, and in 1921 settled in Vilna. Here she remained until 1933, when she came to the United States, where, in 1943, she was a contributor to the *Forward, Tzukunft* and other Yiddish periodicals.

Among her translations into Yiddish were works by Alexander Pushkin, Alexis Tolstoy, Ivan Turgenev, Oscar Wilde, Jack London and Rabindranath Tagore. A volume of her stories and short plays was published in 1912 as *Cholem un Vahr. Lieder,* a collection of her verse, appeared in 1924.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur Presse un Filologie,* vol. 4 (1929), cols. 368-72.

REISEN (REJZIN), ZALMAN, Yiddish writer and scholar, b. Koidanovo, district of Minsk, Russia, 1887. He studied in the Minsk city school, and later continued his own education particularly in the fields of Yiddish language and literature and linguistics in general. In 1915 he arrived in Vilna, where he became active in communal affairs, educational work and journalism. He was one of the editors of *Letzte Nayes* (1915-18), published during the German occupation of Vilna. From 1919 to 1939 he was editor-in-chief of the Yiddish daily *Vilner Tog*. He was one of the founders of the Jewish Historical-Ethnographic Society in Vilna and a member of the organization committee of the Yiddish Scientific Institute. From 1925 on he was a member of its executive board and one of its leading spirits. In September, 1939, when Vilna was occupied by the Soviets, he was placed under arrest; in 1943 his whereabouts were unknown.

Reisen contributed to many Yiddish literary and scholarly periodicals, such as *Bichervelt, Literarishe Bleter, Di Yiddishe Velt, Yivo Bleter,* and *Yiddish far Ale*. He was editor of the *Pinkas* of the above-mentioned Jewish Historical-Ethnographic Society, co-editor of the *Yivo Bleter* and the philological publications of the Yiddish Scientific Institute, and translator into Yiddish of the works of Dostoevsky, Tolstoy and others. Reisen was particularly interested in the problems of Yiddish grammar, and published two books in this field. His *Fulshtendike Yiddishe Grammatik* (Warsaw, 1908) is a pioneering study of Yiddish grammar written in Yiddish itself. Later he published the *Grammatik fun der Yiddisher Shprach* (Vilna, 1920), of which only the first part appeared in book form and which is still considered important in its field. Many sections of the second part were published in periodicals.

His contributions to literary history, such as his *Fun Mendelssohn biz Mendele* (Warsaw, 1923), which was not brought to completion, and his critical edition of Abraham Bär Gottlober's Yiddish works, in collaboration with A. Fridkin (Vilna, 1927), are valuable additions to our knowledge of the figures of early modern Yiddish literature and their endeavors.

In 1914 Reisen published the first edition of his *Lexikon fun der Yiddisher Literatur un Presse* in one volume (Warsaw). The second edition, under the title of *Lexikon fun der Yiddisher Literatur, Presse un Filologie* (Vilna, 1926-1930), appeared in four volumes. A fifth volume of additions and an index was set up in type when the second World War broke out. This lexicon summarized a score of years of work in all the fields that interested Reisen. It is to date (1943) the standard reference work for Yiddish literature. It is based on original, unpublished sources, as far as possible derived from the writers themselves and whenever that was not feasible from dozens of correspondents and from Reisen's own painstaking research of innumerable literary sources and his knowledge of the entire existent literature. Appraisals by authoritative critics are given and in some cases by Reisen himself, who had at his command his tremendous literary and journalistic erudition. Many of the biographies are independent studies of high caliber, as, for example, those on Mendele Mocher Sforim, An-ski, Borochov, Ettinger, Gordin, Naumberg, Peretz and Pinski. His bibliographies are excellent. The inclusion of countless new figures of young Yiddish writers who were still little known is a further asset.

Reisen occupies a unique position in Yiddish letters and research in the fields of linguistics, literary history, bibliography and biography. In most of his work he has presented for the first time in organized fashion the accumulated knowledge on a particular subject.

Reisen as writer and scholar should not be divorced from Reisen the man. The fact that much of his work has not been completed is a result of his continually being drawn into the social and communal functions connected with literature. His energy and vitality, his ability to attract people and group them about him gives his work impetus and personality. Above all, it is Reisen's overwhelming love for Yiddish literature that is evident in all his writings and that finds expression in his daily life and personality which gives color to all his achievements. LUCY SCHILDKRET.



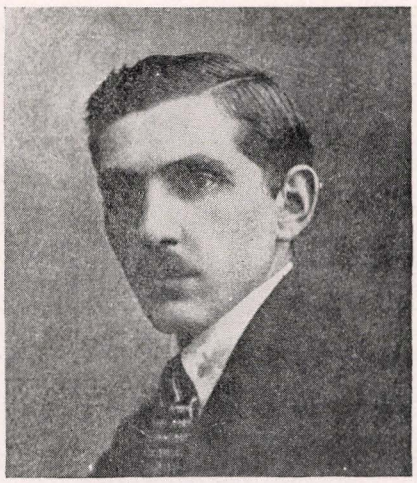
Zalman Reisen

Photo—Courtesy Yiddish Scientific Institute, N. Y.

Lit.: Rosenfeld, S., "Lexikon fun der Yiddisher Literatur un Presse," *Tzukunft,* April, 1914, pp. 448-50; Shatzky, J., "Fun Mendelssohn biz Mendele," *ibid.,* March, 1924, pp. 197-98; Tsivion, "Farshidnkait fun Shraiber," *Forward,* Nov. 7, 1927; Shalit, M., "Biografishe Lexikonen," *Bichervelt* (Warsaw), Aug., 1928, pp. 9-16; Weinreich, M., "Zalmen Reizenen A Yasher-Kayech," *Literarische Bleter,* 1928, pp. 742-43.

REISENBERG, NADIA, pianist, b. Russia, 1904. After studying at the St. Petersburg Conservatory, she toured Germany, Poland, Lithuania, and Latvia. In 1922 she came to the United States, where she continued her music study at the Curtis Institute with Josef Hofmann and Alexander Lambert. In 1924 she made her American debut, which was so successful that she was engaged to appear as soloist with many major orchestras. Thereafter her concert tours of Europe and the United States were extensive. She achieved fame also over the radio. In 1938 she inaugurated a piano concerto series over the Mutual network, and in 1939 she made radio history by performing for the first time anywhere a series devoted to all the piano concerts of Mozart. Nadia Reisenberg distinguished herself also as a teacher of piano at the Curtis Institute of Music.

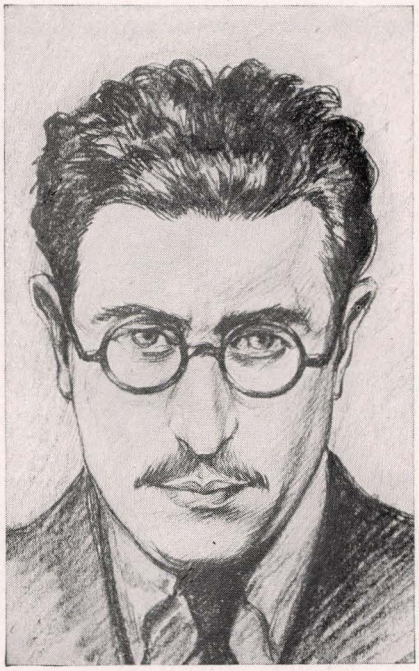
REISS, LIONEL SAMSON, artist, b. Jaroslav, Galicia, 1894. He was brought to the United States in 1899, and was educated in New York city. After spending some years as a successful commercial artist and holding an important post with the advertising department of a motion picture production company, Reiss determined to make a record of vanishing ghetto life in Europe. He left his position and in 1921 started on the first of two trips to Europe and the Near East. Remaining abroad most of the time between 1921 and 1931, Reiss visited old Jewish settlements in Central



Eugene Relgis

and Eastern Europe, and sought out the remains of ancient ghettos in the larger cities of Western Europe. The drawings which he made of landmarks and of the people who lived among them constitute a document of a kind of life that was already disappearing when Reiss made it and that was almost entirely blasted away by the second World War. Many of these drawings and etchings were later incorporated into a collection of thirty works acquired by the Sinai Center in Chicago; thirty more are in the possession of the Jewish Theological Seminary of America, in New York city, and twenty-four are at Columbia University. Reproductions of some of the work were included in *My Models Were Jews,* published in 1938.

After his return to the United States, Reiss turned to work of a more general nature, devoting himself to landscapes and city scenes in water-colors and oils. One-man shows of his work were held in many American cities. In 1940 he won first prize in the "Artist as Reporter" contest conducted by the Museum of Arts.



Self-portrait of Lionel S. Reiss

Lit.: Arts and Decoration, June, 1925, p. 32; *American Hebrew,* March 17, 1922, pp. 480, 488; *ibid.,* Feb. 20, 1924, pp. 461, 474.

REITMAN, BEN LOUIS, physician, b. St. Paul, Minn., 1879; d. Chicago, 1942. He studied medicine at the Chicago College of Medicine and Surgery (later the Loyola University School of Medicine) in 1904. Although he held various posts with civic health departments and was an instructor in pathology and bacteriology at medical schools, his flare for Bohemianism and its artistic connotations superimposed on his medical reputation renown as an eccentric character. In 1907 he founded Hobo College in Chicago, and was its director until his death. He was instrumental in establishing venereal clinics in jails and prisons in Chicago and other cities, and was secretary of the Friends of Prisoners Committee which tried to place discharged prisoners in jobs. He was for ten years manager of Emma Goldman.

Reitman was author of *Second Oldest Profession* (1933) and *Sister of the Road* (1937). In 1941 he founded a literary magazine, *Kapustkan.*

REJOICING IN THE LAW (festival), *see* SIMHATH TORAH.

RELEASE, YEAR OF, *see* SABBATICAL YEAR.

RELGIS, EUGENE, poet, novelist and sociologist, b. Jassy, Roumania, 1895. He was known chiefly for his contribution to humanitarian and pacifist thought. His books, original in outlook and propounding many new ideas, were translated into several languages. His first published work (1913) was a literary fantasy entitled *Triumful Nefiintzii* (The Triumph of Non-Being). In 1920 he began publishing his review, *Umanitatea* (The Humanitarian), as well as a series of volumes which established his reputation in those circles of Europe and the United States which were animated by the same ideas. He published also some poetry, a novel in three volumes, *Petre Arbore* (1924), as well as translations and adaptations from the works of Friedrich Nietzsche, Stefan Zweig, Emil Ludwig and Jakob Wassermann. He collaborated actively on the Institutul Cultural Evreesc (Jewish Cultural Institute) which, founded in 1937 as an annex to Congregation Templul Coral of Bucharest, became a center of intellectual life for the Jews of Roumania under anti-Semitic rule (from 1938 on).

Among Relgis' published books were: *Umanitarismul si internationala intelectualilor* (The Humanitarian and International Intellectuality; 1922); *Umanitarism si socialism* (Humanitarianism and Socialism; 1925); *Umanitarism biblic* (Biblical Humanitarianism; 1926); *Internationala pacifista* (Pacifist International; 1929); *Umanitarism si eugenism* (Humanitarianism and Eugenism; 1934). His *Esseuri despre Judaism* (Essays on Judaism; 1936) centers around the thesis that the essence of Judaism is contained in modern humanitarianism.

RELICS, DESECRATION OF. During the Middle Ages the Jews were often charged with desecrating the relics of the Christian church. The chief cause of this false accusation was the fact that high dignitaries of the church who were in need of ready cash frequently pawned gold and silver church vessels with Jews, or even gave directions that they should be melted. The anti-pope Anacletus II (1130), who was of Jewish descent, was accused by his opponents of having handed holy vessels to Jews to be broken up, after Christians had refused to do this. Similarly, Bernhard of Clairvaux, in a letter written to Louis VI in 1146, complained that the Jews were buying up

sacred vessels, chalices and censers which had been stolen from the churches. It is certain that in such cases the Jews were merely concerned with such purchase as a business transaction and intended no sacrilege; nevertheless, the purchase of such church goods lent a certain weight to the accusation of desecration, and for that reason it was strictly forbidden later on.

Gregory of Tours asserted that the Jews had stolen a picture of Jesus from a church and had whipped it, whereupon blood had flowed from it, sprinkling the perpetrators of the act, who were thereby detected. Depping mentions another case in which a Jew of Paris, in order to escape the search for church vessels that had been pawned, hid a golden cross and a costly copy of the Gospels under his cloak. Mendacious compilations of the Bohemian chroniclers Hajek and Neplack declare that the Jews of Prague robbed churches in 1070 and 1071; but these reports bear the stamp of clumsy invention. Bishop Cosmas reported that in 1124 a Jew who had been converted to Christianity and had turned a synagogue into a church had returned to Judaism and desecrated this church. Subsequently the charge of desecration of relics disappeared; it was limited to the charge of host desecration, which still claimed its Jewish victims for centuries.

Lit.: Depping, Georg, *Die Juden im Mittelalter* (1834); Stobbe, Otto, *Die Juden in Deutschland während des Mittelalters* (3rd ed., 1923).

RELIGION. 1. Introduction. Religion may be regarded as man's birthright. Totally absent from the animal realm, it flowered forth in man at the very dawn of history and has persisted as a dominant force in all stages of his evolution. Not a tribe has been discovered thus far without some form of religion. Its fears have haunted man's conscious as well as subconscious life, and its hopes have buoyed him and served as the goals and incentives of his conduct. Its rites and calendars of feasts and fasts have formed his earliest and most effective schools of discipline and education, and have stimulated his many-sided creativity. Its fancies and ideas about nature and the supernatural constituted the substance of his thinking, and ripened into the cultural and intellectual achievements which crown humanity with glory. Religion has mothered the *arts* that give scope to genius, such as writing, poetry, drama, music, painting, sculpture and architecture, and the *sciences,* both abstract, like mathematics, logic and philosophy, and concrete, such as astronomy and medicine. It has also played a gigantic role in the formation of nations and states, and in the creation of the international mind that transcends the barriers of race and country.

As religion is inextricably interfused with the general complex of social relations and endeavors which constitute civilization, the line of demarcation between them sometimes becomes tenuous. Yet their differences must be recognized if justice is to be done to both. Civilization connotes the expression of the sum total of man's creative activity, the products of his hands and brain. It represents the humanization of man, his rise above the level of animality and savagery, his advance in thought and behavior, in skills, in knowledge and in morals, his improvement and progress in social, economic and political standards and organization. As part of the hierarchy of values that make for the higher life, religion forms an important part of civilization. However, it is definitely distinguished from all its other parts by its concern with the transcendant, by its direction of man's heart and mind toward the holy or the divine determiner of his destiny. Religion is a special phase of human culture or civilization, which frequently clashes with its other phases, seeking to curb and to subordinate them to its own values and standards. Not being confined to a watertight compartment, religion enters into every phase of civilization and functions as its motivating spirit and conscience.

2. Essence of Religion. This basic attribute of humanity has kept pace with the growth of society and with the evolution of its culture. In primitive society religion remained stagnant through long ages. Fluctuating as tribal life, its notions and forms constantly wavered and varied, and yet remained curiously monotonous and uniform. Individual feeling, chance occurrences, naive observation and experience sometimes affected the choice of gods or spirits and the forms of their worship. With the progress of tribal organization and the formation of nations and states religion advanced and grew into a cementing and stabilizing force, which strengthened the structure of custom, law and morality.

At its threshold religion appears in forms akin to magic or is expressed in worship of the dead, of souls and spirits, of animals, and of forces of nature. It translates itself into notions of strange "power" or *mana,* of fetishism and totemism, and of tabus and clean and unclean. These may stem naturally from naive fancies of primitive man in his reaction to the puzzling and bewildering phenomena of the external world. Religion in the proper sense of the term begins with the emergence of the rudimentary idea of deity or, to use the terminology of Rudolf Otto, of a *numen* or *daemon.* Vague and inchoate as the numen is, it is felt to be living, powerful and uncanny. It is begotten, not as certain schools of sociology maintain, as a "collective product of crowd imagination," and, therefore, has not its origin in group or folk psychology, but in the intuition of persons of innate spiritual or prophetic powers.

Born of the religious consciousness itself, the numinous feeling is *sui generis* and can not be derived from or reduced to any other state of consciousness. Like all primary elements in our psychical or mental life, like pleasure and pain, love and hate, the response to light and the sense of time and space, so the numinous feeling emerges in due course in the development of the human mind and spirit. It comes *a priori.* Like every absolutely primary datum, it can not be defined satisfactorily in terms of other experience. Its character can only be suggested by feelings akin to it, by way of analogy and contrast.

At the root of the religious experience is not merely the feeling of fear, love, expectation, or dependence, but—as Otto has pointed out—of *creaturehood,* i.e. of a creature overwhelmed by its own nothingness in contrast to the overpowering, mysterious and supreme Being. This complex creature feeling arises in the consciousness when the numinous object is felt to be present outside of the self. It is compounded of various feelings, of strange excitement, intoxicating frenzy, transport and ecstasy, or of hushed trembling and speechless humility. It evokes fear and awe before the eerie and uncanny or mysterious. Man feels himself overcome by the numinous being, which is "wholly other" from anything in natural experience and fills the mind with wonder and astonishment (cf. *Gen.* 18:27; 28:17-18; 32:25-30; *Ex.* 3:3 et seq.; *Judges* 13:18 et seq.; *Isa.* 6; *Job* 4:12-16). In one of its aspects the qualitative content of the numinous consists of awefulness and majesty, and in another it is something uniquely attractive and fascinating. The nonrational element of fascination has as its parallel on the rational side: love, mercy, pity, comfort, strength, joy, bliss, and peace. These "natural" elements of the common life appear here as absolute and complete. Although of supreme importance for the religious experience of bliss or felicity, they do not exhaust it.

The same applies to the opposite experience of infelicity—the wrath of God. Both contain fundamentally non-rational elements.

In the development of the holy two nearly simultaneous processes may be noted. The first, just described, is the numinous. It is purely psychological and non-rational. Daemonic dread rises to the fear of the gods and thence to the fear of God; daemonic power comes to be Divine power; and dread is transformed into worship. Out of the confusion of emotion and bewilderment of feeling grows "religio," and out of shudder, "reverence" and holy "awe." The numen becomes God. It is to God rendered absolute that the attribute holy (*ḳadosh, hagios, sanctus*) properly pertains. The other process, which is secondary and subsidiary to the numinous, is that of rationalization and moralization. The numinous attracts and appropriates meanings derived from social and individual value and obligation, justice and goodness. These come to be conceived as the will of the deity. The holy thus becomes the good, and the good, by that process, is identified with the holy.

It is the coalescence of these two elements in the teachings of the prophets that gives Judaism its chief distinction. "Who is like unto Thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" (*Ex.* 15:11). "The Lord of hosts is exalted through justice, and God the Holy One is sanctified through righteousness" (*Isa.* 5:16). "Righteousness and justice are the foundation of Thy throne; mercy and truth go before Thee" (*Ps.* 89:15). He wills goodness. The law which He reveals through His prophets is not only good and just but also holy. Merging with the moral and the rational, the holy comes to represent the consummation of perfect goodness and truth. As such it forms the divine pattern of behavior for man. "Ye shall be holy, for I the Lord your God am holy" (*Lev.* 19:2). The holy is set off from the ordinary or the common, and is guarded by restrictions and prohibitions. Unlike the secular, it serves not as an instrument to something else, but constitutes an end in itself, the supreme and unconditioned goal of human striving (see Otto, *Idea of the Holy,* 113 et seq.).

3. Unity and Diversity of Religion. Religion is a universal phenomenon. Like speech it is an endowment of human nature. And like speech it has expressed itself in an endless variety of dialects and forms. These diversities no less than the unities in religion belong to its very essence. It never exists in the abstract, but always in the concrete, conditioned by the life of its people, by such factors as geography, climate or economics. These specific elements give each religion its particular physiognomy and character as well as its power over the lives of men.

Wide are the differences between the religions of the aborigines of Australia, the primitives of Asia and Africa, the great religions of India, China and Japan, and the monotheistic faiths of Judaism, Christianity and Islam. Yet certain elements appear in all of them. They share a common essence. The sense of the holy forms the seed from which all religions grow. Hence features discovered in the lowest appear also in the noblest. In varying ways they all strive to awaken man's consciousness that he does not live by bread alone. They recognize a gulf between man and nature as well as between man and the gods or God, and set themselves to bridging it by uniting the human spirit with its divine source and thereby to integrating human life and to investing it with sanctity and worth. All of them operate in line with their distinctive traditions and modes of expression. The religions of advancing civilizations gradually acquire finer forms. Under the influence of prophetic and philosophic criticism, its primitive admixtures of magic and superstition are replaced with rites and practices in greater accord with the awakened moral and esthetic sense. Its outworn notions regarding the world and man are corrected by more accurate versions of reality. Man's baser emotions are purged, and blind custom and tabu are replaced by standards of right and duty based on reason and on conscience.

When the critical spirit separates itself from traditional religion and replaces its standards and demands with judgments of its own, friction arises between them. This is illustrated by the periodic conflicts between philosophy or science and religion. Progressive religions resolve these conflicts not by ignoring or decrying the new visions of truth, but by integrating them with their own texture and by deepening their traditional values and ideas in the light of the new teaching.

Touching the lives of all races of men, religion naturally came to take on different meanings for people of different temperaments and conditions. Building as it does the morale and spirit of each group, it often figured as a source of danger to hostile neighbors. This accounts for the different attitudes of men toward their own religion and toward the religions of others. Within the particular religious community itself, religion often has been utilized to strengthen the hands of the rulers and priests over the rest of the people. Thus in the dark hours of civilization, the light of religion, too, often is dimmed. It becomes infected with the poisons, passions, prejudices and hatreds of men, and is turned into an instrument of domination and persecution. The Crusades, the Inquisition, the bloody wars of different factions within the same religion represent the nightmare of civilization and compromise the fair name of religion. However, the moral element in religion comes to life in the consciences of prophetic figures and in the reformatory movements, which they initiate, restoring religion to its pristine purity, holding out salvation to the afflicted and admonishing the strong and charging them with duties and responsibilities.

4. The Term Religion. The philosophical analysis of this universal phenomenon came comparatively late in the intellectual development of humanity. The detachment and critical spirit necessary for such an effort were lacking in the ancient world. Thus in Israel, where, through prophetic inspiration, religion attained its profoundest expression, it continued to rest on a customary and pragmatic basis. Biblical literature shows little or no reflection regarding its nature, and no precise term for its designation. As among the Egyptians, Babylonians and other nations of antiquity, no conception of religion was evolved beyond that of the worship and propitiation of God and the performance of His will as a means of securing national and personal happiness. The idea of the holy assumed the form of a covenant relationship between the nation or individual and God, based on the principle of mutual reciprocity, and served as the ground of ceremonial purity, dietary laws, ritual practice and moral requirements. Entailing acts of worship, consisting of sacrifice and prayer, religion was designated as *'abodath 'elohim.* This term covered religion as a whole as well as the act of worship at the Temple. The psychological terms *yir'ah* (fear) and *'emunah* (faith) were also used occasionally for the whole of religion. In a few instances *da'ath 'elohim* (knowledge of God, i.e. of practical nature) and *torah* (divine doctrine, instruction or law) appear as approximations of religion in its pragmatic-intellectualistic aspect. Only in post-Biblical literature does the word *dath* (borrowed from the Persian *data,* and first used in *Ezra* and in *Esther* in the sense of decree, edict, and law) make its appearance as a general term for religion.

While the Western world received its philosophies and sciences from Greece and most of its religious ideas and standards from ancient Israel, it derived the term itself from the least spiritual of ancient peoples, the Romans. In his work *The Nature of the Gods* (book 2, chap. 18), Cicero places the explanation of the word *religio* in the mouth of a Stoic. He derives it from *re-legere,* to care, reread, or practice, a verb which represents the opposite of *negligere,* to neglect. Religion thus represents conscientiousness, scrupulousness, respect for what is sacred, i.e. a form of God-consciousness, devotion to the gods, expressed through the punctilious performance of the rites connected with their worship. The Roman Church Father Lactantius derived the word from *re-ligare,* to bind, i.e. forging a link between man and God (*Divinarum Institutionum,* book 7, chap. 4, section 28). Through Augustine this conception prevailed through the Middle Ages, proving particularly applicable to "the monastic life with its binding rules." Canon Liddon remarked that "Lactantius may be wrong in the etymology, but he has certainly seized the broad popular sense of the word when he connected it with the idea of an obligation by which man is bound to an invisible God" (*Some Elements of Religion,* 19; see also Cassel's Latin-English Dictionary, under *religio*). Both definitions correspond to vital phases of religious experience. In some religions ceremonial exactness predominates, while in others the inward conformity of feeling, thought and deed to the Divine ideal appears as the highest goal. Sometimes both formal and inner piety are combined in the same religion. Both definitions stress the idea of religion as a relationship between the worshipper and the object of his worship.

Religion, while rooted in the emotions, does not remain confined to them. It enters deeply into the social life of the group which professes it and transforms it into (1) a spiritual *community, congregation* or *church.* It develops into (2) a *cult* or body of ritual and ceremony, into (3) a *code* of morality or standards of law and discipline for the individual and the group and into (4) a *creed* or beliefs regarding God, the soul, and their interrelations. These four elements represent the basic substance of all religions and take on distinctive forms in each religion.

5. Social Nature of Religion. Growing and operating within the life of the community, religion everywhere assumes a social character. It has developed as a social force, like language and conceptual thought; and it has retained this characteristic all through history. As distinguished from magic, religion is not the affair of the isolated individual in disregard of others, but of men in groups, tribes, nations or communities. As a social possession, it is inseparably connected with the mores of peoples, and forms the lever of moral progress. Its faith in the unseen is also a faith in and loyalty to ideals and values that have proved themselves helpful to the best interests of the community. Rooted in temporary needs of its people, religion also transcends them. Conserving the values of former times and preserving the memories of past ages, it also turns the minds of men to distant futures. Linked with particular groups, nations or churches, religion has glimpsed the dawn of a united humanity, established as a universal Kingdom of God. Through its organized forms and institutions, it grows into power and effectiveness.

6. Personal Religion. Collective emotion ultimately derives from individual emotion. Like love, so religion, while social in significance, has its genesis in individual life. The "qualitatively unique feeling content" of religion is born within the individual soul. William James conceives of religion as representing "the feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine" (*Varieties of Religious Experience,* 31). A. N. Whitehead, too, takes religion to be "what man does with his own solitariness" (*Religion in the Making,* 16).

Whichever be considered primary, neither the personal nor the social element can be absent from any vital religion. Religion means not only that we do justly and love mercy, but that we also walk humbly before God (*Micah* 6:8). In its true form it grows into a personal inspiration and possession, into inward sanctity, reverence, and humility before God, and into a deep love, trust and joy in Him. As a *torath ha'adam,* a law and an art of personal conduct, it figures as a self-discipline, on the one hand, and as an extra dimension of the soul, on the other. It is marked by moral probity and integrity and by singleness of purpose. It evokes a worship that is free from both vapid emotionalism and mechanical routine and that is alive with sincere devotion which comes from the heart, a consecration to God's will and purpose, and an earnest outreaching of the soul toward him. Religion rendered personal, through earnest prayer of praise and thanksgiving and supplication for His guidance, fortifies the human spirit, enables it to overcome sin and evil, and endows it with deathless glory.

See also: ATONEMENT; CONFESSION; FAITH; LOVE; PIETY; PRAYER; REPENTANCE. For specific religions, *see* JUDAISM; CHRISTIANITY; ISLAM. SAMUEL S. COHON.

RELIGION OF ISRAEL. 1. Definition. The term "religion of Israel" is used by scholars to denote that form of religious beliefs and observances which was prevalent among the ancient Israelites from the dawn of their history to the end of the Babylonian Exile (6th cent. B.C.E.), when it becomes an organized religion in the form of Judaism. This religion received definite characteristics in the period of the wilderness, was further modified through the settlement in Palestine, matured under the teachings of the prophets, and was purified of its older elements during the Exile. It furnishes the basis and the substance for the future development of Judaism.

2. Pre-Israelite Background. The Israelites belonged to that group of nations known as the Semites, who inhabited the regions in and around Palestine. The religion of the ancient Semites was a primitive one. In its earliest stage one finds traces of animism, a belief that many objects in nature, such as sacred stones, rustling trees, running water or notable mountains, possessed a life and will of their own which could affect human life; they were the abode of spirits who might be friendly and helpful to human beings if they were properly approached and worshipped. Some Bible scholars claim to find traces of animism in some of the older passages of the Bible.

Other early forms which may possibly have had influence in the pre-Israelitic religion are totemism, or the veneration of an animal regarded as protective of the group, and ancestor or hero worship, in which the spirits of the departed are invoked to aid their descendants or followers.

The early Semitic religions were as a rule polytheistic, having many types of deities, both male and female, corresponding to almost every aspect of nature or of human thought. A typical instance is the religion of the Assyrians and Babylonians.

3. Beginnings of the Religion of Israel. According to tradition, Abraham was the first to learn the error of polytheism. The story of his descendants, through Isaac, Jacob and the twelve tribes, is the history of the gradual revelation of the true nature of God. During this period of nomadic existence some of the first ritual observances took shape. Among these are the observance of the New Moon, with the lunar

calendar and possibly the Sabbath. There was also the observance of a spring festival of the first-born, on the full moon of the first month, and a thank-offering at shearing-time, both natural observances for a nomadic people.

It was, however, the experience of bondage in Egypt and the remarkable emancipation under the leadership of Moses that laid the foundations of a new and distinct religion. The Exodus from Egypt, and the unique circumstances surrounding it, brought to the Israelites a revelation of new truths in the realm of the spirit.

While dwelling with the Kenite tribe in the territory of the Midianites, Moses experienced a call from God bidding him to free the Israelites through the power of His name of Yahveh, which was thus first revealed. Once the redemption was won, Israel came to the sacred mountain of Yahveh and there entered upon a covenant, which implied not only worship but also obedience to a religious law, couched in the form of ten primary commandments and additional regulations. Thus the foundation for a new and individual religion of the Israelites was established.

This new religion differed in many respects from the primitive religion of the Semites. It eliminated the sex element from the description of the deity. By stressing the idea of the "jealous God" Who would not brook other gods, a monotheistic emphasis was stamped on the form of worship. Finally, the idea of a free covenant, entered into by Israel with a God originally revealed to the Kenites, made for discipline; Israel needed God, but God could dispense with Israel, and could punish them if they went astray. This paved the way for the concept of a universal God.

4. Yahvism versus Baalism. The conquest of Canaan on the part of the Israelites confirmed them in their belief in the rightness of their beliefs. Yet the very conquest led them to slip back into idolatrous ways. Dwelling in the midst of the Canaanites, who held that success in agriculture depended upon propitiating the local Baal, the "proprietor" of the land, the Israelites came to observe the rites of Baal together with those of Yahveh, and even to observe the two religions alternately. They took over the agricultural festivals of Baal worship: observances of the spring barley harvest, the summer wheat harvest, and the final autumn harvest; with this went an elaborate code of sacrifices, an organized priesthood, and ecstatic prophets.

Thus Israel fell more and more into the worship of Baal. But when peril threatened their existence, when enemies overcame them, they returned to their ancient God of the desert, and invoked Him in battle. The Song of Deborah (*Judges* 5) recounts a typical example of such a return to their ancient faith and the victory that was won thereby. Again and again, through the agency of such men as Samuel and David, it was demonstrated to the people that true inspiration both for the individual and for the nation could be found only in the One God, Yahveh.

Thus, despite a constant tendency to stray into ways of Baal-worship, there was always a group which insisted upon the purer religion of Yahveh. From time to time they succeeded in effecting sweeping reforms in the religion of the people. One of the first of these was in the time of Asa of Judah (9th cent. B.C.E.), when the people rededicated themselves to the worship of Yahveh, crystallizing this rededication in the form of a covenant. This covenant or code (*Ex.* 34) is, in the opinion of scholars, the first document of many which comprise the Torah and *Joshua*. Another reformation seems to have taken place through the influence of Elijah and his followers—a reformation which is dramatically depicted in the story of the contest between Yahveh and Baal at Mount Carmel (*I Kings* 18). Elijah, moreover, was more than a reformer of cult and ritual; he vigorously opposed injustice, inequality and immorality, and did not hesitate to confront King Ahab himself and denounce him for wrongdoing. Thus Elijah gave a new purpose to religion, and became the forerunner of the literary prophets.

5. The Literary Prophets. A new epoch in the evolution of the religion of Israel opened up with the appearance of the literary prophets—often called thus to differentiate them from the diviners or seers who preceded them. The first of these was Amos of Tekoa, in Judah, who lived about 760 B.C.E.

His call to prophecy was typical: "The Lord took me from following the flock, and the Lord said unto me; Go, prophesy unto My people Israel" (*Amos* 7:15). He had been a humble shepherd; he had not desired to play the part of a prophet. The sinfulness which he beheld—the greed and impoverishment, the injustice in affairs large and small—stirred him to the very core of his being. "The Lord God hath spoken, who can but prophesy?" (*Amos* 3:8). He called for justice and righteousness lest the inevitable doom of God's punishment sweep over the land. Yahveh was not merely the God of Israel; He was the One God of all the peoples, demanding obedience not only in ritual but also to His law of righteousness. This was the first enunciation of ethical monotheism.

Each prophet who followed Amos added new insight to these basic teachings. Hosea translated the tribulations of his private life into terms of relationship of God to man: God's justice is tempered by His love and mercy; man need but repent and return to God, Who in His lovingkindness will forgive his sins and receive him graciously. Isaiah of Jerusalem (whose writings are found in *Isa.* 1 to 39) sharply attacked the social ills of his day.

Through his observation of contemporary political crises he arrived at the realization that religion must establish standards in a nation, that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (*Isa.* 32:17). The crown of Isaiah's achievement is his majestic picture of the ideal king who will bring into being a new era of truth and justice.

In 722 B.C.E. the Northern Kingdom of Israel—the bulk of the nation—was destroyed by the Assyrians. Only Judah remained, to survive for a century and a quarter before succumbing; but in this brief span of time the lessons of the prophets were intensified and reinforced. From time to time kings who were impressed by the teachings of the prophets brought about religious cleansings—although these were often followed in turn by a reaction.

Notable was the reformation during the reign of King Josiah. In 621 B.C.E. there came to light the Book of Deuteronomy (a portion of our present *Deuteronomy*), a very embodiment of the ideals of the prophets expressed in practical requirements of religion:

"Hear, O Israel: the Lord our God, the Lord is One. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children" (*Deut.* 6:4-7). As there is one God, so should there be but one sanctuary, Jerusalem. The priesthood was to be restricted to the descendants of the tribe of Levi. As God is just, universal, loving, so man must be righteous, must abolish idolatry, must love even the stranger.

This Deuteronomic Reformation was followed by a reaction after the death of Josiah. It was natural, then, for the deep-thinking prophets to ponder on the perplexing problem of religion—why do the righteous suffer, why is there so much disappointment in life?

Habakkuk answered: "The righteous shall live by his faith" (*Hab.* 2:4). Jeremiah pleaded for the inwardness of religion, the truth that God is in man, that religion is not

to be imposed from without but rather is the prompting of the heart from within: "I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people" (*Jer.* 31:33). The strength of a personal religion such as this was exemplified in the tortured life of Jeremiah; despite the unpopularity of his prophecies, he spoke the word of God with conviction in the face of suffering and the threat of death.

6. Survival in Exile. By 586 B.C.E., when the kingdom of Judah came to an end, the Temple was burned and the nation exiled to Babylonia, the religion of Israel was strong enough to survive even these catastrophes. It had been shaped and molded in the crucible of life; it had evolved teachings as to the relation of God and man; it had given tangible expression to these ideals in laws and commandments which bore the sanction of God.

During the Exile the prophet Ezekiel brought comfort and once more stressed the doctrine of individual righteousness (*Ezek.* 18). The assemblies, later to become synagogues, took the place of the Temple. Deutero-Isaiah (*Isa.* 40 to 55) preached a new hope for the future, with Israel as the Servant of God, sanctified by its hardships for its place in history. As a suffering servant of God, "to be a light to the nations," Israel found hope for survival and sanctification for service.

The religion of Israel was now well founded. The formation of the Bible was progressing steadily; into its historic records was incorporated the viewpoint of the prophets, in its poetry was immortalized the prayers of Israel, in its wisdom literature was recorded the philosophy of its people. On these foundations the scribes and the sages, the rabbis and teachers, philosophers and poets, legalists and preachers, continued the uninterrupted unfolding of the Jewish way of life and reared the structure of Judaism. MORRIS GOLDSTEIN.

Lit.: Barton, G. A., *The Religion of Israel* (1918); Budde, Karl, *The Religion of Israel Before the Exile* (1899); Buttenwieser, Moses, *The Prophets of Israel* (1914); Driver, S. R., *Introduction to the Literature of the Old Testament* (1920); Goldstein, Morris, *Thus Religion Grows* (1936); Kittel, R., *The Religion of the People of Israel* (1925); Morgenstern, Julian, "The Foundations of Israel's History," *Central Conference of American Rabbis Year Book,* vol. 25; idem, studies published in the *Hebrew Union College Annual;* Oesterley, W. O. E., and Robinson, T. H., *The Hebrew Religion, Its Origin and Development* (1930); Smith, H. P., *The Religion of Israel* (1940); Smith, W. R., *The Religion of the Semites* (1927).

RELIGIOUS AND COMMUNAL FUNCTIONARIES, *see* FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

RELIGIOUS DISPUTATIONS, *see* DISPUTATIONS.

RELIGIOUS LIBERTY. The history of religious liberty is part of that struggle for liberty in general which includes political, social and other aspects of liberty; it is specifically the history of the struggle for liberty of conscience. To Americans of the 20th cent. this is assumed as a matter of course; it comes as something of a shock to the average person to learn that Jews were enfranchised in New Hampshire as late as 1877. The winning of religious liberty was a long and difficult effort in the face of psychological, social, political and philosophical opposition. Not only were many of the blind forces which control human society arrayed against religious liberty, but there still are, in the middle of the 20th cent., those who oppose religious liberty on principle.

The chief forces which make for religious intolerance may be summed up as follows: 1. the psychological fear of the unknown; 2. the social and political powers which refuse to be dislodged from what they consider to be their rights; 3. the specific situation in the western world which is controlled by the exclusive philosophy of the Christian scheme of salvation.

The granting of liberty of conscience, the acknowledgment that all men have the right to worship as they please or not to worship at all and peacefully to propagate their several notions of truth, depends on a high state of cultural attainment; it presupposes a willingness to recognize that others may hold opinions and views contrary to one's own and yet do this out of equally pure motives and keen insight. It is significant that a model controversialist is defined by Dean Kitchin in negative terms, as one who "does not try to blacken his adversary's character, to impute to him evil motives, to heap on him detestable epithets" (*Life of Bishop Browne,* 218). So rooted in human minds is the primitive fear of the unknown factor which may unsettle the precarious balance of life that men even today are afraid lest their hard won security, never too certain, be disturbed by novel, strange or heterodox ideas. Hence to be different is in itself a crime, and the gravamen against a stranger is his strangeness. The history of culture is characterized by the paradoxes which mark the clash between the old and the new, with the liberal steadily striving to overcome the stubborn resistance of the conservative to new and strange ideas.

This hatred of the different is further enhanced and complicated by the positive love for that which is, by the veneration of the old, the accepted, the orthodox. It is at this point that the psychological obstacles to granting liberty to dissidents become aggravated by the entrance of social and political factors. The powers that be look upon innovation as a threat to their vested interests; they are alarmed for their own very real property and prerogatives. An established church feels that it can not afford the infiltration of ideas which may weaken its own position. Its security, it feels, is threatened by the presence of other religious theories.

This phenomenon can be readily observed in the history of Europe in the Middle Ages. After the great controversies on the nature of God (Athanasius-Arius) and the nature of man (Augustine-Pelagius) had been settled by various councils, the church was so secure in its position and possessed so much power that it could afford to be lenient with Jews and heretics. But when, in the 13th cent., it felt a threat to its vested interests from the growing freedom of thought, it began to proceed vigorously, not only against its own dissidents, but also against the Jews.

A final and especially important factor in the struggle for religious liberty in the western world was the fact that Christianity stands apart from all other religious systems in that it claims the exclusive possession of the sole knowledge and means necessary to salvation. No non-baptized person, with few exceptions, can achieve eternal bliss. From this exclusiveness stems its intolerance of other religious ideas and forms. Moslems (except when they belonged to a fanatical sect), Buddhists and Brahmans were far superior in their tolerance. In their religions the stress is upon the effect of dogma on life; hence even the Mahayana religion, which alone of the religions of India sent out missionaries, was not intolerant (Kayserling, *Travel Diary of a Philosopher,* vol. 2, p. 314). But in Christianity, dogma itself embodies salvation. The Catholic church is frankly and avowedly intolerant; even so broad-minded a man as Leo XIII proclaims to the world that "it is not lawful for the State, any more than for the individual . . . to hold in equal favor different kinds of religion: that the unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens, and is by no means to be reckoned worthy of favor and support" (Encyclical letter, *Immortale Dei*). Monseigneur John A. Ryan, by no means an ecclesiastical obscurantist, but rather one of the freer spirits of the church in the United States, in commenting on the Encyclical, admits quite honestly that the Catholic view is intolerant, "the fact that the individual may in good faith think that his false religion is true gives no more right to propagate it than . . . the perverted ethical notions of the dealer in obscene literature confer upon him the right to corrupt the morals of the community"

(Ryan and Millar, *The State and the Church,* 1930, p. 36).

The results of this claim to exclusive possession of salvation and to suppress all other ideas appears again and again in the history of Europe: in Catholic attempts to suppress Protestants, in Protestant oppression of Catholics, in wars of sect against sect, in persecution and execution of heretics. A significant landmark in the struggle was the principle laid down in the Peace of Augsburg (1555) between Catholics and Lutherans: *cuius regio eius religio,* that the subjects of a ruler must follow his religion; of course, dissenters might emigrate. Here the professed concern for the welfare of the soul of the individual gives way to concern for apparent order within the state. Spinoza points out that the state by its unnecessary laws, and not freedom of religion, is the real cause of disturbance, and chides his Christian neighbors for having formally accepted the law of love, but still hating one another (*Tractatus Theologico-Politicus,* introduction and Chap. 20). It was only as this solution proved unworkable, and with the growing liberalism of the next centuries, that freedom of conscience began to be accepted as the best foundation of a state which would be strong by reason of freedom from dissension and development of the full powers of its component individuals.

The specific Jewish relation to religious liberty can be divided into two main aspects: the attitude of the non-Jew toward the Jew; the attitude of the Jew toward the non-Jew.

In ancient times, when the Jew lived in Judea, the attitude of non-Jew toward Jew was similar to the attitude of two foreign peoples toward one another, sometimes friendly, sometimes inimical, depending on the political and economic relations between the two governments.

During the days of the Second Commonwealth the first religious persecution recorded in history took place. In general the Greeks, and after them the Romans, let well enough alone, and did not interfere with the religious practices of the peoples with whom they came into contact. The priests were retained in their privileges in return for their loyalty and support. On the theoretical side, since they believed that all gods had some power, it was felt too dangerous an undertaking to interfere in the practices of the manifold religions that their soldiers observed. In time of need, it is true, they did occasionally plunder temples. Antiochus IV failed in his attempt to enter the rich Elamite temple of Nanaia; and in Judea he subjected the people to actual persecution. For reasons not altogether clear, he took it upon himself to destroy the religion of the Jews, forbidding them to observe the Sabbath and circumcision, defiling the Temple and setting up his statue in the holy place. The struggle and victory of the Maccabees ensued, revealing for the first time the self-sacrificing heroism of men who fought not for things material but for an ideal, in this case for religious liberty and the right to worship God in their own way.

This attempt of Antiochus to suppress Judaism was an exception to the generally tolerant attitude of the Greeks. The Jews of Egypt for the most part lived in peace. The Ptolemies granted them the right to build synagogues, to live in the delta district of Alexandria as well as in other parts of the city, and to enjoy the rights of citizens. In a cosmopolitan city like Alexandria, with its heterogeneous multitude, friction among the various groups was perhaps inevitable; but this arose out of economic and social reasons rather than from religious differences. An exception to this must be made in that it seems that aside from the "normal" friction between groups there was an especial antipathy between Jew and Egyptian, probably because of the peculiarly opposite character of the customs of the two peoples, as well as perhaps because of their mutual historic past.

When the Bible was translated into Greek, the Egyptian could read in *Deuteronomy,* "Thou shalt not abhor an Egyptian" (23:8); on the other hand, he might also find in the same book (28:68) a warning by God that He would lead them back to Egypt as punishment, which would probably not be pleasant reading for the patriotic Egyptian. The very observance of the Passover, with its unfriendly memories of Egypt, might well be objectionable to him. Egyptian historians (such as Manetho) actually attempted to rewrite Egyptian history in such a way that the Exodus appears as a defeat for the Israelites and their deliverance from Egypt as an expulsion. It was not until the 1st cent. C.E., however, that actual rioting between Egyptians and Jews is recorded, under Flaccus in the year 38, when statues of Caligula were actually placed in the synagogues. That this was a temporary aberration is clear from the fact that when Claudius became ruler of Rome the rights of the Jews were restored.

The Romans followed the tolerant policy of the Greeks, and for the same reason, toward the religions of their dependencies. We need not enter here into so-called literary anti-Semitism, nor need we discuss how far uncomplimentary remarks made by Greek and Roman writers about Jews point to hatred of the Jew as Jew or simply reflect the average man's aversion to customs not his own. The peripatetics Clearchus and Theophrastus, the latter the famous pupil of Aristotle, are distinctly favorable to the Jews, admiring them as a nation of philosophers; so, too, is Hecataeus of Abdera. That the Jews lost some of their popularity by the 2nd cent. is credible, since they refused to take part in idolatrous public festivals. Jewish life was so much above that of their neighbors that the Jews could not, in all conscience, live up to the demands of their own highly advanced religion and at the same time participate in the social life of the people about them. Polytheism, immorality and idolatry met them at every step, exposure of unwanted infants, homosexual practices, the loose morals of the Roman grandes dames; from all these the Jew withdraw in abhorrence.

The sources mention "expulsions" of Jews under Tiberius and Claudius; what caused them, how general they were, and how they were carried out remain moot points; that there were many Jews in Rome after the so-called expulsions seems to be a fact. It has also been suggested that it was the Christians and not the Jews who were expelled by Claudius. The Roman law permitted foreign rites; persecution is unknown in Rome except for specific crimes, such as types of acts which even in Roman eyes were considered immoral, as in the case of the Bacchanalian persecution or in the expulsion of the Isis worshippers. Christians were persecuted by Nero; the charge of atheism was leveled against them, as indeed it had been made against the Jews. But since, at the time of this Christian persecution, Judaism was a recognized religion in Rome, it is clear that the motive of the persecution was political rather than religious. Christians of the day were anticipating the end of the world; and what with their strong Messianic doctrine, and their refusal to participate in the affairs of this world and the state, it was not illogical for a Roman emperor to fear political repercussions from such a movement.

Before discussing religious liberty under the late empire and Christian Rome, we must look at the East, Babylonia and Mesopotamia, where Jews had dwelt since at least the 6th cent. B.C.E. The Resh Galutha, or exilarch, dwelt in Seleucia-Ctesiphon; he was the religious and civil head of the Jews, and his election had to be confirmed by the great king. Jews lived even in purely Iranian country. In the ruins of a synagogue in Dura inscriptions in Sassanian Pahlavi were found. What is probably the first recorded edict of toleration in history emanated from Shapur I, king of Sassanid Persia (241-72). It decrees that "Magi, Manichaean, Jew, Christian and all men of whatever

religion should be left undisturbed and at peace in their belief in the several provinces of Persia" (*Cambridge Ancient History,* vol. 12, p. 112). The government respected the practice of all religions with the understanding that they be loyal to its authority. The first persecutions of Christians under Shapur II were motivated by political reasons rather than by religious narrowness.

As was indicated above, pagan Rome practised toleration toward all religions, exacting only political loyalty; and even though all persons were expected to recognize the divinity of dead emperors, which both Jews and Christians could not do, yet Jews do not seem to have been affected by it, since they were obviously a peaceful and loyal people. Any friction between the Romans and the Jews was of a practical nature rather than a matter of principle or religion. With the Christians it was otherwise; they taught, or so it seemed to the emperors, seditious doctrine. Trajan made Christianity an illegal religion, but except for the persecutions under Decius, Diocletian and Galerius, Christians lived in peace and propagated their religion without hindrance.

Diocletian's persecution ended on his abdication; since it was unsuccessful, two edicts of toleration were published by the emperors who ruled in the different portions of the empire. In 311 an edict was issued in the eastern provinces by Galerius which permitted Christians "freely . . . to assemble in their conventicles, provided that they respect the laws." The second edict, or the Edict of Milan, was issued by Constantine in 313 to the same purpose. Since Christian martyrs died not for religious liberty but for the salvation of their souls, Christianity began to persecute pagans as soon as it had the power to do so. Constantine's sons gave some of the pagan temples to the Christians, and the others were ordered to be closed. By a series of decrees in the 4th and 5th centuries pagan sacrifice was barred and pagan altars were destroyed; by the middle of the 5th cent. all pagans had either become Catholics or were destroyed by ruthless persecution.

In theory, the church has supervision only of the conscience of its own children; once a person is baptized, he owes to it the duty of obedience in all matters of faith and morals. However, it is contrary to canon law to compel men to be baptized; it regards such compulsion as irrational since one can not be saved unless one has the will (at least the imputed will, as in infants) to do so. The long series of persecutions which the church carried on from the moment it was strong enough to do so was thus aimed in the first place at heretics and apostates within the fold. However, from the fatherly interest which the church has for the souls of its children arises its concern lest they be misguided by heterodox example; and since there were Jews in many Christian communities, some ecclesiastics felt it necessary to mark off Jew from non-Jew in very visible fashion.

In the case of the Jew there was the further complication that pope and peasant alike looked upon him as a deicide; it apparently did not occur even to the learned that the killing of the Christ was essential to the salvation of all men, and that if anything, Christians should be grateful to Jews for the proper implementation of the divine plan. The other objection to this accusation is that, despite the above argument, those Jews who purportedly had been instrumental in the death of Jesus actually are to be considered guilty, yet how can all Jews of that generation and of all later generations be held up to contumely for something in which they had had no hand? To tell the history of the Jew in the Middle Ages is to heap persecution upon persecution, to give an accounting of how many Jews had been killed here, and how many there, how often they had been exiled, and then for a price permitted to return.

A fairly typical pronouncement on the Jew comes from the pen of Innocent III: "As Cain was a wanderer and an outcast, not to be killed by anyone but marked with a sign of fear on his forehead, so the Jews . . . against whom the voice of the blood of Christ cries out . . . although they are not to be killed, they must always be dispersed as wanderers upon the face of the earth." In line with this policy, popes have frequently interceded in behalf of Jews, driven, killed and harassed by the fury and the greed of an ignorant mob.

In August, 1938, the Vatican newspaper, *Osservatore Romano,* recapitulated this view in these words: "If Christians were forbidden to force Jews to embrace the Catholic religion, to disturb their synagogues, their Sabbath and their festivals, the Jews, on the other hand, were forbidden to hold public office, civil or military, and this prohibition extended even to the children of converted Jews. The precautionary decrees concerned the professions, education and business positions" (see *Il Messagero,* August 17, 1938).

One can not understand the history of the Jews through the ages without a clear recognition that it is the very essence of traditional Christianity to be exclusive; as witness this warning clause in the Athanasian Creed: "Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." And Christianity interpreted the doctrine of love in such a way as to justify the burning of heretics for their own good, because first, their very pain might cause them to recant and thus die innocent, and secondly, the less they live the less time they will have in which to accumulate wrong and consequent punishment.

Christian leaders recognize the injustice done to the Jew through the ages, and as honest men they publicly proclaim such sentiments from time to time. One of the most remarkable statements ever made by Christian men was the Christmas message signed and issued in 1931 by the heads of the Federal Churches of Christ and of various Protestant denominations.

It says, inter alia, "We deplore the long record of wrongs from which the Jewish people have suffered in the past, often from the hands of those who professed the Christian faith and who have yet been guilty of acts utterly alien to the Christian teaching and spirit." Pope Pius XI, in September, 1938, made the profound statement that "spiritually, we (i.e. Christians) are all Semites."

"So firmly were the principles and practice of persecution woven into the fabric of law and social life that it must pass as one of the most astonishing revolutions that at last almost complete religious freedom has been won. The herd instinct for compelling uniformity has not been rooted out; but its objects have been changed and its violence tamed (Preserved Smith, *Modern Culture,* 481). Two classes of causes may be named as the reasons for this change in the temper of society, the material and the intellectual. In the Middle Ages persecution seemed of material benefit to society; the extirpation of the Albigenses brought peace to France and the church; with the elimination of the Lollards the cause of civil war was once again removed in England. "The persecution of the Jews may have impoverished the intolerant country in the long run, but it enriched the exchequer for the moment; for, as one king expressed it, the Jews were like sponges, which when they had sucked up the fluid wealth of the people, could be conveniently wrung into the capital treasury" (*ibid.,* 482).

The wars of religion which ensued on the Reformation, and the universal expulsions and massacres, however, far from proving materially profitable, ruined the economy of Europe. When persecution no longer paid, it ceased. As Catholic and Protestant became too strong to destroy each other, they made peace; witness the Edict of Nantes. As the various Protestant sects came to the realization that they could not kill off or exile all others, they established toleration. Intellectually, the new scientific spirit with its doubts of the validity of formal revelation, as well as the great phi-

losophers of the 17th and 18th centuries who developed the doctrines not only of religious but of political freedom, were instrumental in freeing the western world from the blight of persecution. It is significant that where the doctrine of the separation of church and state was implemented there religious freedom was quickly established, as, for example, in the colonies.

Just as the history of the Jew in the Middle Ages, apart from his own intellectual achievements, is the history of Christian persecution of him, so, too, is modern Jewish history the history of his gradual emancipation. Holland, France, England, one by one fell into the line of freedom and respect for the human conscience. Russia, not in the mainstream of developing European thought, did not achieve religious liberty until the revolutions in 1917. Under the Soviets, even as under pagan Rome, the molestation of the Jew in his religion is considered a crime. In the United States, the Constitution guaranteed that "Congress shall make no law . . . prohibiting the free exercise" of religion, and furthermore that "no religious test shall ever be required as a qualification to any office." The several states were left with the right to deal with religion as they pleased. New York has the honor to have been the first to grant full civil and political liberty to all religious groups in 1777. The history of the struggle for religious liberty in the United States is a separate chapter; one can but mention that Madison, improving on Jefferson, read into the Virginia Act of Toleration the doctrine that religious liberty is a matter of right and not of toleration.

Turning now to the final problem, namely, the attitude of the Jew toward the non-Jew, one finds a curious legend going the rounds of the western world, the legend that Jews and Judaism are intolerant, a legend accepted not only by pauper and prince, but also by the otherwise critical philosopher and the otherwise objective historian. The origin of this strange accusation is not far to seek; critical Christian scholars readily recognize that much of the interpretative element of the New Testament has an anti-Semitic motivation. The authors of the gospels and the Acts felt impelled to cast aspersions on the Jews, and this for two reasons; the only way they could explain the Jews' rejection of the claims that the church made for Jesus was by maintaining that they were hard of heart and intolerant, and secondly, in those days of Jewish disfavor in Roman eyes, Christians wanted to prove to the Romans that they were not Jews. Whatever the cause may have been, however, it is the fact that the average uncritical reader of the New Testament inevitably develops the sense that the Jew is an intolerant person. One of the most common errors extant in the western world is that Judaism is exclusive, narrow and legalistic. Jews know that this accusation is false; they know that Judaism is universal in its message and spiritual in its motifs. Whereas Christianity maintains that no man can be saved without accepting its dogmas, Judaism holds that no formal proselytism is essential in order to achieve communion with the Infinite. The Talmud teaches that all good men, regardless of race, color, creed or station, attain divine grace. When a non-Jew requests entrance into Judaism, the Jew points out to him the practical hardships involved in being a Jew; however, if he persists, and is ready to enter the Jewish fellowship with open eyes, the Jews, on their part, receive him with open arms. Judaism is not exclusive in both senses, then. On the one hand, Jews do not claim to have the sole depository of necessary truth, without which a person is doomed forever; and on the other hand, they gladly accept all honest and self-sacrificing persons who want to become Jews.

It is clear that in the attitude of the Jew toward the non-Jewish world Judaism is not only not intolerant, but is so broad and positive in its tolerance that it recognizes that the only criterion of acceptability to God is right living, and rejects the view that salvation can be attained only by belonging to a specific religious group. The righteous of all peoples share in eternal bliss. The emphasis in Judaism has been intellectual rather than formalistic; whereas other faiths demand verbal conformity to a creedal formula, Judaism makes no such demand. Judaism's demand, on the contrary, is study and understanding. If a Jew leads the good life, and refrains from violating the conscience of his people, he is recognized and accepted as a good Jew, regardless of lack of conformity in dogmatic and ritualistic matters. The spirit of Judaism is free, its message democratic, its motif universal, and its purpose is to bring peace, honor, dignity, justice and love into the life and heart of all men.

See also: CHRISTIAN ATTITUDE TOWARD JUDAISM; CHRISTIANS, JUDAISM'S ATTITUDE TOWARD; CHURCH AND STATE; UNIVERSALISM AND PARTICULARISM; the articles on the various countries and states of the Union for the gradual emancipation of the Jew.

SAMUEL J. B. WOLK.

Lit.: Robertson, *History of Free Thought;* Bury, *History of Freedom of Thought;* Radin, Max, *The Jews Among the Greeks and Romans* (1915); Bloch, Joseph S., *Israel and the Nations* (1927); Smith, Preserved, *History of Modern Culture; Bamberger, Proselytism;* Luzzatti, Luigi, *God in Freedom* (1930).

RELIGIOUS OBJECTS AND INSTITUTIONS, *see* CEREMONIAL OBJECTS AND INSTITUTIONS.

REMAK, *see* CORDOVERO, MOSES.

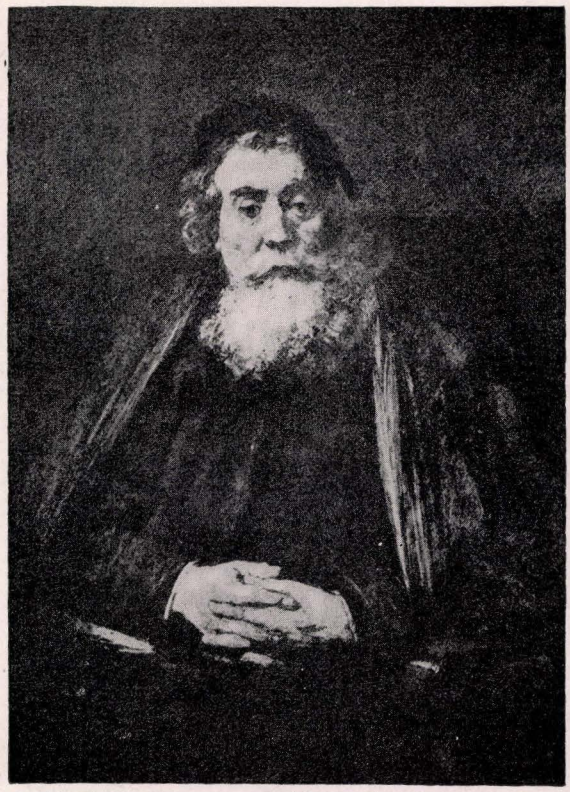
REMAK, ERNST JULIUS, neurologist, b. Berlin, 1849; d. Wiesbaden, Germany, 1911. The son of Robert Remak, he became (1902) assistant professor at the University of Berlin. His field was the pathology of the central nervous system, electro-diagnostics and electro-therapy.

Besides his work on the incongruence in time between stimulus and sensation (*Über zeitliche Inkongruenz der Berührung und Schmerzempfindung bei Tabes dorsalis,* 1874), he wrote *Grundriss der Electro-Diagnostik und Elektro-Therapie für praktische Ärtze* (1895) and *Neuritis und Polyneuritis* (1899).

REMAK, ROBERT, neurologist, b. Posen, Germany, 1815; d. Kissingen, Germany, 1865. By special order of King Frederick William IV, he became the first Jewish instructor at the University of Berlin (1847), and was promoted to the rank of assistant professor in 1859. He investigated nervous tissue, discovered the marrowless nerve filaments, worked on the evolution of vertebrate animals, and introduced direct current as a cure for nervous afflictions.

Remak wrote: *Diagnostische und pathogenetische Untersuchungen in der Klinik von Schönlein* (1845); *Über ein selbständiges Darmnervensystem* (1847); *Untersuchungen über die Entwicklung der Wirbeltiere* (1851-55); *Über methodische Elektrisierung gelähmter Muskeln* (1856); *Galvanotherapie der Nerven- und Muskelkrankheiten* (1858). Remak was the discoverer of the nerve cylinder and nerve fibres in the embryology of the three cotyledons.

Lit.: *Allgemeine Deutsche Biographie,* vol. 28, p. 191; *Biographisches Lexikon hervorragender Ärzte,* vol. 4 (1932) 764-65; Kronthal, Arthur, "Aus der Frühzeit Robert Remaks," *Jahrbuch für jüdische Geschichte und Literatur,* vol. 31 (1938) 286-95.



Saul Levi Morteira, as portrayed by Rembrandt van Rijn (See reference under Spinoza, Baruch)



The Mendicant. From a painting by Rembrandt van Rijn

REMBRANDT HARMENSZ VAN RIJN, Dutch non-Jewish painter, b. Leyden, Holland, 1606; d. Amsterdam, Holland, 1669. He spent the most important part of this life (1639-56) in the very midst of the Jewish quarter of Amsterdam, where he owned a house. He had many Jewish friends, among them Manasseh ben Israel, whose portait he made in 1636 and to whose work, *La piedra gloriosa* (1655), he contributed with four illustrative etchings; also the Jewish physician Ephraim Bonus (Bueno), whom he also portrayed. Among his works dealing with Jewish topics are the etching *The Synagogue* and the disputing Jews on the *Hundred Gulden Sheet.* Noteworthy is the fact that the Jews in these works are not caricatured at all. Among his portraits of Jewish individuals are one called *Jewish Philosopher* and another entitled *Portrait of a Young Jew.* Many of his pictures purporting to portray rabbis are in reality pictures of Jewish laymen whom the artist had dressed up in fancy oriental costumes. Another type represented in his portraits is that of the Ashkenazic Jews, with their cruder and more pronounced proletarian traits.

Biblical figures are very frequent in Rembrandt's work. Among them are: *Isaac and Rebecca* (known also under the title of *The Jewish Bride*); *The Blessing of Jacob; The Sacrifice of Manoah; Haman in Disgrace; David before Saul; The Angels Visiting Abraham,* as well as many presentations of the Tobias legends. Rembrandt's preoccupation with Biblical and Jewish themes had its basis in a deep spiritual relationship with Judaism. Through his membership in a sect of Mennonites Rembrandt turned to the reading of Scriptures, and as a result he perceived in the Jewish people of his day, as did many of his contemporaries, the direct descendants of Biblical characters. His perception of and emphasis on the tragic element of the human soul made him regard the Jews of Spain particularly worthy of



Portrait of a Jew, by Rembrandt van Rijn, believed to be in the Kaiser-Friedrich Museum, Berlin



Portrait of a Jew, by Rembrandt van Rijn, in the erstwhile collection of Rudolf Kann, Paris

portrayal. Moreover, the philosophy of Rembrandt not only was associated with the Cabalistic mysticism of contemporary Jewry (Manasseh ben Israel and others), but there is a peculiar affinity between the mystical pantheism of Rembrandt's contemporary Baruch Spinoza and Rembrandt's belief that every being is embedded in a universal divinity. This is exemplified in his symbolic treatment of light and shadow.

Lit.: Neuman, Carl, *Rembrandt* (1924); Zwarts, J., *The Significance of Rembrandt's Jewish Bride* (1929); Bab, Julius, *Rembrandt und Spinoza* (1934).

REMÉNYI, ANTAL, lawyer and author, b. Miskolc, Hungary, 1825; d. Budapest, 1912. He was admitted to the bar in 1846, and practised law until the national revolution in 1848. As a volunteer in the revolutionary army he attained the rank of captain, and when the revolutionists' resistance was broken, he accompanied General György Klapka into exile. For twelve years he lived in England and the United States. In the latter country he took part in several expeditions, including one in 1858 to territory along the Mississippi River inhabited by Indians. After he had been pardoned, he returned in 1861 to Hungary, where he became a judge. From 1872 on he was attorney to the British Legation at Budapest.

Reményi contributed many articles to various newspapers and periodicals of Budapest, and agitated for the establishment of a Hungarian Adriatic fleet. In 1892 he was named attorney to the Austro-Hungarian yacht flotilla. Reményi embraced the Christian faith. His published books include: *Two Addresses* (1862); *Geschichte der Donau-Flotille von der Römerzeit bis zur Schlacht bei Mohács* (1888); *A szent-szövetseg hadjárata II. Szelim szultán ellen* (The Campaign of the Holy Alliance against Sultan Selim II; 1903); "Kolumbus származása és családja" ("Columbus' Descent and Family," in *Katolikus Szemle,* 1903); *Die Seeschlacht am Yalu* (a lecture; 1904).

REMÉNYI, EDUARD, violinist and composer, b. Miskolc, Hungary, 1830; d. New York city, 1898. He studied at the Vienna Conservatory under Böhm, and at the age of sixteen appeared in recitals at Pest. During the Hungarian Revolution he was made nominally adjutant, but actually personal violinist to the commander-in-chief Arthur Görgey. Banished from Austria and Hungary after the revolution, he began his many tours of the United States and Europe, in the course of which he lived for some time at Weimar under the patronage of Franz Liszt. In 1854 he was appointed court virtuoso to Queen Victoria; he was greatly acclaimed in England and France. In 1860, following a royal pardon, he returned to Hungary, and soon after was made solo violinist to Francis Joseph I.

For the following decade he made Pest his permanent home; from there he undertook some of his brilliant Continental tours; in Hungary, through his recitals, he raised funds for the statues of the poet-revolutionist Sándor Petőfi and the leader-reformer Count István Széchenyi. In 1870 he was made concertmaster of the National Theater at Budapest, but in 1871 he removed to Paris. From 1877 on he lived for ten years in the United States; he appeared also in Canada and Mexico. In 1886 he undertook a tour to the Far East and the Cape of Good Hope. He died during a recital at the Vaudeville Theatre, New York city.

Reményi's phenomenal technique, his fire and intensity, magnetized his audiences. He was acclaimed for his rendition of Hungarian music of his own composition, among which *Repülj, fecském* (Fly, My Swallow; 1860) became a classic. He also composed works for quartet and vocal pieces. His articles on music criticism and his travelogues on Italy and Turkey were published in the magazines of several countries. He arranged for violin waltzes and mazurkas by Chopin and transcriptions of Bach music under the title *Nouvelle école du violon.*

REMEZ, *see* ZACUTO, MOSES BEN MORDECAI.

REMEZ (allegory), *see* BIBLE EXEGESIS.

REMO, *see* ISSERLES, MOSES.

REMY, NAHIDA, *see* LAZARUS, NAHIDA RUTH.

RENAN, JOSEPH ERNEST, non-Jewish Orientalist, philosopher and historian, b. Tréguier, Brittany, France, 1823; d. Paris, 1892. Renan's research in the field of Jewish and related subjects was both pioneering and diversified. Elected to membership in the French Académie des Inscriptions in 1856, Renan in 1860 went on a scientific expedition to Syria by commission of the French government. Upon his return to Paris in 1862 he was granted the professorship in Hebrew at the Collège de France.

Renan's work *Vie de Jésus* (2 vols., 1863), which strongly criticized the Gospels of the New Testament on the ground that they were partly legendary in origin, was translated into all European languages. It attracted general attention, and led to Renan's suspension from his teaching position. However, he declined a post in the Imperial Library, and undertook an expedition to Egypt. In 1878 he was elected a member of the French Academy and in 1884 he was appointed administrator of the Collège de France, a position which he held until his death.

Of prime importance is the *Corpus inscriptionum semiticarum,* which Renan founded and of which he edited vol. 1, entitled *Inscriptiones phoeniciae* (parts 1 and 2, Paris, 1881 and 1890). Other major works by Renan are: *Histoire des origines du christianisme* (8 vols., 1863-83), the first part of which consists of the *Vie de Jésus* mentioned above; *Histoire générale et système comparé des langues sémitiques* (1855; 4th ed., 1864); *Nouvelles observations d'épigraphie hébraique* (1867); *Le Livre de Job* (1858, consisting of an introduction and of a French translation; English trans., William M. Thomson, *The Book of Job,* London, 1889).

Significant, too, are *Le Cantique des Cantiques* (Paris, 1861 and 1869; English trans., William M. Thomson, Lon-

don, 1895, and Havelock Ellis, *The Song of Songs as a Drama,* Berkeley Heights, N. J., 1932); *L'Ecclésiaste* (Paris, 1882; English trans., *Cohelet, or The Preacher,* London, 1888); *Histoire du peuple d'Israël* (5 vols., Paris, 1877-93; English trans., *History of the People of Israel,* 3 vols., London, 1888-91; Boston, 1888-96). Renan edited Adolf Neubauer's *Les rabbins français du commencement du quatorzième siècle* (Paris, 1877) and his *Les écrivains juifs français du xivème siècle* (Paris, 1893) as vols. 27 and 31 of the series *Histoire littéraire de la France,* published by the French Academy, whose editor he was.

Lit.: Darmesteter, Mme. James, *The Life of Ernest Renan* (1898); Lévy (de Lunéville), *La synagogue et M. Renan* (1863); *Revue des études juives,* vol. 76, p. 1 et seq.; Hérenger, A., "Renan et les juifs," *Revue juive de Genève* (1936) 315-25; Pollock, F., "Some Recollections of Ernest Renan," *Nineteenth Century,* vol. 31 (1892) 711-19; Roback, A. A., "Renan's Contribution to Jewish History and Semitic Philology," *Jewish Forum,* vol. 6 (1923) 302-6; Girard, Henri, *Bibliographie des oeuvres de Ernest Renan* (1923).

RENAUD, MAURICE, opera singer, b. Bordeaux, France, 1861; d. Paris, 1933. After completing his studies at the Conservatories of Brussels and Paris, Renaud was engaged by the Théâtre de la Monnaie in Brussels in 1883. From 1891 to 1902 he was one of the leading baritones of the Paris Opéra. In 1906 he was engaged by the Manhattan Opera House, in New York city, where he was one of its most favored singers for four years. From 1910 to 1912 he was a member of the Metropolitan Opera House company, and after that, over a period of many years, he was guest artist at leading European opera houses. Renaud was extraordinarily versatile, mastering more than sixty roles both in the comic and the serious vein. He had an exquisite feeling for style and, at his prime, was one of the most cherishable artists of the opera stage.

REPENTANCE. Judaism teaches that man's duty is to obey and fulfill the law of God, and thus win the divine favor. But man's moral limitations prevent him from discharging this obligation: "For there is not a righteous man upon earth, that doeth good, and sinneth not" (*Eccl.* 7:20). Sin not only makes man liable to punishment, but separates him from God, depriving him of the bliss of God's presence (*Isa.* 59:2). Therefore God in His compassion for human weakness provided a means whereby man can find his way back to the divine source: the way of repentance.

The Bible has several words to express regret and remorse (*niham, harat*), but repentance in the religious sense is indicated chiefly by the verb *shub,* "to turn" or "to return" (*Deut.* 4:30; *Mal.* 3:7 and frequently). From this is derived the noun *teshubah,* the usual term in post-Biblical Hebrew for repentance. Thus repentance means to turn back to God, by turning from the ways of wrongdoing to the ways of righteousness. The ethical and the religious are inseparable and complement one another: by renouncing sin, man is restored to God's presence, and the yearning after God helps him to forsake the evil and choose the good.

Originally the concept of repentance was largely external. It was expressed by confession and the bringing of an animal sacrifice. The sin-offering, however, was deemed efficacious only for the atonement of inadvertent sins (*Lev.* 4). If the sin involved misappropriation of another's property, the sin-offering might be brought only if full restitution had been made, plus a twenty per cent indemnity (*Lev.* 5; this chapter seems to envisage deliberate sin also). The priestly ritual of the Day of Atonement was intended to cleanse the entire people from the stain of sin—and at first this process was understood in rather mechanical terms (*Lev.* 16).



Repentance. From a statue, by Miriam Gettelson, in the Covenant Club, Chicago

The idea of repentance was immensely deepened and spiritualized by the prophets. They insisted that sacrifice is not adequate to obtain God's forgiveness, that He calls for a change of heart which issues in better and nobler action. "Return, O Israel, unto the Lord thy God; for thou hast stumbled in thine iniquity" (*Hosea* 14:2). The means of return to God, then, is to forsake iniquity. In adding: "Take with you words, and return unto the Lord," Hosea does not mean that words alone are enough, but that sacrifice is unnecessary. Words are sufficient to affirm the inner regeneration, which will have to be demonstrated in conduct. Thus a later prophet says: "Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the Lord, and He will have compassion upon him" (*Isa.* 55:7). In the same spirit the author of *Ps.* 51, after voicing his contrition, prays: "Create me a clean heart, O God; and renew a stedfast spirit within me" (Verse 12).

The rabbis of the Talmud stress the same spiritual prophetic note. The external means of atonement, the sin-offering and the Yom Kippur ritual, continued in practice until the fall of the Temple; and even thereafter these still left some impress on the thinking of many Jews. But the rabbis emphasized the importance of spiritual and moral rebirth, insisting that repentance and good deeds are at least as efficacious as the old sacramental methods of obtaining God's favor. They denounce as self-deceived one who sins deliberately with the expectation of repenting later, or in the hope that the Day of Atonement will bring him absolution. They insist likewise that Atonement Day grants no remission for sins committed against a fellow man, unless amends are first made to the person wronged.

The period from Rosh Hashanah to Yom Kippur is designated as the special season of penitence; yet man is urged constantly to seek reconciliation with God: "Repent one day before thy death." It is sometimes stated that one who leads others to sin will find himself incapable of repentance; but as a rule the rabbis insist that God will reject no one whose contrition is genuine. The Haggadah contains many examples of hardened sinners whose ultimate repentance was accepted. Since repentance is essential to restore the relation between man and God which sin disrupts, the Midrash declares that repentance (like the Torah) had been established by God even before the creation of the world.

The philosophic, ethical and mystical writings abound

in discussions of this topic and in appeals for repentance. This was the regular theme of synagogue preachers on the Sabbath before Yom Kippur, known as Shabbath Shubah (the Sabbath of Repentance). The liturgy contains many expressions of the penitential mood, even in the daily prayers. During the Middle Ages, when persecution deepened the sense of inner guilt among Jews, numerous Selihoth (penitential hymns) were composed for private devotion, and for synagogue use during the Days of Penitence and on Yom Kippur.

Israelites were commanded in ancient times to "afflict their souls" on the Day of Atonement (*Lev.* 23:27), and fasting was always a common expression of contrition. But the practice of penance—that is, of religious exercises, chiefly ascetic, to neutralize the effect of sin—is comparatively rare in Judaism. It was most frequent during the Middle Ages, as a result of Christian influence. Ascetic practices were, however, neither as usual nor as extreme in Judaism as in Christianity. Characteristically Jewish was the recital of Tikkun Hatzoth (the midnight ritual) to beseech God for the redemption of all Israel and for purification from individual sins, as well as the acceptance of "exile." The latter practice, probably of Cabalistic origin, meant that an individual would leave his abode and, concealing his identity, endure the hardships of a homeless wanderer for a certain length of time. Common to Judaism and Christianity is the belief in charity as an antidote to sin (cf. *Dan.* 4:24). In reaction against an excess of penitential gloom, the Hasidic teachers insisted that even sorrow over one's sins must give way to the joy of God's presence.

It is clear that Judaism can not tolerate the pagan notion that one shows himself unmanly and "loses face" by admitting himself to be at fault. Likewise, Spinoza's view that an emotional sense of guilt and contrition is undesirable is alien to Judaism. Equally foreign to Jewish thought is the Pauline belief that man can do nothing to extricate himself from sin, and must rely on God's grace alone. Judaism indeed recognizes the need of divine grace, but it also declares that man can and must attempt his own moral regeneration: the doctrine of return is an affirmation of human freedom.

See also: ATONEMENT; CONFESSION; SELIHOTH; SIN.

BERNARD J. BAMBERGER.

Lit.: Kohler, Kaufmann, *Jewish Theology,* 246 et seq.; Schechter, Solomon, *Some Aspects of Rabbinic Theology,* 293 et seq.; Baeck, Leo, *Essence of Judaism,* 160-75.

REPHAIM, a term used in the Bible in two distinct meanings. The first is that of a pre-historic race in Palestine prior to the invasion of the Canaanites. They are described as being of gigantic stature, hence in some passages, as in those referring to Og (*Deut.* 3:11) and the Philistine champions (*II Sam.* 21:22), the word Rephaim or its singular form Rapheh appears to mean "giant" and not a member of the race. There was a "valley of the Rephaim" in the southeastern part of Judah; this was the scene of two victories of David over the Philistines (*II Sam.* 5:17-25). According to *Deut.* 2:11, they were akin to the Emim and Anakim.

The second meaning is that of the shades of the departed, and is found only in the later books of the Bible (*Isa.* 14:9; *Ps.* 88:11; *Job.* 26:5 and other passages). The name seems to be connected with the verb *rafah,* "to be weak," and not to be related to the name of the people.

Lit.: The Biblical dictionaries; Karge, *Rephaim* (1917); Petrie, W. M. F., *Palestine and Israel* (1934) 21-22.

REPHIDIM, a place where the Israelites encamped during their journey through the wilderness and where they had a battle with the Amalekites. According to *Ex.* 17:1, Rephidim was not far from Sinai, but the exact location can not be determined with any accuracy.

REPTILES, *see* ANIMALS; FAUNA OF PALESTINE.

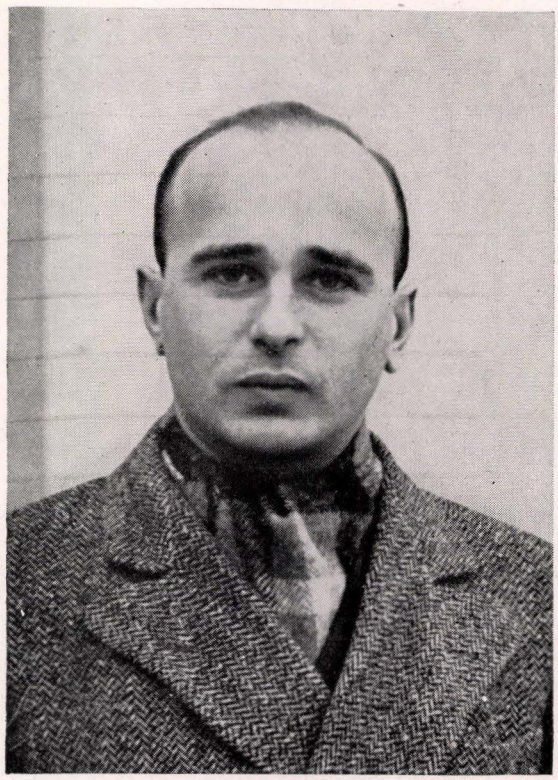
REPUDIATION OF DEBTS. During the Middle Ages, owing to the ban of the church which forbade a Christian to lend money on interest, the Jews of Occidental countries eventually acquired a virtual monopoly on money-lending, or "usury." As a result, they on the one hand acquired a great deal of property, but on the other hand they endangered their political situation and economic existence in almost every country. In the course of the centuries, especially after the Crusades, the Christian population was greatly in need of capital, and so their financial indebtedness to the Jews steadily grew.

Eventually the burden of these debts became so oppressive that all classes of the population sought for means of relief. The simplest way out was offered by the slaughter or expulsion of the Jews, and this method was only too frequently employed. As civilization advanced, a less cruel and presumably "legal" means of setting aside the claims of the Jews was found. Popes, emperors, and, later on, local princes made arbitrary and brutal encroachments on the properties of the Jews, by issuing a decree or making a mutual agreement that the Jews' claims on the Christians were simply annulled, i.e. "repudiating the debts." This practice first began at the time of the Second Crusade (1146-47), when Pope Eugene III issued a bull stating that the Crusaders need not pay interest on their debts to the Jews. However, as early as 1180 the French king Philip Augustus went much further, and completely annulled all claims of the Jews for debts, collecting only a fifth of these for the royal treasury.

On one occasion Louis VIII of France took the same step; in 1223 he declared that all debts which his vassals had been owing the Jews for more than five years were null and void, and that no interest need be paid on debts contracted after that time. His successor, Louis IX, released his subjects from a third part of their indebtedness to Jewish creditors. In 1278 in Spain the clergy attempted to abolish all debts owed to Jews by those who had participated in a crusade, and they appealed to the above-mentioned bull of Eugene III; however, they met with opposition on the part of Pedro III. At the Council of Zamora (1313) the pope issued a bull that all Christians were to be absolved from their debts to Jews on account of usury, but Donna de Molina, who conducted the government of Spain for the infante Alfonso, issued an edict forbidding Christians to repudiate their debts by appealing to a papal bull. One of the first acts of Alfonso XI on assuming the throne was to issue an order that all debts due to Jews were to be reduced by one-fourth and that the balance was to be payable within one year.

In England, Henry II (1154-89) frequently interfered in the business of the Jews; on several occasions he cancelled the debts of Christians to Jews in return for a lesser payment to himself. Whenever a Jewish money-lender died, the king became his real heir; thus many Christians allowed their debts to stand long beyond the agreed upon time, in the hope that the Jewish creditors would die and that they themselves would then settle with the crown on lesser terms. In the 13th cent. the English government compelled the Jews to announce in their synagogues their quittances of debts due them by Christians, on the basis of the view that Jews were chattels of the king.

In Germany these confiscatory measures reached their height under the reign of King Wenceslaus (1378-1400). In 1385 he concluded an agreement with the Swabian cities whereby all Christians were to be freed from the payment of interest on the debts due to Jews in return for the payment of 40,000 gulden by the cities. In addition, he cancelled a fourth part of all older debts, together with the interest. In 1390 the king proceeded in still more radical fashion. In agreement with the Nuremberg princes, he annulled all documents of indebtedness held by Jews and accepted from the debtors a fraction of their debts in settlement. The reason given for these confiscatory measures



Samuel Reshevsky

was that the Christians would become exiles if they had to pay the debts and interest. In 1450 Louis the Rich, the Bavarian duke, directed the Christian debtors not to pay their Jewish creditors more than the capital which they had originally borrowed, and to deduct therefrom the interest already paid.

The Jews, for their part, sought to protect themselves from such brutal application of the royal powers; from the 15th cent. on they constantly strove to obtain from the kings the granting of special privileges which would assure them that decrees for the cancellation of debts owed to them would not be issued during a certain specified period. The first privilege of this sort seems to have been granted by King Rupert to the Jews of Mayence, in 1401. On the other hand, there were some cities which were concerned lest their Jews might become incapable of paying taxes; accordingly, they sought to have the Jews living there exempted from the practice of cancelling debts.

GEORG HERLITZ.

Lit.: Stobbe, Otto, *Die Juden in Deutschland während des Mittelalters* (3rd ed., 1923) 131-40; Sussmann, *Die Judenschuldentilgungen unter König Wenzel* (1907); Graetz, H., *History of the Jews,* vol. 4 (1927) 253-54 et seq.; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 5 (1927) 28, 30, 52 et seq.; Lindo, *History of the Jews in Spain and Portugal* (1848) 131-33 et seq.; Elbogen, Ismar, *History of the Jews* (1926) 99-100; Goodman, *History of the Jews* (1919) 84-86.

RESH, *see* ALPHABET.

RESH GALUTHA, *see* EXILARCH.

RESH METHIBTA, RESH PIRKA, RESH SIDRA, *see* ACADEMIES.

RESHEVSKY, SAMUEL, chessmaster, b. Ozierkow, province of Kalisz, Poland, 1911. Reshevsky was a descendant in the seventh generation of Jonathan Eybeschütz (1690-1764), noted rabbi and Cabalist. He was the son of poor Orthodox parents. Much of his early chess history is wrapped in legend. He learned to play at the age of four. At six he is rumored to have given simultaneous exhibitions, and at that time grandmaster Akiba Rubinstein, the Polish expert, told him that he would one day become chess champion of the world. At the age of eight Reshevsky began his triumphal career as a chess "boy wonder," giving successful simultaneous displays in Germany and elsewhere on the continent of Europe. Then, when only nine, he first appeared in the United States, where his successes were many and impressive.

Julius Rosenwald, head of Sears, Roebuck and Co., took a lively interest in him and persuaded his parents to permit him to settle down and obtain a good education. Another patron, Morris Steinberg, president of the Detroit Chess and Checker Club, proved a helpful friend in his formative and later years. So Reshevsky dropped out of chess for ten years, and graduated from the Detroit High School and the University of Chicago, where he specialized in accounting.

He reentered the chess arena in 1931, creating somewhat of a sensation by capturing first prize in the strong Western Chess Association annual tournament at Tulsa, Okla. From that time on he enjoyed an almost unbroken series of triumphs, becoming the United States chess champion in 1936, a title which he held continuously from that time until 1942, when he and Isaac I. Kashdan tied for first place in the biennial United States Chess Championship Tournament. In October, 1942, he began a new series of fourteen games with Kashdan to determine the destiny of the title and won decisively; the deciding game took place on January 2, 1943.

A brief summary of his remarkable career follows:
1919 to 1922. Triumphant simultaneous exhibitions in Europe and the United States.
1922. New York Tournament (Edward Lasker, Charles Jaffe, Jacob Bernstein, Horace R. Bigelow, David Janowski and Samuel Reshevsky, then aged only eleven). Shared third to sixth prizes with Bernstein, Bigelow and Janowski.
1931. Western Chess Association at Tulsa. First.
1932. Pasadena International Tourney. Shared third to fifth prizes with A. W. Dake and H. Steiner.
1932. Western Chess Association at Minneapolis. Second.
1933. Western Chess Association at Detroit. Second.
1934. American Chess Federation at Chicago. Shared first and second prizes with Reuben Fine.
1934. Syracuse International Tournament. First.
1935. Margate, England. First (ahead of José R. Capablanca).
1935. Great Yarmouth, England. First.
1936. United States Championship Tournament, New York. First.
1936. Nottingham International Tournament. Shared third, fourth and fifth prizes with Dr. Max Euwe and Reuben Fine.
1937. Semmering-Baden International Tournament. Shared third and fourth prizes with Capablanca.
1937. Kemeri International Tourney. Shared first to third prizes with Flohr and Petrov.
1937. Represented the United States at Stockholm in the International Team Tournament, playing on the first board against the leading players of the world. Score: 9½-6½. At the conclusion of this event he gained first prize from fifty competitors, including some of the world's finest "lightning players", in the special Stockholm Rapid Transit Tourney (ten seconds a move).
1937. Stockholm. First.
1937. Hastings Christmas Tournament. First.
1938. United States Championship Tournament, New York. First.
1938. Avro International Tournament. Shared fourth to sixth prizes with Alexander Alekhine and Euwe. Both the latter have held the world's chess championship.
1939. American Chess Federation Tourney (North American Championship), New York. Second.
1939. Leningrad-Moscow International Tourney. Second.
1940. United States Chess Championship, New York. First.
1941. New York State Chess Championship. Shared second to fourth prizes with Denker and Kashdan.
1941. Match with Israel A. Horowitz for the United States title. Reshevsky won three games outright and drew the remaining thirteen.
1942. United States Chess Championship, New York. Shared first and second prizes with Kashdan. Won playoff.

Reshevsky has been one of the world's greatest si-

multaneous players and among the greatest rapid transit experts in the world. He was often mentioned in connection with a match for the world's chess championship, but the second World War prevented any serious negotiations. HORACE R. BIGELOW.

Lit.: Kagan, B., *Samuel Rzeschewski das Schachwunderkind.*

RESHUTH HAYAHID, RESHUTH HARABBIM, *see* REAL ESTATE.

RESIDENCE, LAWS CONCERNING. The question of residence is an important factor in a number of instances in Jewish law. Thus it is a standard principle that one should observe the local customs, and it becomes a point at what time a person's obligations change from those of his former locality to those of his new one. According to Talmudic law, one who stays in a locality for thirty days must pay certain communal taxes; he is not accounted a permanent resident and subject to all communal duties, however, until the expiration of a year (*B.B.* 1:5; 8a). Residence is an important factor in the Sabbath laws, as an individual is permitted to walk 2,000 cubits in every direction from his residence; he can establish a different residence for the Sabbath by means of an Erub and thus create a different permissible range of movement.

In marriage law a wife is obliged to make her husband's residence her own (*Keth.* 13:10-11). However, it is expressly stipulated that she is not obliged to follow him if he emigrates from Palestine. On the other hand, she must follow him if he migrates to Palestine, or from another city of Palestine to Jerusalem. A wife may also demand of her husband that he make his residence in Palestine or in Jerusalem (*Keth.* 110b et seq.).

During the Middle Ages many communities possessed the right of permitting other Jews to settle in their locality, and often imposed certain conditions on the newcomers before permitting them to stay. The older inhabitants were regarded as having a special presumptive right to live in the town (*hezkath yishub*).

For limitations on residence imposed by non-Jews, *see* RESIDENCE, RIGHTS AND LIMITATIONS OF.

Lit.: Maimonides, *Hilchoth Shechenim* 6:5; *Hilchoth Ishuth* 13:17 et seq.; *Hilchoth Shabbath* 27:1 et seq.

RESIDENCE, RIGHTS AND LIMITATIONS OF. The rights of the Jews as to residence in the countries in which they lived after the loss of their national independence and dispersion in the world were closely related to their general legal status and particularly to their right to acquire property. At first the Jews were free to come and go freely even in those countries where they were regarded as "strangers" and did not enjoy equal rights. In the later Middle Ages, however, the princes began to exercise especial rights over the Jews on the grounds of the *Kammerknechtschaft* relation, whereby the Jews were regarded as subject to the control of the prince; as a result of this, whole countries or provinces at times either prohibited the settlement of Jews, or imposed restrictions and difficulties upon it. In time the Jews came to be a constant source of revenue to the ruler, a source which he could mortgage or sell at his pleasure.

The consequence was that when the rise of towns and cities brought the non-Jewish citizens into economic competition with Jewish traders, the former could purchase a monopoly on trade by giving a sum of money to the ruler in return for the right of prohibiting Jews to settle in their locality (*privilegia de non tolerandis Judaeis*). In other cases, Jews were given the right to settle only in return for special taxes, or the numbers of Jewish families were limited. Beginning in the 13th cent. the residence of Jews within cities was limited to the special Jewish quarter (ghetto), which was maintained up to the middle of the 19th cent.

In Russia a Pale of Settlement was established, consisting of certain provinces in which Jews were allowed to settle; it was only with difficulty and often through payment of large sums that individual Jews were permitted to reside elsewhere. Expulsions of Jews for illegal residence continued from the end of the 19th cent. on until all such disabilities were removed by the Russian revolution of 1917.

The medieval restrictions upon the residence of the Jews were renewed by the Nazis from 1933, first in Germany, where in various cities Jews were forbidden to settle in certain districts, and in the course of the second World War, in which thousands of Jews were banished from places where they had resided for centuries and were shut up in newly created ghettos.

For regulations about residence in Jewish law, *see* RESIDENCE, LAWS CONCERNING. *See also:* GHETTO; PALE OF SETTLEMENT; the histories of the various countries.

Lit.: The general Jewish histories.

RESIGNATION, *see* GOD; PIETY; SUFFERING.

RESNICK, SALOMON, journalist, b. Kherson, Russia, 1895. He was brought to Argentina in 1904. There he eventually became prominent in Jewish journalism, founding the weekly *El Mundo Israelita,* and assuming editorship of the monthly review *Judaica,* a post which he still occupied in 1943. His versatile literary pursuits included the translation into Spanish of the works of such writers as Isaac Loeb Peretz, Sholom Asch and Haim Zhitlovsky.

He rendered Simon Dubnow's historical writings into Spanish under the titles of *Historia contemporánea del pueblo judío* (co-author, 1925 and 1928) and *Manual de la historia judía* (two parts, 1932 and 1934). The most important of his own writings were: *Dos formas de nacionalismo espiritual judío, Ajad Haam y Dubnow* (1931); *La literatura judía de la post-guerra* (1931); *Esquema de la literatura judía* (1933). Resnick traveled extensively in the South American republics on behalf of the Jewish Scientific Institute of Vilna.

RESPONSA AND DECISIONS. The major part of Jewish law is contained in codes and compendiums, and in books of responsa, which are answers by rabbis to queries on points in the law.

These responsa often contain answers to questions in philosophy, ethics, history and chronology. As Jewish law covers almost all human actions, these responsa are valuable sources for a knowledge of the social, economic and political conditions of the Jews in various countries. The Jews of the Middle Ages did not write many histories, and therefore these responsa are often the only record of the history of the Jews in some community, their relations to the non-Jews, their sects, education, social life and folklore. These responsa also lay bare the sufferings of the Jews, and mirror their hopes and unquenchable faith, as for millennia they underwent cruel torture and brutal persecutions which would have engulfed any other people. Among those who have done valuable work in gleaning Jewish history from responsa are Moritz Güdemann, Israel Abrahams, Simhah Assaf and Isidore Epstein. In 1938 Hayim Bloch published in Vienna his *Otzar Hayim,* which is a 700-page index to the cultural history of the Jews as abstracted from over 600 responsa collections. While Bloch's books were in the hands of the binder, Austria was invaded by the Nazis, and the books were confiscated and destroyed. Just before this, however, a Nazi friend had saved five copies which were still (1943) in Austria, as they can not be shipped abroad, for this would be too dangerous.

Responsa are source material for codes, for while codes are static, representing the sifted wisdom of responsa, responsa are dynamic, as they are in immediate and constant touch with changing conditions.

Responsa and codes fall into three main periods:

1. From the Bible to the end of the Gaonic era in 1038 C.E.

2. From 1038 C.E. to the end of the 15th cent., which is known as the period of the "Rishonim" (early scholars).

3. From the end of the 15th cent. to the present, which is known as the period of the "Aharonim" (later scholars).

1. From the Bible to the End of the Gaonic Era in 1038 C.E. The Mishnah was the first attempt fully to codify Jewish law, but it was too brief to serve as a practical code until its commentary, the Babylonian and Palestinian Talmuds, were completed. Although the Talmud and the Halachic Midrashim cover the entire range of Jewish law, in many cases they fail to reach a final decision where there is a difference of opinion on some question. The Saboraim and the early Geonim evolved and set down methodological rules for arriving at a decision in case of a conflict of opinion. Some of these rules were incorporated by the Saboraim into the Talmud itself, while others were gathered into special booklets, such as the *Seder Tannaim Veamoraim.*

The earliest codes after the Talmud are the seven minor tractates which are appended to the Talmud, and the Palestinian *Maasim Libene Eretz Yisrael,* which seems to have been written in the 7th cent., and of which only fragments have been discovered. During the Gaonic period (about 589-1038), Babylonia was the center of Jewish learning, and with the rise of the Karaite sect a necessity was felt to codify rabbinic law. Among these codes are the early *Shimusha Rabba* and the 8th cent. codes of the Geonim Ahai and Jehudai. The 9th cent. saw the more detailed code of Simeon Kayyara, the liturgical code of Amram Gaon, and the ritual code *Pirḳe Ben Baboi.* In the 10th cent. two attempts were made at a compendium to the Talmud, one known as the *Baal Methiboth,* and the other by Hefetz ben Yatzliah, who wrote also a code of which only fragments have been found. The Geonim Saadia, Hai and Samuel ben Hophni were the authors of codes on various sections of the law.

Although the Talmud contains responsa of great scholars in answer to queries addressed to them by pupils, lesser scholars and foreign communities, the first separate collections of responsa are those by the Geonim. These responsa were gathered and published by many scholars, the foremost of whom were Abraham Harkavy and Joel Müller. The latter was the author of the *Mafteah Litheshuboth Hageonim,* which is an index and review of all collections of Gaonic responsa until his day. Among those who have discovered and published Gaonic responsa from the various Genizahs and manuscript collections are Simhah Assaf, Louis Ginzberg and Benjamin M. Levine. The latter was, in 1942, publishing his *Otzar Hageonim,* which is a collection of all Gaonic responsa arranged according to the tractates of the Talmud. This collection will be complete in approximately eighteen volumes, of which ten had already appeared by 1942. These Gaonic responsa are usually terse and to the point. They were written in Hebrew or Aramaic, and in Arabic when the question was addressed to them in Arabic. These responsa are important sources for the history of the Jews in Babylonia and its neighboring countries, and are of great value also in determining the correct text of the Talmud.

Toward the end of the 19th cent. great centers of learning arose in Western Europe. Responsa of the leaders of these centers, such as Moses ben Enoch, Samuel Hanagid, and Joseph ben Isaac Abitur in Spain; the Kalonymus family in Italy; Gershom ben Judah of Mayence; and Hushiel ben Elhanan of Kairwan, are preserved in the works of later authorities. At the beginning of the 11th cent. Hananel ben Hushiel wrote his *Sefer Hamiḳtzooth,* which seems to have been a compendium of the Talmud.

2. From 1038 to the End of the 15th Cent. In the middle of the 11th cent. Isaac Alfasi, in North Africa, composed his *Halachoth,* which is a codifying compendium to those parts of the Talmud which deal with laws that are in effect in the Diaspora. Alfasi uses the language of the Talmud, and quotes the opinion of the Geonim, with whom he does not hesitate to disagree when he feels that they are in the wrong. The deft addition of a word or two from his masterful pen is often sufficient to illumine an otherwise abstruse Talmudic legal statement. Two collections of Alfasi's responsa have been printed, and another is in manuscript. Alfasi introduced into Spain, where he settled in his old age, the North African system of Talmud study. Important Spanish codifiers of this period were Isaac ibn Giat and Judah ben Barzillai, at the beginning of the 12th cent. The latter and Joseph ibn Migas were authors of noted responsa.

In Franco-Germany at the end of the 11th cent. a great impetus to the study of the Talmud was furnished by the masterful commentary of Rashi. In addition to his responsa, Rashi's opinions are quoted in the various codes of his pupils. Jacob Tam and Abraham ben Isaac of Narbonne were authors of important responsa. The latter and Eliezer ben Nathan of Mayence were authors of outstanding codes.

Maimonides (1135-1204), a product of the Spanish-North African school, was the author of the *Mishneh Torah,* known also as the *Yad Hahazaḳah,* as it was divided into fourteen books. This brilliant code, which doubtlessly is the greatest Halachic work since the Talmud, differs from all previous and later codes inasmuch as the codes discuss only those laws which are in effect in the Diaspora, while Maimonides abstracted all rabbinic literature, including the great sections of Temple and sacrificial law, and the laws of cleanliness and uncleanliness which had ceased to be in operation after the destruction of the Temple. Each of these fourteen volumes was divided into books, which were divided into chapters and subdivided into paragraphs. The entire work contains 1,000 chapters and 14,909 paragraphs. Maimonides did not indicate his sources, and as he often differed with the Franco-German school in the interpretation of the Talmud, his work is to a certain extent a commentary on the Talmud. Maimonides also left a collection of responsa.

In Germany in this period Meir of Rothenburg was the author of approximately 1,500 responsa, and his two pupils, Asher ben Jehiel and Mordecai ben Hillel, wrote compendiums of the Talmud. In Italy, Zedekiah ben Abraham Anav was the author of an important code.

Franco-Germany of the 12th and 13th centuries was the scene of intense codification activity. Among the authors of prominent codes were Isaac ben Abba Mari, Abraham ben David of Posquières, Eliezer ben Joel Halevi, Eleazar of Worms, Baruch ben Isaac, Eliezer ben Samuel of Metz, Moses of Coucy, Isaac ben Moses of Vienna, and Isaac ben Joseph of Corbeil. Abraham ben Nathan Hayarhi wrote important responsa. In Spain of this period we have responsa from Meir Abulafia and Moses ben Nahman. In Italy, Isaiah di Trani the Elder was the author of codificatory notes.

The golden era of Jewish learning continued in Spain during the latter half of the 13th and the 14th centuries. We have approximately 3,000 responsa and a code from the pen of Solomon ibn Adret. In the 14th cent. Asher ben Jehiel introduced into Spain the Franco-German system of Talmud study, and we have from him a compendium to the Talmud and an important collection of responsa. Worthy of mention are

the responsa of Asher's son, Judah, and the codes of Samuel ben Isaac Hasardi, and Estori Hafarhi, who finally settled in Palestine.

The principal codifier of this period was Jacob ben Asher (1269-1340), whose code, *Sefer Haturim* (Book of the Rows), was divided into the following four "Turim" or volumes: (1) *Orah Hayim,* containing 697 sections, which discusses prayer, synagogue, Sabbath, and holiday laws; (2) *Yoreh Deah,* containing 403 sections, which deals with the dietary laws; the rules concerning Niddah, vows, reverence for parents, teachers and elders; study, charity, circumcision, servants, proselytes, Torah, Mezuzah, first-born, priestly dues, excommunication, sickness and death; and the prohibitions against idolatry, interest, following non-Jewish customs, superstitions, and forbidden mixtures; (3) *Eben Haezer,* containing 178 sections, which deals with domestic and family law; (4) *Hoshen Mishpat,* containing 428 sections, which concerns itself with civil and business laws. Although Jacob ben Asher based himself mainly on the code of Maimonides and on the compendium and works of his father, he also cited many other authorities. Later on in 14th cent. Spain, Isaac ben Shesheth and Nissim Gerondi wrote responsa, and David Abudraham was the author of a code.

In Franco-Germany of this period the following were important codifiers: Aaron ben Joseph Hakohen, Yeruham ben Meshullam, Menahem ben Aaron Zerah of Navarre, Isaac ben Reuben, and Alexander Susslein Hakohen. In addition to the earlier books of Minhagim (synagogue ritual) by the pupils of Meir of Rothenburg, Minhagim books were compiled by Abraham Klausner, Isaac of Tyrna, and Jacob Mölln (MaHaRIL), who was author also of responsa.

In Germany in the 15th cent. there are to be noted the codifiers Israel Isserlein and Jacob Landau, and the responsa of Jacob Weil, Israel Bruna and Israel Isserlein. In Algiers we have the important responsa of Simon ben Zemah Duran and his son Solomon. In Italy of the 15th cent. there are the responsa of David Ibn Abi Zimra and Elijah Mizrahi, while in Palestine we have responsa from Moses Alashkar, Jacob Berab, Levi Ibn Habib and Joseph Caro.

The greatest codifier of his time was Joseph Caro (1488-1575). His most scholarly work in this field was the *Beth Yosef,* which is an exhaustive commentary on the *Turim* of Jacob ben Asher. This work, on whose composition and revision he spent over thirty years, is more than a mere commentary; it is a history of the development of each law and a digest of the opinions of most of his predecessors. As this work was too bulky to be used by the average man, Caro prepared an abridgment of this work which he entitled *Shulhan Aruch* (Prepared Table), which was immediately recognized as authoritative. Although Caro followed the arrangement of the *Turim* in respect to volumes and sections, the length of the code made it necessary to divide the sections into paragraphs. Caro based his work mainly on the works of Alfasi, Maimonides and Asheri, and when there was a difference of opinion among them he followed the majority.

3. From the End of the 15th Cent. to the Present. This period coincides with the invention of printing, and thus many rabbis were encouraged to publish their responsa and their commentaries on the *Shulhan Aruch.* At first some scholars objected to the *Shulhan Aruch* because it did not pay sufficient attention to the opinions of the Franco-German school, but these objections were removed when Moses Isserles, in the 16th cent., annotated the *Shulhan Aruch* and included opinions of Franco-German and Polish rabbis.

Poland in the 16th cent. became a great center of Jewish learning. Among the responsa of Polish scholars of the 16th and early 17th centuries are those by Moses Isserles, Solomon Luria, Meir Lublin and Joel Sirkes. In Palestine there were responsa by Moses di Trani, Moses Alshech and Joseph Ibn Lev, and in Greece by Samuel di Modena.

Mordecai Jaffe, in 16th cent. Poland, wrote a five-volume code, the *Lebushim*, which was intended to be a compromise between the lengthy *Beth Yosef* and the brief *Shulhan Aruch.* Joel Sirkes wrote a large commentary on the *Turim,* and Joshua Falk wrote commentaries on both the *Turim* and the *Shulhan Aruch.*

With the important commentaries on the *Shulhan Aruch* by noted scholars of the 17th cent. such as Sabbatai Cohen, David ben Samuel Halevi, Abraham Gumbiner, Hezekiah da Silva, Moses Lima, Samuel ben Uri Feibush and Hayim Benveniste, the *Shulhan Aruch* became the recognized standard code for all Jewry. Among the outstanding responsa of the 17th cent. are those by Jair Hayim Bacharach, Zebi Hirsch Ashkenazi, and Meir Eisenstadt, whose work extended into the 18th cent.

Among the important 18th cent. commentators on the *Shulhan Aruch* were Elijah Gaon of Vilna, Joseph Teomim, Jonathan Eybeschütz, Isaac Taub (*Erech Hashulhan*), Ezekiel Landau, and Hayim Azulai. The latter two published also important responsa, as did Jacob Emden and Jacob Ettlinger. This century saw also two new codes, first, the reworking of portions of the *Shulhan Aruch* by Shneur Zalman ben Baruch of Liady, founder of a Hasidic sect, who included the opinions of later scholars, and secondly, the *Hayye Adam* and *Hochmath Adam* of Abraham Danzig, which are, respectively, abridgments of the *Orah Hayim* and *Yoreh Deah* volumes of the *Shulhan Aruch.*

Four great scholars flourished at the end of the 18th cent. and at the beginning of the 19th cent.: Akiba Eger, Moses Sofer, Ephraim Zalmen Margolis, and Jacob ben Jacob Moses of Lissa. These four wrote commentaries on the *Shulhan Aruch,* and all with the exception of the last were authors of large collections of responsa.

The 19th cent., with its changed standards of living caused by great advances in science and technical progress, called forth many important collections of responsa. Among these are the responsa of Menahem Mendel Schneirson, Hayim Halberstam, Joseph Saul Nathanson, Solomon Kluger, Isaac Shmelkes, Joshua Leib Diskin, Isaac Elhanan Spektor, Abraham of Sochatschev (*Abne Nezer*), Joseph Zechariah Stern, Sholem Mordecai Schwadron and Eliezer Deutsch. Besides two notable commentaries on the *Shulhan Aruch* by Abraham Zebi Eisenstadt and Zebi Hirsch Shapiro, Jehiel Michael Epstein published his *Aruch Hashulhan,* which is a complete reworking of the *Shulhan Aruch* to which he added many new laws from later commentaries, codes and responsa. In 1864 Solomon Ganzfried wrote his *Kitzur Shulhan Aruch,* which is a one-volume summary of the most frequently used laws of the *Shulhan Aruch.* This book achieved wide popularity, and was translated into English and other languages. Gerald Friedlander published in Hebrew and English his *Law and Customs of Israel,* which is based on the *Hayye Adam* and the *Kitzur Shulhan Aruch.* The eighteen parts of the *Sede Hemed* by Hayim Medina contain many important sections which may be considered as code commentaries in themselves.

Among the important responsa collections of scholars who flourished in the 19th and 20th centuries are those by David Hoffmann, Joseph Rosen, Hayim Ozer Grodzinsky, Judah Leb Zirelson and Abraham Duber Shapiro. Israel Meir Kahan, at the end of the 19th cent., wrote his *Mishnah Berurah,* which is a comprehensive commentary on the *Orah Hayim* volume of the *Shulhan Aruch.* In 1881 the same author wrote his *Mahneh Yisrael,* which contains instructions as to how Jews serving in the army might harmonize the dictates of Jewish law with their duties as soldiers. Although a number of rabbis in the United States have published books of responsa, none of them has gained undisputed authority.

In 1930 Boaz Cohen compiled a valuable bibliography of all responsa which have been published. Roughly estimated, the number of responsa in print total over half a million. A goodly number of these responsa have never been classified, and there now exists a very great need to arrange, classify and index these responsa to serve as a basis for a revision of the *Shulhan Aruch* to bring it up to date.

HIRSCHEL REVEL.

RESPONSES IN DIVINE SERVICE, words or verses which the congregation reads aloud during the divine service, thus interrupting the reader at stated points. Even in the Temple at Jerusalem there were such responses in the singing of the *Psalms*. The most frequently employed responses, the Amen and the Hallelujah, were taken over into the liturgy of the synagogue and of the church. In the later main prayers and Piyutim (liturgical poems) as well use was made of responsive singing. In Reform prayer-books considerable use has been made of responsive reading. Almost every service has two or three passages which are to be read responsively. Generally these passages are collections of verses from the *Psalms*.

See also DIVINE SERVICE.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 494 et seq.

RESPONSIBILITY. The degree of liability of a custodian for injury to an article in his care varies in Jewish law with different classes of guardianship. The Talmud recognizes three grades of responsibility for unintentional damage: gross negligence (*peshi'ah*), moderate negligence (*genebah va'abedah*) and accident (*'ones*). The measure of liability is dependent upon the nature of the particular judicial transaction and the possible benefit accruing to the custodian by reason of it. Damage caused with a conscious criminal intent is considered embezzlement (*shelihuth yad*), and its perpetrator is always responsible for the loss incurred. The following rules are applicable not only to chattels but also to real estate, slaves, legal documents and Temple property.

1. The three types of liability may be formulated as follows:

a. Gross Negligence. In this case the necessary and customary means of protection have been neglected, and as a result of this the article has been damaged or destroyed. The damage must be directly due to culpable negligence. The law provides that an object in custody should be carefully protected according to usage and need, "after the manner of keepers" (*B.M.* 3:10).

b. Moderate Negligence. In this case the custodian fails to take an additional safeguard, which is designated in the Talmud as "the obligation to take especially good care" (*Shulhan Aruch, Hoshen Mishpat* 303:11). Theft and loss are the typical damages that result from such negligence, hence their Hebrew equivalents become the generic term for this type of negligence.

c. Accident. This term includes all casualties and incidents which occur independently of man's will, whether the accidents happen to the man directly or to the objects under his care. He can not be reproached with the slightest carelessness. Sometimes a distinction is drawn between common and uncommon accidents.

2. The Mishnah (*B.M.* 7:8) divides those who have the property of others in charge into four classes: the unpaid bailee, the paid trustee, the hirer and the borrower. Their liability for damage is graded according to the benefit which they receive from taking charge of the property of others. The unpaid bailee, who receives no benefit whatsoever, has the least responsibility; the borrower, who derives all the advantage from the transaction, has the heaviest responsibility; the other two classes have a moderate benefit and a moderate responsibility. The general rules are as follows:

a. The unpaid bailee is liable for injuries resulting from gross negligence, and for no others. He does not have to pay damages if he can take an oath that he was not guilty of gross negligence.

b. The paid trustee and the borrower are responsible for damage in any case except pure accident, as they are supposed to take more than ordinary care of the property entrusted to them.

c. The borrower is responsible for all types of damage, even that caused by pure accident. However, he is not responsible for deterioration in ordinary legitimate use, or for the death of an animal that dies of natural causes.

If one partly borrows and partly hires objects, his responsibility for damage is determined according to the rules of evidence (*B.M.* 8:2). Furthermore, in accordance with *Ex.* 22:14, if the presence and services of the owner are obtained by the borrower, he is relieved of responsibility even in case of negligence (*B.M.* 8:1).

See also: BAILMENTS; GUARDIAN; LEASE.

MARCUS COHN.

Lit.: Maimonides, *Hilchoth Sheelah Ufikkadon* and *Hilchoth Sechiruth; Shulhan Aruch, Hoshen Mishpat* 291 et seq., 303 et seq., 307 et seq., 340 et seq.; Bloch, Moses, *Der Vertrag nach mosaisch-talmudischem Rechte* (1893).

RESPONSIBILITY, COLLECTIVE (*'arebuth*), joint security according to Jewish law. In addition to security in the sense of an obligation as fellow-debtor toward the chief debtor (security for the debtor in his own name), which is a feature of civil law, Jewish law recognizes a mutual responsibility from the standpoint of religious law, which is firmly bound up with religious and ethical ideas and is equivalent to a moral legal obligation of all fellow Jews. It goes back to ancient sources (*Sifra* to *Lev.* 26:37), where the oft-quoted sentence is found: *kol yisra'el 'arebim zeh bazeh* ("All Israelites are surety [responsible] for one another"; cf. *Sanh.* 27b; *Shebu.* 39a; *R.H.* 29a and Rashi to the passage; *Yalkut* to *Prov.* 6:1; *Midrash Song of Songs* 1:3).

The Haggadists liked to employ the legal concept of responsibility or security in their characterization of the circumstances under which the covenant at Sinai was made. The patriarchal tribal and family organization in ancient Israel contributed at an early stage to the inculcation of the idea of responsibility. The family (*mishpahah,* equivalent to the Roman *gens*), represented by its elders, is responsible for the guilt of its members. The whole tribe is morally and materially responsible and forms a unit as regards criminal and civil law. The account of the giving of the Law at Sinai (*Ex.* 24:3-8) seems to contain legal ideas which resemble that of responsibility. God appears as the Lord to whom is due observance of His Law, and the children of Israel are, one and all, portrayed as joint debtors, so that each individual is debtor to God, and at the same time security for his fellow-Israelites in this obligation. In this sense the sentence "All Israelites are surety for one another" signifies a juristic joint security transferred to the religious sphere. Similar views are found in *Midrash Tanhuma* (to *Gen.* 44:18): "Abraham, Isaac and Jacob were security for Israel" and "Our children are our security"—ideas the basis of which is the conception that God as creditor looks for appropriate security for the fulfillment of the covenant at Sinai.

The effects of this idea of mutual moral responsibility, "All Israelites are surety for one another," are far-reaching and bear a clear Halachic stamp, especially in the law concerning the expiation to be made for an unsolved murder (Eglah Arufah, *Deut.* 21:1-9). The elders of the city, who act as the representatives of the community in the neighborhood of which a murder took place the perpetrator of which remained undiscovered, must bring a sacrifice and make a solemn declaration, as a protestation of their innocence, that they have not shed the blood of the slain.

The legal operation of tribal responsibility for the individual member is clearly demonstrated also in the narrative of the theft committeed by Achan (*Josh.* 7). For this deed, first all Israel, then the tribe, then the clan, and finally the family of the culprit was held responsible, until the legal conclusion was reached in the penalty of death inflicted upon the convicted criminal, and his family was

punished with him. Many teachers of the Talmud went so far as to regard this principle of responsibility not only as moral solidarity, but also as a legal responsibility or security of each individual for the others; this principle they found mentioned already in *Lev.* 26:37, which, departing from the literal meaning of the Biblical text, they render thus: "And they shall stumble, the one because of the other."

The idea of collective or joint responsibility occurs in a twofold sense in Jewish literature: in the sense that all the members of the Jewish community can be held responsible for the misdeed of a Jew, and in the sense of a Jew's obligation to keep all his co-religionists from wrongdoing and show them the right path. This idea has received an especially noteworthy Halachic expression in the responsa of the Gaon Isaac Elhanan Spektor of Kovno, one of the most important Halachic authorities of the 19th cent. (*En Yitzhak,* "Sheeloth Uteshuboth," *Eben Haezer* 1:2), who believed that this responsibility should be extended even to Jews who have embraced other religions.

The above-mentioned sentence—"All Israelites are surety for one another"—is often quoted as proof of the obligation of Jewish joint security and responsibility for all Jews suffering in the lands of the Diaspora, and it was chosen by the Alliance Israélite Universelle as the motto for its activities. In Palestine, where the great majority of Orthodox Jews subscribe to this view, the efforts for union and mutual responsibility found an outstanding advocate in the former Chief Rabbi Abraham Isaac Kook. The idea of collective responsibility forms the basis of the ideology and activity of the Mizrachi wing of the Zionist Movement.

MARCUS COHN.

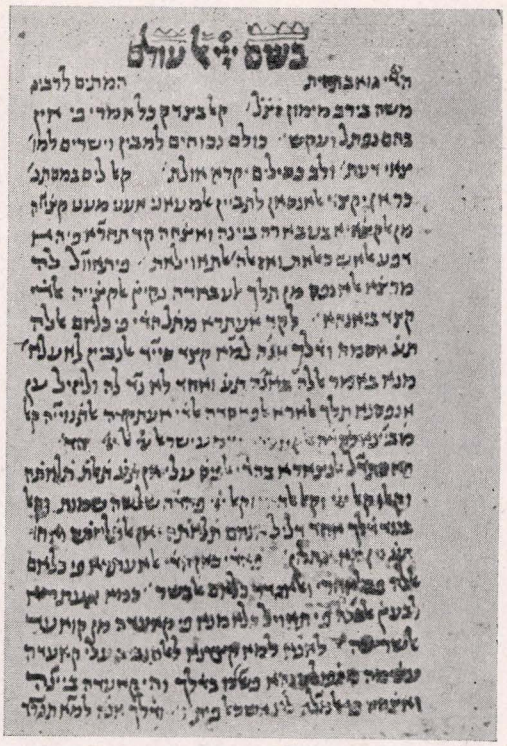
Lit.: Abeles, in *Festschrift für Adolf Schwarz zum 70. Geburtstag,* (1917) 231 et seq., with the quotations cited there; Unna, various essays in *Jüdisches Wochenblatt,* vols. 1 and 2, especially 1924, Nos. 31, 32, and 33; *Iggeroth Raayoh* (1923).

RESSLER, BENJAMIN, Yiddish author and playwright, b. Kopyczynce, Poland, 1901. He studied in Lwów and Vienna, and came to New York city in 1928. Ressler's first published book was a novel, *Oif Alter Erd* (1927). This was followed by *Nochn Geretenish,* also a novel (1929). In New York, Ressler was affiliated with various newspapers, and wrote for Yiddish and Hebrew periodicals in other countries as well as in the United States. His best medium, however, seems to be the theatre, for in his plays a fine sense of dialogue and dramatic power are evident. His play *60,000 Giboirim* was produced by Maurice Schwartz in 1936, and *Fremde Velten* in 1940. Ressler also wrote serial novels, under pseudonyms, for *The Day,* of which he was a staff member.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1930), vols. 419-22.

RESURRECTION (*tehiyyath hamethim*), the belief in the resurrection of the body, in contradistinction to the immortality of the soul, which latter is Greek in its origin. The earlier books of the Bible know nothing of resurrection. Job denies it, and Jesus the son of Sirach is not aware that there is such a doctrine. The earlier religion of Israel, being indissolubly associated with the nation, conceived of retribution in national terms, and the salvation of the individual after death originally found little place in it. Ezekiel insisted on individualizing the idea of reward and punishment; this gradually led to the idea of retribution after death and the doctrine of resurrection. The earliest definite reference is in *Isaiah* (chap. 26) and in *Daniel* (12:2).

As to its origin there is a difference of opinion. "The eschatology of Judaism has an unmistakable affinity to that of the Zoroastrian religion in the separation of the souls of

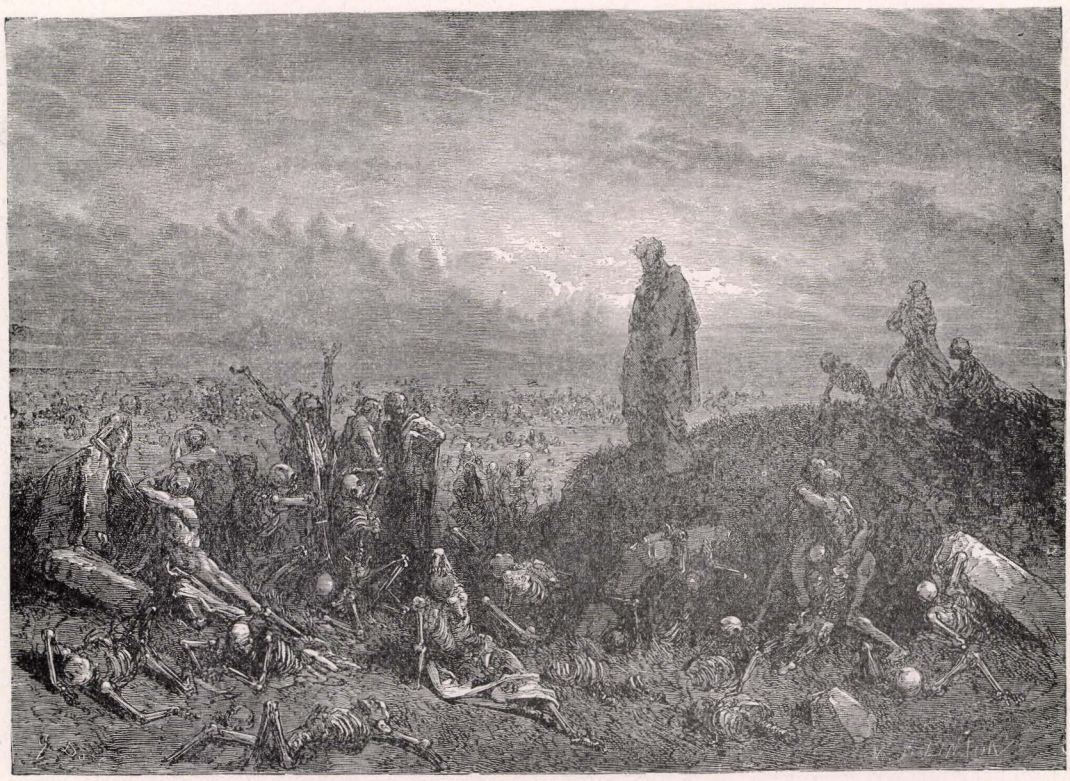


A page from Maimonides' "Treatise on Resurrection," in the Judeo-Arabic original in the possession of the library of the Jewish Theological Seminary of America

righteous and wicked at death, and their happy or miserable lot between death and the resurrection, and in the doctrine of a general resurrection and the last judgment with its issues. The resemblances are so striking that many scholars are convinced that this whole system of ideas was appropriated by the Jews from the Zoroastrians" (Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 2, p. 394). At the same time the same author goes on to say (*ibid.,* p. 395): "In the present case the primitive conception of a revivification of the dead, as it emerges in *Daniel* or in *Isa.* 26, appears to be indigenous; there is nothing like it in Zoroastrianism. This notion may have prepared the way for a wider extension of the idea of resurrection; but the Persian scheme must have been most strongly commended by the fact that it seemed to be the logical culmination of conceptions of retribution which were deeply rooted in Judaism itself."

The extension of the doctrine of resurrection is to be found particularly in the apocalyptic literature, such as *Enoch,* the *Testaments of the Twelve Patriarchs,* the *Psalms of Solomon* and *II Esdras,* not to mention the Christian gospels and *Revelation.* In the original form of the doctrine, resurrection was conceived as taking place at the time of the coming of the Messiah, and the righteous alone of Israel were to share in it, being restored to life in order to enjoy in the land of Israel the blessings of the Messianic era. Later on this was supplemented by the belief in a general resurrection of righteous and wicked at the time of the great judgment.

Resurrection became a fundamental doctrine of the Pharisees, so much so that a person was regarded as a heretic, forfeiting his share in the world to come, not merely if he denied the doctrine, but even if, believing in it, he denied that the Torah was authority for the belief. It was one of the important differences between the Pharisees and the Sadducees, the latter, as well as the Samaritans and the Minim (heretics), denying it.



The dead arising from their graves at the call to resurrection, as envisioned by Gustav Doré

In the resurrection, according to the orthodox doctrine, the soul and the body will be reunited, and both together, reconstituting the original person who conducted himself well or ill during life, will stand in judgment before God and suffer reward or punishment accordingly. This is the rationale of resurrection, i.e. to make the retribution conform to the individual's conduct, and since the deeds of the person were the component product of body and soul, it would be less than justice if either were rewarded or punished separately or either alone and to the exclusion of the other.

The Midrash declares that there is a small bone, from its shape called Luz (almond), the tip of the coccyx, which can not be destroyed by any means, hence this is the nucleus in the resurrection of the body. The dead will rise with all their defects and deformities, and will then be cured.

Throughout the Middle Ages the doctrine of the resurrection was firmly held by all Jews, by Karaites and Rabbinites alike, although there were differences of opinion as to who would rise, and as to the precise time of the resurrection, as well as its relation to the expressions Gan Eden (Garden of Eden), Olam Haba (World to Come), equivalent to Alma Deathe (Aramaic for World to Come). Maimonides included resurrection in the thirteen articles of his creed, and when he learned that his philosophical writings had misled the Jews of Yemen into denying resurrection, he wrote a special treatise on resurrection to set them right. Hasdai Crescas and Joseph Albo took the doctrine down from its pedestal as a fundamental principle of Judaism and included it among "true beliefs" (cf. Albo, Joseph, *Ikḳarim*, edit. Husik, vol. 1, chap. 23; vol. 4, part 2, chap. 35).

In modern times, Reform Judaism has given up the doctrine of resurrection, and the passages in the liturgy referring to resurrection have been paraphrased in the sense of immortality. ISAAC HUSIK.

Lit.: Charles, *A Critical History of the Doctrine of a Future Life in Israel, in Judaism and in Christianity* (1899); Albo, Joseph, *Ikḳarim* (edit. Husik, 1929-30), vol. 4, part 2, chaps. 29-35, especially chap. 35; "Maimonides' Treatise on Resurrection," edited with critical apparatus, notes and introduction by Joshua Finkel, *Proceedings of the American Academy for Jewish Research*, vol. 9 (1939) 42 and 105 (also separately reprinted).

RETALIATION, LAW OF (commonly known as the Lex Talionis), a law, or rather a legal principle, cited three times in the Pentateuch, each time in somewhat varying form, and usually referred to by the phrase recurring in each of the three versions, "an eye for an eye and a tooth for a tooth." This law has acquired particular significance from the fact that in one, and the most anti-Jewish, version of the Sermon on the Mount (*Matt.* 5:38-42; entirely missing in *Luke* 6) Jesus is represented as saying, "Ye have heard that it was said, An eye for an eye and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also." From this passage Christian theologians have inferred that the Lex Talionis is a cardinal principle of Judaism, and that Judaism must be therefore a religion of vengeance, mechanical justice and cruelty, while, in significant contrast, Christianity is a religion of non-resistance, forgiveness, love, and the higher justice that is tempered by mercy. This Christian misinterpretation of Judaism has provided one of the most frequently treated themes of Jewish apologetics.

Actually there is little direct evidence anywhere in Jewish literature, even in the Bible itself, that the Lex Talionis was ever applied in literal, mechanical manner to any case whatsoever. The rabbis, conforming to established Pharisaic tradition, interpreted the Biblical law in such manner as to permit a money payment as damages in every case where the Biblical law, literally applied, would have required some form of

bodily mutilation comparable to that originally inflicted by the offending person (*B.K.* 83b-86a). But even more careful examination of the three Biblical passages in which the Lex Talionis is cited shows conclusively that the formula, "an eye for an eye and a tooth for a tooth," is in not a single one of the three passages an integral part of the main law under discussion, but is in every case a late addition to the law. In at least two of the three cases this addition proves to be one which gives to the law a meaning and application which it not only certainly did not possess originally, but which also would tend to make the original law altogether impossible of enforcement.

The first of these three passages is *Ex.* 21:23-25. The law, beginning with verse 22, reads: "And if men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follow (i.e. there is no permanent injury to the woman), he (the offender) shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if any harm (to the woman) follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Clearly the provision "burning for burning" could not result from a blow accidentally dealt a pregnant woman. Also, with the possible exception of the very first provision, "life for life," none of the other provisions here cited applies directly to this particular case. For certainly the permanent injury resulting from the miscarriage was not the loss by the woman of an eye, a tooth, a hand or a foot. These might result from the blow itself, but not at all from the miscarriage; but if it resulted from the blow, the law should then have applied not merely to the pregnant woman, but to any person whatsoever who might be injured in this manner. Unquestionably the Lex Talionis does not fit this particular case at all. Realizing this, Budde, followed by other scholars, would transpose verses 23-25 from their present unsatisfactory position to one following immediately upon the law about assault stated in verses 18-19. But the Lex Talionis, as stated in verses 23-25, actually applies not one whit better to the case presented in this law than it does to that dealt with in verse 22. Moreover, were verses 23-25 transferred to a position following immediately upon verse 19, then the law in verse 22 would be left decidedly incomplete. The only satisfactory solution of this problem is the assumption that either verses 23b-25 were substituted for some other, presumably milder, provision which stood here originally, or, and perhaps better, that verse 23 alone, providing life for life, i.e. blood vengeance, in case of the death of the woman, is original, and that verses 24-25, the "eye for eye and tooth for tooth" provision, are a late gloss, mistakenly added to the original, simple provision, "life for life," thus inadvertently distorting the real purpose and effect of the original law.

Certainly this same assumption alone will account for the presence of the Lex Talionis, in somewhat abbreviated form, in the second Biblical passage (*Deut.* 19:21). The law in verses 16-21 says: "If an unrighteous witness rise up against any man to bear perverted witness against him; then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges that shall be in those days. And the judges shall inquire diligently; and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had purposed to do unto his brother; so shalt thou put away the evil from the midst of thee. And those that remain shall hear, and fear, and shall henceforth commit no more any such evil in the midst of thee. And thine eye shall not pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

Here the Lex Talionis occurs only in the very last verse of this law. Manifestly it has little meaning in its present position. To have any positive import at all it should follow immediately after the words "then shall ye do unto him, as he had purposed to do unto his brother;" but from these it is separated by the intervening verses 19b-20. Moreover, the term "an unrighteous witness" seems to imply that the death of the accused person was the intention of the false witness, and that therefore the application of the law could contemplate in turn only the execution of the false witness. This is also the obvious implication of the term "those that remain," i.e. those who have witnessed the execution. But since this is undoubtedly the true meaning of the law, the provisions in the Lex Talionis here, i.e. "eye for eye, tooth for tooth," are altogether contradictory to the law itself. Unquestionably here, too, the Lex Talionis in verse 21 is a late and senseless addition to the original law.

In the third Biblical passage (*Lev.* 24:17-20), the Lex Talionis is broken up into two parts and occurs in conjunction with three other laws. The passage reads as follows: "And he that smiteth any man mortally shall surely be put to death. And he that smiteth a beast mortally shall make it good: life for life. And if a man maim his neighbour; as he hath done, so shall it be done to him: breach for breach, eye for eye, tooth for tooth; as he hath maimed a man, so shall it be rendered unto him." It is noteworthy that the first part of the Lex Talionis, i.e. "life for life," is here entirely out of place. Instead of following "And he that smiteth a beast mortally shall make it good," it should undoubtedly follow the preceding law, i.e. "And he that smiteth any man mortally shall surely be put to death: life for life." But it is equally clear that even with this transposition, this portion of the Lex Talionis adds nothing whatever to the meaning or force of the original law. Nor does the second part of the Lex Talionis here, "breach for breach, eye for eye, tooth for tooth," add anything at all to the meaning or force of the law which it follows. Moreover, the last part of verse 20 repeats unnecessarily and with weakening effect what has been sufficiently stated already in verse 19. Clearly, therefore, in this little group of three main laws the Lex Talionis is altogether secondary, redundant and superfluous. Unquestionably in this third Biblical passage, too, the Lex Talionis is not original, but is instead a late editorial and somewhat disturbing insertion.

These considerations establish conclusively that the so-called Biblical "law of retaliation" is not a law at all, but is rather merely a statement, presented in the Pentateuch in three varying forms, of the general principle basic to all judicial systems, that like should be compensated for by like. In primitive judicial systems this principle is apt to be applied in the most literal and cruel manner. This method of application may also persist in a few sporadic cases even in the legal systems of peoples comparatively advanced in culture, as, for example, the Babylonians (cf. *Hammurabi Code,* 195-196, 200, 210) and the Assyrians (cf. Jastrow, in *Journal of the American Oriental Society,* vol. 41, 1921, p. 49). Not impossibly nor even improbably in the earliest stages of Israel's cultural evolution, too, the "law of retaliation" may have been applied literally in certain cases. But the complete absence of any specific literal application of the principle, except in the ancient and long persistent practice of blood revenge and seemingly also in the single law in

Lev. 24:19, would indicate that the literal application of the principle had been almost completely outgrown quite early in the evolution of Biblical legislation. In its place the practice developed of prescribing a fine to be paid by the offender to the injured party (cf. *Ex.* 21:22, 30). Eventually this practice was extended even to the institution of blood revenge.

In the post-Exilic period, however (after 540 B.C.E.), because of certain peculiar theological concepts dominant at that time, a reaction set in toward extreme rigorism and particularly toward the imposition of the death penalty for various grave offenses of a social and religious character. Accordingly the former practice of accepting a fine as ransom money in case of murder was abrogated, and the old principle of "life for life" was reinstituted (*Num.* 35:30-34). Probably to this same period and as an expression of this same spirit of rigorism must be assigned the amplification of the three Pentateuchal laws by the addition to them of the "Lex Talionis." But there is not the slightest evidence that even in this period of rigorism this extreme and cruel principle was ever actually applied literally.

And before the beginning of the rabbinic period, a few centuries later, the principle, despite its specific Biblical sanction, was regularly and legally evaded. Certainly it was altogether out of accord with the spirit of Judaism. Manifestly the *Matthew* version of the Sermon on the Mount has misrepresented both the spirit of Judaism and its actual legal practice.

The rabbinical opinion (cf. *B.K.* 8:1), which manifestly was based on an old tradition, the Pharisaic opinion, although indeed contrary to that of the Sadducees, that the law of retaliation was regularly replaced by a corresponding atonement money, either by way of an agreement or by the legal direction of the court, is highly probable; cf. the medieval Jewish commentators to the individual passages. The only instance where it is applied is to false witnesses, who are put to death if they have made a false charge of a capital crime; even there the Pharisees limited it to cases where the innocent person had already been executed (*Mak.* 1:6). JULIAN MORGENSTERN.

Lit.: Blau, Joel, "Lex Talionis," *Central Conference of American Rabbis Year Book,* vol. 26 (1916) 336-66; Morgenstern, Julian, *The Book of the Covenant* (part 2), in *Hebrew Union College Annual,* vol. 7 (1930; also separately reprinted); Norden, *Auge um Auge, Zahn um Zahn* (1926); Weissmann, "Talion und öffentliche Strafe im mosaischen Rechte," *Wach-Festschrift* (1913).

RÉTHI, MÓR, mathematician and physicist, b. Nagykőrös, Hungary, 1846; d. Budapest, 1925. He studied at the technical schools of Budapest and Vienna, and became an assistant in the latter school. With a scholarship from the Hungarian government he worked in the Universities of Göttingen and Heidelberg, after which he was named professor of mathematics and physics at the University of Kolozsvár (1874) and professor of mathematics at the technical school of Budapest (1886), a position which he held until his death. Réthi was a member of the Hungarian Academy from 1900 on.

His treatises appeared in various periodicals and year books of mathematics and natural sciences of Hungary and Germany. He edited (with Gyula König) the *Tentamen* of Farkas Bólyai, and published several books in Hungarian on refraction, surfaces and other subjects. In German he published *Über schwere Flüssigstrahlen* (1898). He served on the board of directors of the IMIT (Jewish-Hungarian literary society).

RÉTHY, LEOPOLD LUDWIG, rhinolaryngologist, b. Abaujszina, Hungary, 1857; d. Vienna, 1924. He studied medicine at the University of Vienna, where he became lecturer and subsequently assistant professor of rhinolaryngology. He was specialist in that branch of medicine at the Allgemeines Krankenhaus of the Austrian capital.

In addition to treatises published in medical journals, Réthy wrote: *Die Krankheiten der Nase, ihrer Nebenhöhlen und des Rachens* (1892); *Die Krankheiten des Kehlkopfes* (1890-1900); *Die Motilitätsneurosen des weichen Gaumens* (1893); *Die polypoide Rhinitis und ihre Behandlung* (1894); *Die laryngealen Erscheinungen bei der multiplen Sklerose des Gehirns und des Rückenmarks* (1907).

RETI, RICHARD, chessmaster and writer on chess, b. Pezinck, Czechoslovakia, 1889; d. Prague, 1929. After a brief study of mathematics, Reti devoted himself to chess, which he played all over the world. He was considered one of the greatest masters of the game. He won first prize at tournaments held in Kaschau (1918), Göteborg (1920), Teplitz (1922), New York city (1924), and Pressburg (1927). Reti wrote *Über die neuen Ideen im Schachspiel* (1922) and *Meister des Schachbretts* (1928; English trans., *Masters of the Chessboard,* 1932). His main work, a comprehensive manual of chess, appeared posthumously.

RETRIBUTION, *see* REWARD AND PUNISHMENT.

REUBEN, 1. eldest of the twelve sons of Jacob, and traditional ancestor of the tribe of the same name. His mother was Leah, the first wife of Jacob, who is reported to have given him his name with the meaning of "The Lord hath looked upon my affliction" (*Gen.* 29:32). Reuben is mentioned in the stories of Jacob and Joseph as having found in a field the mandrakes which Leah later gave to Rachel (*Gen.* 30:14), and as having had relations with Bilhah, his father's concubine (*Gen.* 35:22), for which he was later denounced by his father (*Gen.* 49:3-4). When Joseph was seized by his brethren, Reuben persuaded them not to kill him, but to cast him into a pit, and he later offered his sons as hostages for the safety of Benjamin (*Gen.* 37; 21-29; 42:37; Bible scholars hold that these passages are part of the Elohist source).

Bible scholars regard these narratives as reflecting the attitude of the other tribes toward that of Reuben. In Jewish legal literature, Reuben and Simeon are used like the English John Doe and Richard Roe to indicate the parties in a case.

2. One of the twelve tribes of Israel, with a territory in the northern part of Transjordan, with the Arnon river as its southern boundary. According to the Bible, it settled there just before the death of Moses; historians regard the narrative as a condensation of a longer process in which Reuben may have been the leader of a group of Leah tribes which invaded Palestine from the northeast. Later on the tribe lost its leadership because of its vacillation, especially at the time of the great struggle with Sisera (cf. *Judges* 5:15-16). The tribe produced no leaders of importance in the period of the judges and the kings, suffered severely in the wars between Israel and Aram, and was finally taken away into captivity by Tiglath-pileser of Assyria about 732 B.C.E. (*II Kings* 15:29).

Lit.: The Biblical dictionaries and histories.

REUBENI, DAVID, Messianic visionary, b. probably Khaibar, Arabia, date of birth unknown; d. Spain, after 1532. According to his statements, he was the prince of a sovereign Jewish state, composed of the tribes of Reuben, Gad and half of the tribe of Manasseh. Reubeni entered the papal court riding upon a white steed, and planned, under the personal protection of Pope Clement VII and King João III of Portugal, a

sort of Jewish crusade against the Turks. His prestige among Jews was especially strengthened by his follower Solomon Molcho, a Portuguese Marrano who had returned to Judaism and who, after occupying himself with Cabala, announced the approach of the Messianic reign.

Reubeni appeared in Turkey and in Italy publicly as a prophet and wandering preacher, and in Rome even in the Messianic role. The new movement aroused ecstatic hopes, especially among the Marranos. Both men, however, lost the favor of the pope and of the Portuguese court because of defamation or perhaps because they preached against Christianity. When Molcho and Reubeni came to the Reichstag of Ratisbon (1532) with a Hebrew flag in order to win Emperor Charles V over personally to their plans, both were chained and brought to Mantua. Molcho, who could have saved himself only by embracing Christianity, suffered death at the stake, while Reubeni was brought to a prison in Spain, where he is said to have been poisoned.

Reubeni's diary, *Sefer Nesioth,* was edited in Hebrew by Abraham Kahane at Warsaw. Max Brod depicted the fate of Reubeni in the novel *Reubeni, Prince of the Jews* (1928).

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 6 (1927); Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom;* Kaufmann, David, in *Revue des études juives,* vols. 26, 30 and 34; Voos, Julius, *David Reubeni und Salomo Molcho* (1933); Aescoli, A. Z., "David Reubeni in the Light of History," *Jewish Quarterly Review,* vol. 28 (1937-38) 1-45; idem, *Sippur Hareubeni Al Pi Kethab Yad Oxford Betzeruf Kethabim Veeduyoth Mibene Hador* (1940; with introduction and notes); Hillelson, S., "David Reubeni's Route in Africa," *Jewish Quarterly Review,* vol. 28 (1937-38) 289-91.

REUCHLIN, JOHANN, humanist and forerunner of the Enlightenment, b. Pforzheim, Germany, 1455; d. Liebenzell, Germany, 1522. He was one of the first Hebrew scholars of eminence in Germany, and one of the first Christians to stimulate his coreligionists to study Hebrew. In 1490 in Italy he met Pico della Mirandola, through whom he became interested in the Cabalistic doctrines and subsequently in the Hebrew language. At the court of Emperor Frederick III in Linz, Austria, he studied Hebrew with the emperor's physician, Jacob ben Jehiel Loans (1492), and he continued his studies in Rome under Obadiah Sforno of Cesena.

Through his knowledge of Hebrew he was drawn into the controversy raging about the proposed burning of all Jewish books. Pfefferkorn, a converted Jew and a willing tool of the Dominicans, had obtained permission from the emperor to confiscate all Hebrew books from the Jews and to destroy those which seemed dangerous to him (1509). Reuchlin, as an authority on Hebrew, was asked to give expert opinion on the Jewish religious books. Originally prejudiced against the Jews as were his contemporaries, and regarding them as an utterly barbarous people, he did not, however, allow these prejudices to overpower his sense of justice, and his report, *Der Augenspiegel* (1510), was a vindication of the writings of the Jews. Moreover, from a defense of the Talmud it developed into a defense of the Jews themselves: "The baptized Jew," Reuchlin declared against Pfefferkorn, "writes that divine law forbids our holding communion with Jews; this is not true. Every Christian may go to law with them, buy from or make presents to them. Cases may occur where Christians inherit legacies together with Jews. It is allowed to converse with and learn from them, as Saint Jerome and Nicholas de Lyra did. And lastly, a Christian should love a Jew as his neighbor; all this is founded on the law."

The enemies of the Jews attempted to proceed against Reuchlin, and he was accused of heresy by the Dominicans and finally found guilty by Pope Leo X (1520). But public opinion was against this verdict. No new attacks were launched against Reuchlin, and what had begun as a dispute between the Dominicans and Reuchlin developed into a struggle between the humanists and the enemies of Enlightenment, thus paving the way for the Reformation.

Reuchlin, who was also an eminent Greek scholar, taught Hebrew at the University of Heidelberg and was the author of the Hebrew textbooks *Rudimenta Hebraica* (grammar and lexicon, based mainly on David Kimhi's works; 1506) and *De accentibus et orthographia linguae Hebraicae* (1518). He wrote also *De verbo mirifico* (1494) and *De arte Cabbalistica* (1507). In the former work, constructed as a series of discussions between an Epicurean philosopher, a Jewish sage and a Christian, a remarkable panegyric of the Hebrew language, he exclaimed: "The language of the Hebrews is simple, uncorrupted, holy, terse and vigorous. God confers in it directly with men, and men with angels, without interpreters, face to face . . . as one friend converses with another."

Among Reuchlin's outstanding pupils was Sebastian Münster, Hebrew grammarian and translator of works from the Hebrew language. ALFRED WERNER.

Lit.: Geiger, Ludwig, *Johann Reuchlin* (1871); Kracauer, Isidor, *Geschichte der Juden in Frankfurt am Main,* vol. 1 (1925); Graetz, H., *History of the Jews,* vol. 4 (1927); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 6 (1927).

REUTER, BARON PAUL JULIUS VON (called also Israel Josephsthal), founder of the Reuter news agency, b. Cassel, Germany, 1821; d. Nice, France, 1899. A descendant of the Jewish family Josaphat, he founded in Berlin the publishing house of Stargard and Reuter, was active in the Paris Havas-Bureau, and founded there (1849) a news agency which maintained the fastest pigeon post service with Brussels and Aix-la-Chapelle. As his further plans were thwarted by the French government, he went, upon the advice of Werner von Siemens, to London (1851), and there established the Reuter Telegraph Agency. He laid his own cable between England and Cuxhaven, and in association with the Anglo-American Telegraph Company laid the first cable between America and France (1865). In 1871 he was raised to a baronetcy by the duke of Saxony-Coburg-Gotha. The Reuter Agency, under his direction, developed into the largest and most influential telegraph agency in the world. The impartiality and reliability of Reuter's dispatches in the time of Baron Reuter were noteworthy.

Lit.: *Biographisches Jahrbuch,* vol. 4 (1899) 241; *Allgemeine Deutsche Biographie,* vol. 53, p. 319; Collins, Henry Michael, *From Pigeon Post to Wireless* (1925); Allighan, Garry, "The Romance of Reuter's," *Chamber's Journal,* May, 1940, pp. 325-29; Emden, Paul, "Reuter," *Jewish Chronicle* (London), Dec. 5, 1941.

RÉVAI, MÓR JÁNOS, publisher and author, b. Eperjes (Presov), Hungary, 1860; d. Budapest, 1926. His father, Samuel Révai, had started as a bookbinder's apprentice, had become a bookseller, and founded the firm of Révai Testvérek (Révai Brothers), which published the best of contemporary Hungarian literature. Mór János Révai accepted the Christian faith. He studied at the Universities of Budapest and Leipzig, and worked in Leipzig publishing houses. From 1880 on he served in the firm of Révai Testvérek, becoming its director general in 1895.

Révai published the works of the novelist Mór Jókai on the fiftieth jubilee of his authorship in a hundred de luxe

George Wolf

volumes; he published the Hungarian encyclopedia *Révai Nagy Lexikona* (21 vols.), and several serials of classical fiction and of the best books of modern thought. He wrote a number of works, some of them in French, including: *La doctrine de Monroe appliquée à l'Europe* (1916); *Le militarisme allemand* (1916); *La voix de la paix* (1917); *L'idéal démocratique de l'entente et de la Hongrie* (1918). In Hungarian he wrote, among others, *Egy magyar ember nyilt levele Wilsonhoz* (Open Letter of a Hungarian to President Wilson; 1918) and *Magyarország integritása és a wilsoni elvek* (Hungary's Integrity and the Wilsonian Principles; 1920).

REVEL, BERNARD, scholar, college president and Orthodox Jewish leader, b. Pren, near Kaunas, Lithuania, 1885; d. New York city, 1940. His father, Nahum Sheraga Revel, the rabbi of several important Lithuanian communities, was his first teacher; at the age of seven Bernard Revel had already mastered many tractates of the Talmud.

He continued with his father until he was twelve, when the latter died, and then he pursued his studies independently, besides a short period at the Yeshiva of Telshi, where he was known as the "Prinner Illui" ("prodigy of Pren"). He studied also under Rabbi Isaac Blaser of Kelmy, a leader in the Musar movement. During the same time he completed his studies at the Gymnasium and became thoroughly versed in the Haskalah, studying the Hebrew language and literature, as well as Jewish history, subjects which were not taught in the Yeshivas.

When Revel came to the United States in 1906, his unusual combination of Jewish and general learning and his sterling character attracted the attention of such rabbis as M. S. Margolis and B. L. Levinthal, who urged him to prepare himself for a position of leadership in American Orthodox Jewry. After attending the University of Pennsylvania, Revel obtained the M.A. degree from New York University (1909) and the Ph.D. degree from Dropsie College (1912). He then entered upon a successful and prosperous career in the Oklahoma petroleum industry, being a pioneer in the refining of natural gas.

In 1915 Revel was requested by rabbinic and lay leaders in New York city to reorganize and head the Rabbi Isaac Elchanan Theological Seminary (later known as the Yeshiva). He divided his time between the institution and his business until 1921 when, at great personal sacrifice, he severed his business connections to devote all his energies to the realization of his dream—the development of an institution of higher learning which would embody the synthesis of Israel's age-old spiritual values with the findings of modern scientific knowledge.

In 1915 Revel founded the Talmudical academy high school in order that the Yeshiva students might obtain their secular education in the afternoon within the walls of the Yeshiva. In 1920 he incorporated into the Yeshiva the Mizrachi Teachers Institute. Under his guidance and administration the Yeshiva flourished, and as the result of his efforts and counsel many smaller Yeshivas were founded. In 1928, despite the bitter opposition of those who opposed secular studies and those who objected to a segregation of Jewish education, Revel founded and headed the Yeshiva College, the first college of liberal arts and sciences under Jewish auspices in the history of the Diaspora.

The founding of the college was in accordance with Revel's purpose of attracting non-professional students to the Yeshiva, for he realized that an educated Jewish laity was as important as well-trained rabbis and teachers. In 1937 Revel founded a graduate school for Jewish and Semitic studies, with courses leading to the degree of Doctor of Hebrew Literature; this was later named the Bernard Revel Graduate School in his memory. It was intended to supply facilities and inducements for rabbis to continue their education after their ordination.

Revel's manifold responsibilities and duties, coupled with the burden of securing adequate financial support for the institution during the depression of 1929 and after, undermined his health to such a degree that his physicians insisted that he sever his connection with the institution. However, he continued his labors unabated until two weeks before his death when, while in the act of delivering a Talmud lecture, for which he had gotten up from a sickbed, he suffered a stroke from which he never recovered.



Bernard Revel

Revel was regarded as the Nestor of Orthodox Judaism in the Western Hemisphere. From his addresses it appears that he foresaw, even before the Nazis' rise to power, the increasingly important role which America was to play in the activities of world Jewry. He showed great concern for the fate of the Jews of Latin America, especially during the last few years of his life. The neo-Orthodox movement had shown that it was possible to practise strict Orthodoxy even in the midst of modern Western civilization. Revel, however, went further, maintaining that it was possible to base Jewish life on the Torah as the hub from which all knowledge radiates and to treat scientific knowledge as one of the spokes of the Torah. His creation of Yeshiva College and his courses of study there were intended to show that Orthodox Jewry and modern science were not antagonistic but complementary, and that a dynamic and creative Torah life, clothed in the habiliments of science and humanistic learning, would prevent the slow dereligionization of the Orthodox Jewish community by a mechanistic, scientific environment.

Revel was a man of rare personal charm and possessed a scintillating sense of humor. He had a deep paternal affection for his thousands of students, and the latter would come to him for counsel and encouragement in their own problems. He spent much time encouraging various Orthodox Jewish organizations, and through the rabbinical graduates of the Yeshiva he played an important role in the communal life of many cities. He was an ardent lover of Palestine, being mainly affiliated with the work of the Mizrachi. He had many friends among non-Orthodox Jews and non-Jews who cooperated with him in his work. Revel was first president and then honorary

president of the Union of Orthodox Rabbis of America, and was vice-president of the Jewish Academy of Arts and Sciences.

Revel was associate editor of the Hebrew encyclopedia *Otzar Yisrael* in 1913, and was the author of comprehensive books dealing with the Karaite Halachah and with the origin and nature of the Targum Jonathan. He wrote many learned studies on the Halachah of Josephus, Philo, the Apocrypha, and the various sects, as well as articles on the differences between Babylonian and Palestinian customs during the Gaonic period. His articles in rabbinics showed an almost complete mastery of the field, and his public addresses were couched in striking Hebrew or English prose. Many of his works were still in manuscript at the time of his death.

A tribute was paid to his memory by Orthodox groups of the United States who, in 1942, raised a fund for the planting of a forest (Yaar Revel) on land owned by the Jewish National Fund in Palestine. JACOB I. HARTSTEIN.

Lit.: Eidenu (memorial volume by the students of the seminary, 1942); *Hedenu* (by the students of the seminary, 1936); *American Jewish Year Book,* vol. 43 (1941) 415-25; *Horeb,* vol. 6 (1941).

REVEL, HIRSCHEL E., librarian and author, b. Tulsa, Okla., 1913. He was the son of Bernard Revel. After graduating from the Teachers' Institute of the Rabbi Isaac Elchanan Theological Seminary, in New York city, in 1931, he graduated from Yeshiva College (B.A., 1933). Revel spent a few years in the petroleum industry, and in 1942 was appointed librarian of the Rabbi Isaac Elchanan Theological Seminary, and in the same year he obtained the D.H.L. degree from the Bernard Revel Graduate School of Yeshiva College.

From 1929 on Revel contributed many scholarly and rabbinic articles to *Horeb, Hedenu, Eidenu* and other periodicals. He published *Otzar Hasotah* on *Hilchoth Sotah* (1941), the first scientific edition of any part of Maimonides' *Mishneh Torah,* and *Hamassoreth Besifre Harambam* (1942). His *English Translations of Judaism's Classics* was scheduled for publication in 1943. In 1942 Revel became an associate editor of this encyclopedia in rabbinics, and was regarded as an authority on the Halachic works of Maimonides.

REVELATION. Revelation, the process by which God makes known His will to man, is affirmed by all Jewish religionists. Its acceptance is an axiom of Jewish religious thinking. Teachers of the several generations have advanced their own interpretations of the process and the content of revelation, but from earliest times to the latest pronouncements of Reform Judaism the belief in revelation has been constant.

In the Bible there are many references which reflect an extremely early, animistic stage of religion. These passages indicate clearly that the ancients believed that the divine will was revealed in the vicinity of special trees (*Gen.* 12:6-8), in burning bushes (*Ex.* 3:2-3), or near water (Lauterbach, J. Z., "Tashlich," *Hebrew Union College Annual,* vol. 11). In the successive documents of the Bible the process of revelation shows a gradual progression. In one document the Deity speaks directly to Moses (*Ex.* 33:18). In another the Ark is the medium of revelation; Samuel sleeps near it in order to be able to hear the speech of the Lord (*I Sam.* 3). In one section of Scripture God walks and talks with man (*Gen.* 3:8), and in another the device of dreams and visions is employed (*Gen.* 15:12). *Deuteronomy* adds the idea of a book as the source of divine truth. Thus God is very near to man.

In the early prophetic period revelation was induced by ecstasy, while the later prophets were "apperceptive," revealing truths already in their moral consciousness. "No psychosis of any kind is essential to the prophets. There is no trace of any ecstatic state." Buttenwieser speaks of the mystic agitation which always accompanied prophecy. He accounts for this apperceptive nature of prophecy in terms of the prophetic belief in the immanence of God. Because God is in man's heart, revealing Himself as his conscience, man can hear God's voice at all times.

In the Talmudic period (500 B.C.E. to 500 C.E.) the rabbis stressed the validity of the Sinaitic revelation. This is known in rabbinic literature as *mattan torah.* This, they held, was given to Israel in both oral and written form, the latter being rejected by the Sadducees (Josephus, *Antiquities,* book 18, chaps. 1 to 4). The rabbis believed that all subsequent prophecy is but a reflection of the great revelation at Sinai (Midrash *Num.* 1:15). To them Moses' prophecy was supreme and final (*Sanh.* 56a). Since all the truth that man can know is implicit in the Scriptures in which the Mosaic revelation is recorded, special rules of Biblical interpretation are needed properly to understand the content of sacred writings. The laws thus deduced by the rabbis from the Scriptures become an equally valid part of the totality of revelation. They make up the oral law, the Torah Shebeal Peh.

Under the influence of Aristotelian and Moslem philosophy (7th to 13th centuries) the necessity of treating formally the subject of reason was forced upon Jewish thinkers of the Middle Ages. As reflected in all philosophic writings, beginning with Saadia (892-942), Hebrew philosophers were faced with a twofold problem: first, of answering the question, "To what extent is reason a valid method of arriving at truth?"; second, if reason is a source of truth, dare Israel claim that God has given Moses a special revelation of truth? The philosophers could not deny the validity of the Mosaic law. How then could they remain true to both Judaism and the philosophic method?

Saadia declared that reason is a legitimate source of knowledge (*Emunoth Vedeoth,* p. 48). There are indeed four sources of knowledge: sense perception, intuition, logical reasoning and tradition. Even though reason is valid, it is a slow process (p. 51). Some men never complete the process, productive of truth. Therefore, tradition is needed. The proof of tradition's validity is the testimony of the whole house of Israel (p. 50). In the preface to his book Saadia used the analogy of the transfer of money. When coins are distributed we may know how much we have left by adding up the amounts given away and by subtracting this sum from the original amount. Or we may count the coins we have left. The former method is that of reason, the method of calculation. The latter method is more direct; our knowledge is immediate. Thus both philosophy and revelation are valid.

In the philosophy of Judah Halevi, truth revealed to Israel is regarded as of supreme value. The main fact of history is the revelation of the Law to all Israel at Sinai (*Kuzari,* p. 44). The whole people is potentially prophetic; Moses was of secondary importance, deriving his high estate from the people itself. If there had been no people of Israel, there would have been no Torah (p. 117). In the same way, Halevi maintains, Palestine is the favored place of revelation. "The glory of God benefits His people and His country" (p. 88). This point of view is important, for it persists in Jewish thinking to the present moment.

Maimonides takes issue with Halevi's ultra-nationalism, declaring that there are various degrees of prophecy and that Moses' revelation possesses a superior and unique quality (*Sefer Hamadda* 7:2; *Moreh Nebuchim,* p. 219, 225). Other prophets received revelations in dreams and visions, but only Moses spoke directly with God. His law is therefore immutable. In revelation, according to Maimonides, there are two necessary elements: the preparation of the prophet, and inspiration, which is an act of grace. But Moses' prophecy, being unique, could have come only through him. Declaring reason valid, Maimonides yet upholds the uniqueness of Moses' (and Israel's) prophetic power.

In the Middle Ages Jewish mysticism flourished. The main contribution of the mystics is the doctrine of emana-

tions. All the universe, they hold, is an emanation from God; thus God's spirit and man's soul are one. Man is the Shechinah Tatooh (the spirit of God in this mundane sphere; *Zohar,* vol. 2, p. 98 et seq.). The Scriptures are also an emanation from God; they existed before creation. He who expounds the Torah reveals the will of God. Every letter has special value (*Zohar,* vol. 5, p. 177; vol. 1, p. 12). The Bible has both esoteric and exoteric meanings; the former can be understood only by using such special methods of interpretation as Gematria, Notarikon or anagrams.

Mystics of the 14th cent. traced their doctrine to Simeon ben Yohai (of the 2nd cent.), who was regarded as the master of mystical truth, greater even than Moses. In addition to these doctrines, masters of Cabala speak of the following methods of determining the divine will: (a) immediate knowledge, involving revelation as self-knowledge (*Zohar,* vol. 5, p. 106) and as reminiscence; vol. 5, p. 14); (b) the study of the human body (vol. 2, p. 35). Solomon Luria, leader of the Safed school of mystics, was able to tell by studying a man's forehead what his past had been and what his future would be; (c) astrology (vol. 5, p. 131); (d) dreams (vol. 4, p. 25). By pursuing all these methods God's purpose, the mystics held, is revealed to man.

In the modern period new influences begin to play upon the Jewish mind. Among these influences are the study of comparative religions, deism and the evolutionary theory. Among the foremost deists was Moses Mendelssohn, whose attitude toward revelation was stated in this wise: "I believe that Judaism knows nothing of a revealed religion—supernatural legislation has been taken for supernatural revelation" (*Jerusalem,* p. 90). The eternal verities comprise the natural religion of all humanity and may be discovered by the rational process, but Israel's revelation was that of law. In Judaism faith is not commanded, but conduct is. Thus Mendelssohn remained true to deism and Judaism by assigning belief and practice to separate compartments of the mind.

With the rise of the Reform Movement in the early 19th cent., new views of revelation began to appear among Jewish thinkers. The Wissenschaft des Judentums (Science of Judaism) movement served only to convince the leaders of this movement that Judaism has never been static, that the forces of evolution have always been at work within Judaism. The whole history of Israel and of mankind are regarded as resonant with God's voice. Thus the leaders of Reform have always insisted that God makes His will known to man. "The essence and validity of religion depend upon the belief that there is a living and active relationship between God and man" (Montefiore, Claude G., *The Liberal Movement in English Jewry,* 23-27). "When a new truth instead of being sought for seeks its instrument, taking hold of a single person or people and impelling them to become its herald, this is revelation" (*Proceedings of the Pittsburgh Conference,* 24-26).

In keeping with modern scientific studies of the Bible, the Pentateuch is regarded as the product of many centuries. Thus Judaism is itself the product of a long and continuous development; the revelation of the divine will is progressive and evolutionary. "God still reveals His law; (revelation) never slackened." This evolutionary point of view is given expression in the Pittsburgh Platform (1885), which declares that Judaism is a progressive religion (Philipson, David, *The Reform Movement in Judaism,* 356), and in the latest pronouncement of Reform Judaism (the Columbus Platform, *Central Conference of American Rabbis Year Book,* vol. 47, p. 98), where it is said: "Revelation is a continuous process." (No other rabbinical body has formulated a definition of revelation from the modern point of view.) This interpretation of revelation is given liturgical expression also in the *Union Prayer Book* (vol. 1, revised ed., p. 32) in this form: "Open our eyes that we may see and welcome all truth, whether shining from the annals of ancient revelations or reaching us through the seers of our own time, for Thou hidest not Thy light from any generation of Thy children who feel after Thee and seek Thy guidance."

ABRAHAM SHUSTERMAN.

Lit.: Buttenwieser, Moses, *The Prophets of Israel;* Soderblom, Nathan, *The Living God;* Mendelssohn, Moses, *Jerusalem;* Kohler, Kaufmann, *Jewish Theology.*

REVELATION, BOOK OF (called also the Apocalypse of Saint John the Divine, or simply the Apocalypse), last book of the New Testament. It consists of twenty-two chapters, which fall into two main parts: chaps. 1 to 3, and 4 to 22. The first three chapters contain letters written by John to the seven churches of Asia Minor. The remainder is the main apocalypse, depicting the end of the world. Successive calamities are represented as coming upon humanity, while fantastic symbolic images represent the war between the forces of good and evil. The chief evil-doer is "the great whore Babylon," that is, Rome. When the cup of calamity is full, Jesus comes to reign upon earth for a thousand years; at the end of this millennium, Satan is loosed for a spell, but is finally conquered, and a new heaven and a new earth are created. The book ends with the prediction that all these things will come to pass quickly.

Critical investigation of the Book of Revelation shows that while it was composed by a Christian author, it is based upon Jewish sources. There are indications of at least two Jewish apocalyptic writings upon which the author drew. The first is found in 1:1, 8, 12-19; 4:1 to 6:17; 8:1-13; 11:14; 14:1-7; 11:16-18. It starts out with an introduction, and gives an account of an angel who takes the writer up to heaven, where he sees twenty-four elders worshipping at the throne of God. He is then shown a book with seven seals, which only the Lion of the tribe of Judah, the Root of David (the Messiah; cf. *Isa.* 11:1; *Jer.* 23:5; *Zech.* 6:12) can open. Then follows the opening of the seven seals, with corresponding calamities upon mankind. This is followed by a brief statement of the bliss awaiting those who have been found righteous.

The second apocalypse is noted for the fact that the evil-doers are most distinctly symbolized, and that there is a definite note of hostility to Rome. This apocalypse is found in 10:2 to 11:13; 12:1 to 13:18; 14:6 to 22:6. It opens with directions similar to those in *Ezekiel* and *Zechariah,* and with an account of the destruction of Jerusalem by the beast, who is described much in the fashion of *Daniel.* There is an allusion to emperor worship in the symbol of the mark of the beast that must be on the hand of every individual (13:16-17), and the emperor is symbolized by the cryptic number 666 (other versions give 636). Thereupon angels arise for deliverance, and seven great plagues come upon the earth to destroy the evil-doers. There is a vision of a woman, who represents Babylon (Rome), who is denounced in Biblical language; a song of derision is sung over her fall. Then follow the triumph of God, the first resurrection, the millennium, the release of Satan, the final battle, the second and last resurrection, and the creation of a new heaven and earth.

The Christian author of the book apparently took these apocalypses and reworked them into a Christian form. In many cases evidence of these changes are apparent, as in the substitution of the term "Lamb of God" for "Lion of Judah" or "Messiah." The original sources were apparently written in Hebrew, and in some cases are wrongly rendered into Greek; thus in 10:14-15 the "four angels" are due to a misreading of the Hebrew *melachim* ("kings") as if it were *mal'achim,* and in 21:3 *skene* ("tent") points to an original Shekinah.

The exact date of the book and its sources can not be determined. Judging from their contents, the two Jewish apocalypses were written in the 1st cent. C.E.,

the first before the destruction of Jerusalem (70), the latter after. The number 666 has been interpreted as referring to Nero, but may possibly be Caligula. It is possible that the book assumed its present form in the time of the persecution of the Christians under Domitian (95 C.E.). It is noteworthy that there is no sharp differentiation anywhere between Jews and Christians; the enemies are practically always the idolators and, in the latter part of the book, Rome, while the figures are derived from the Hebrew Bible.

The John to whom the authorship of the book is assigned is neither the apostle nor the author of the book which bears his name. He was probably a Christian of Asia Minor, since he was well acquainted with conditions there. SIMON COHEN.

Lit.: Kohler, Kaufmann, in *Jewish Encyclopedia,* vol. 10, pp. 390-98; Porter, F. C., in Hastings, James, *Dictionary of the Bible,* vol. 4 (1919) 239-66; Vischer, E., *Die Offenbarung Johannes* (1895); rabbinical parallels are found in Strack, H. L., and Billerbeck, Paul, *Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 3.

REVERE, a city in Massachusetts with an estimated Jewish population of 6,000 in 1943, out of a total population of 34,405 (census of 1940). In this resort city most of the Jewish population engaged in small retail enterprises. In 1943 there were three congregations, all Orthodox. Rabbi H. A. Landes in that year served Congregation Tifereth Israel and Congregation Ahavas Achim Anshe Sphard; Rabbi Morris Funk served Temple B'nai Israel. Revere also had, in 1943, local chapters of Hadassah, Young Israel, the Jewish War Veterans of the United States and the A.Z.A. Members of the community belonged to the B'nai B'rith lodge of adjacent Winthrop. The local charities were administered by the Revere Hebrew Ladies' Charitable Association and the Revere Free Loan Society. The community also supported the Revere Hebrew School Kadimah.

A large number of Jews participated in the local government as councilmen, members of the board of health, city physicians, city solicitors, city auditors and traffic commissioners. In 1943 Louis B. Glixman was commissioner of public welfare; Sidney Zukor, city solicitor; and Frank Sandler, city physician. Charles Dreyer was on the school board (appointed 1917), and Charles Freeman was a member of the city council. HENRY W. LEVY.

REVERE, GIUSEPPE PROSPERO, poet, b. Trieste, 1812; d. Rome, 1889. In his student days he was expelled from Milan because of his participation there in a political conspiracy. Subsequently he took part in the Italian struggle for freedom and in political action against Austria in Turin, Venice, Florence and Rome; he was a friend of a number of leading Italians.

Revere wrote poetry, historical essays and dramas; his outstanding works are *Nuovi Sonetti* (1846); *Persone ed Ombre* (1862); *Lorenzino de Medici;* and *I Piagnoni e gli Arrabiati.* His *Bozzetti Alpini* and *Marine e Paesi* enjoy greater popularity. His later works include *Osiride; Sgoccioli;* and *Trucioli.* In his last years he was entrusted by Minister Venosta in Rome with the editing of the *Bollettino Consolare* (consular reports.)

Lit.: Introduction to the collected works of Giuseppe Revere, vol. 1 (1896); Tamaro, Attilio, *Storia di Trieste,* vol. 2 (1924); Revere, Giuseppe, *Scritti varii a cura di Amedeo Revere* (1928).

RÉVÉSZ, BÉLA, Hungarian author and publicist, b. Esztergom, Hungary, 1876. Esztergom is the residence of the Primate of Hungary, and memories of the pious, somnolescent little town frequently recur in Révész' writings. *Esztergomi lélek* (Esztergom Soul; 1934) is the story of his childhood, made up of moods and reminiscences. Early in life he went to Budapest, where he threw in his lot with the daily newspaper of the social democratic workmen, *Népszava,* remaining true to his deeply humanitarian and social feeling throughout the meanderings of European thought. He soon won recognition, especially from literary men—for the first time when he carried away the main prize in a literary contest with a short story. Later, too, without being aware of it, Révész wrote with his fellow authors in mind; it is for them that he destined his solemn words and his sentences formed from the popular and Biblical languages. This style is not always suitable for the rendering of facts, therefore even the short stories of Révész often convey moods rather than action; his tone is best suited for such lyric contemplations as the brooding piece called *Beethoven* (German version, *Beethoven, eine Phantasie,* 1919) which, with self-controlled artistry, insinuates the motif of his own hardness of hearing.

Many of his books deal with the hard life of poor people; *Vonagló falvak* (Villages in Agony) portrays women running the villages while the men are trying to make good in America. Other books of his were: *Emberek arca* (Faces of Men); *A nagy börtön* (The Great Prison); *Velük—értük* (With Them—For Them); *Egyedül mindenkivel* (Alone with Everybody); *Magyar küzdelem* (Hungarian Struggle; 1937).

The great experience of Révész' life was his friendship with the greatest Hungarian lyricist and revolutionary poet, Endre Ady. Night after night, for many years, he sat with the poet at the Három Holló (Three Ravens) Tavern in the proximity of the Budapest Opera. With his impaired hearing, he was the ideal listener to the genius whose wine-inspired soliloquies needed understanding not of the rational kind which implies objection, but of the sympathetic kind, content to absorb.

The literary harvest of this friendship were (up to 1942) five volumes by Révész, including *Ady tragédiája* (The Tragedy of Ady), an analysis of the poet's life in two volumes; *Ady és Léda* (Ady and Leda; 1934); and *S lehullunk az őszi avaron* (And We Drop Dead Upon the Autumn Leaves; 1937), books devoted to the poet and to Leda, the Jewish woman who had a decisive influence upon his poetic evolution. His only major trip took Révész to the United States (1939), where he lectured to Hungarian Americans, trying to convey to them the literary resplendence of which he had been witness and especially his friendship with Ady.

He returned to Hungary with the feeling that he had failed to evoke a warm response among those whom he addressed, but not without taking back with him the incentive to write the life story of Max Nordau. Thus in 1940 appeared the first full-length published biography of the Zionist leader, *Max Nordau élete.* It is suffused with appreciative tenderness for the leader, for his captain, Theodor Herzl, and for the Jewish people awaking to a new sense of national pride. In 1943 nothing definite was known in the United States about the fate of this sincere Jew and socialist. He was believed to be living in Budapest. IGNOTUS.

RÉVÉSZ, GÉZA, psychologist, b. Siófok, Hungary, 1878. After obtaining the LL.D. degree from the University of Budapest (1901), he studied experimental psychology and philosophy at the Universities of Berlin, Munich and Göttingen. He became professor of experimental psychology at the University of Budapest. Révész also carried out the first attempt on European soil to provide military educators with a complete psychological and pedagogical training, by lecturing to teachers in the military academy of Budapest. He was deprived of his professorship by the anti-democratic government of 1920, and settled at Amsterdam, Hol-

land, where in 1932 he became professor of psychology and director of the psychological laboratory of the Municipal University. Up to the time of the invasion of the Netherlands by the Nazis in May, 1940, he was editor-in-chief of the journal *Acta Psychologica,* founded by him in 1937. Of his whereabouts in 1943 nothing was known.

The most important of the numerous books published by Révész in various languages are: *Das frühzeitige Auftreten der Begabung und ihre Erkennung* (1921); *The Psychology of a Musical Prodigy* (1925); *Experimental Study in Abstraction in Monkeys* (1925); *Musikgenuss bei Gehörlosen* (Katz, D., co-author, 1926); *Formenwelt des Tastsinnes* (1937).

REVISIONISM AND REVISIONISTS, *See* ZIONISM.

REVOLUTION, AMERICAN, *see* SOLDIER, JEW AS; UNITED STATES; the Articles on the Eastern States.

REVUE DES ÉTUDES JUIVES, *see* SOCIÉTÉ DES ÉTUDES JUIVES.

REVUSKY, ABRAHAM, journalist, b. Smiela, Ukraine, Russia, 1889. He was taken to Palestine in his childhood, then back to Russia, and educated there and in Vienna, where he received his university degree. Revusky began his journalistic work while living in Vienna, writing in both Russian and Yiddish; subsequently he went to Odessa and was on the staff of the *Odesski Listok.*

In 1917 and 1918 Revusky was a member of the council of the Jewish community of Odessa. He was made assistant to the minister for Jewish affairs in the Ukraine in 1917; in 1919, when Wilhelm (Jacob Wulf) Latzky-Bertholdi, the minister, died, Revusky was appointed to the post. Later that year the changes produced by the civil war in Russia broke up the Ukraine government, and Revusky returned to Palestine, remaining there for three years, then going to Europe.

He came to the United States in 1924, joining the staff of the *Morning Journal,* with which he was connected in 1943 as editor of foreign news. He went to Palestine again in 1933.

Much of his writing dealt with Palestinian matters. Among his early studies was *From Balfour to Samuel* (1921), which appeared in both Yiddish and Hebrew. *In die Shvere Teg fun Ukrainie* (1924) is a survey of conditions in the Ukraine during the period when Revusky was connected with its government. He wrote also a study of the Histadruth Haobedim, the Palestine labor organization, and *Jews in Palestine* (English, 1935 and 1936; French and Yiddish, 1936).

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1929), cols. 405-8.

REWARD AND PUNISHMENT. Although the doctrine of retribution has undergone many changes in Jewish thinking, it has always remained a necessary part of Jewish theology because of the feeling that God, being just and righteous, can not but reward the good and punish the evil. The fundamental question of Abraham (*Gen.* 18:25), "Shall not the Judge of all the earth do justly?", is always answered in the affirmative. The earliest Biblical writers felt that such retribution would take place in terms of earthly success and punishment in this world. Man was admonished to honor his parents that "his days may be long upon the land" which the Lord has given him (*Ex.* 20:12). This principle is emphasized in *Deuteronomy,* which enforces its injunctions by such statements as "that it may be well with thee, and that ye may increase mightily" (*Deut.* 6:3). The history of the kings of Israel and Judah, recorded in *Kings* in the spirit of *Deuteronomy,* tries constantly to draw the lesson that punishment is meted out to the wicked while the righteous are rewarded for their virtue. This is retribution in its simplest and most direct form.

Yet the time came when this simple and direct hope in retribution was seen to be contrary to the facts of life. Jeremiah raised the question, "Wherefore doth the way of the wicked prosper?" (*Jer.* 12:1). The same theme is taken up in *Job,* "Wherefore do the wicked live, become old, yea, wax mighty in power?" (*Job* 21:7). By implication, the suffering of the righteous is regarded with astonishment. The revolutionary nature of such questioning becomes evident the moment the opinions of Job's friends are taken into consideration. Bildad asks (*Job* 8:8-12), "Can the rush shoot up without mire?" In other words, man's suffering proves that he has sinned. After a lengthy statement in amplification of this principle, he declares (verse 20), "Behold, God will not cast away an innocent man." An even stronger defense of the older view is made by Eliphaz, who insists, "The wicked man travaileth with pain all his days" (*Job* 15:20). The doubts expressed by *Jeremiah* and *Job* not only made a restatement of the doctrine of retribution necessary, but also put an end to the practice of deducing a man's character from the circumstances of his life. The sufferer could no longer be branded a sinner; the prosperous man could no longer be considered the favorite of God.

The problem of retribution was further intensified by the fact that in the meantime the prophets had developed the idea of individual responsibility. The pre-prophetic view had been that of communal responsibility; the entire community was punished, for instance, for the sin of Achan (*Josh.* 7) or David (II *Sam.* 24). The Decalogue speaks of the sins and the virtues of the parents as having an effect upon the lives of their descendants (*Ex.* 20:5-6). For those who accepted this point of view, individual suffering was no problem; it could be explained as the result of ancestral or communal transgression. But to the prophets this view was repugnant. To them "religion meant individual piety."

Jeremiah formulated the new idea of individual responsibility, in the words: "It shall no longer be said, 'The fathers have eaten sour grapes, and the teeth of the children are set on edge.' But every one will die for his own sin—he that eateth sour grapes, his teeth will be set on edge" (*Jer.* 31:29-30). Taking this declaration as his text, Ezekiel elaborates on the theme of individual responsibility (*Ezek.* 18). He adds the statement (verse 23): "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live." It was an appeal to the individual to repent in view of his individual responsibility. This prophetic attitude only served to make the problem of retribution more vexatious. Hence the question of *Job* and *Jeremiah.*

The first attempt to solve the problem of the suffering of the righteous and the prosperity of the wicked was to project the idea of reward and punishment into the future. If retribution was not immediately operative, it would be, sooner or later, in the lives of both guilty and innocent. "The righteous *shall be* requited on earth; how much more the wicked and the sinner!" (*Prov.* 11:31). *Ps.* 73 is a poetic treatise which has the same theme. After stating the problem, the Psalmist finds his answer in the *ultimate* punishment of the wicked. "It was wearisome in mine eyes, until I entered the sanctuary of God, and considered their end" (*Ps.* 73:16-17).

This solution, however, was only partial, since many wicked died unpunished and many righteous unrewarded. A second attempt was made to find an answer in the suggestion that rewards and punishments were to be meted out in the world beyond. This took the characteristic form of a Day of Judgment following the resurrection of the dead. "And many of them

that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence. And they that are wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the stars forever and ever" (*Dan.* 12:2-3).

The same view is echoed in the opinion of the rabbis of the Talmudic period. This world is called merely an antechamber of the world to come (*Aboth* 4:16). Man is reminded that he must give an account to the Eternal Judge (*ibid.* 3:2). None will escape his punishment, and no virtue will be unrewarded (*ibid.* 2:7). "He who labors before the Sabbath (that is, in this world) will eat on the Sabbath (that is, in the world to come); but if a man does not labor before the Sabbath, how can he eat on the Sabbath day?" (*A.Z.* 3b).

While this solution satisfied the doubts of the majority, there were some who found a more spiritual answer. The writer of *Job,* for instance, declares that what man regards as an injustice in view of the suffering of the righteous and the prosperity of the wicked is merely apparent. It is not real. Man's mind is finite; God is infinite. Therefore, man can not comprehend the divine plan in its entirety. "The thunder of His mighty deeds who can understand?" (*Job* 26:14). "By thus emphasizing the immeasurable distance between the finite and the Infinite, Job implies that if a man could comprehend the mysterious, ultimate relations of all things—then those things which by reason of his finite point of view must now seem to him unjust would appear infinitely wise and just" (Buttenwieser, Moses, *Book of Job,* 59). Since man can not fathom the plan and purpose of God, it becomes his duty to serve without thought of reward (*Aboth* 1:3). Goodness must be regarded as its own reward. "The reward of a *mitzvah* (performance of a divine command) is the *mitzvah* itself, and the punishment for an *'aberah* (offense) is the *'aberah* itself" (*Aboth* 4:2). Out of every good deed something of inestimable value comes into man's life and into the universe itself. This must be regarded as the tangible reward of virtue (Baeck, Leo, *Essence of Judaism,* 184).

All the later Jewish thinkers have combined these points of view in the discussion of retribution. Although the greatest Jewish thinkers have preferred to consider goodness as sufficiently desirable in itself, regardless of consideration of material reward and punishment (Maimonides, *Hilchoth Teshubah* 7 to 9), the doctrine of retribution has a place in every creedal formulation; thus it forms the eleventh article of the creed of Maimonides. It finds constant expression in Jewish homiletics and in the liturgy. Thus the Memorial Service of the *Union Prayer Book* (vol. 2, p. 329) reads: "Surely there will be compensation for those who suffer innocently, reward for virtue thwarted and punishment for wickedness which triumphs but for a day." Thus, in one form or another, the idea of reward and punishment on the part of a righteous God has always remained a fundamental doctrine of Judaism. ABRAHAM SHUSTERMAN.

Lit.: Cohon, Samuel S., and Rall, H. F., *Judaism and Christianity Compare Notes;* Buttenwieser, Moses, *The Book of Job;* idem, *The Prophets of Israel;* Baeck, Leo, *Essence of Judaism;* Kohler, Kaufmann, *Jewish Theology;* Joseph, Morris, *Judaism as Creed and Life.*

REYNER, HARRY, civic official and foreign consul, b. Newport News, Va., 1893. He entered business in Newport News in 1919, subsequently becoming a securities broker. Except for the year 1936, when he was associated with a New York securities firm, he remained in Newport News. In 1911 Reyner was made consul for the Dominican Republic in Newport News and Norfolk. Later he became also consul for Costa Rica (1913), for the Republic of Haiti (1924) and for the Republic of Guatemala (1924).

Reyner was a member of the city council of Newport News from 1922 to 1936; he was vice-mayor of the city from 1926 to 1930, and mayor from 1930 to 1932. He held also numerous communal posts, among them the presidency (1927-28) of the Associated Charities and the honorary chairmanship of the United Palestine Appeal. During the first World War he enlisted as a private, but had been advanced to a captaincy before his discharge, and he retained this rank in the Reserve Corps.

REZIN, last king of Aram (about 735 B.C.E.), ally of Pekah of Israel in a war against Tiglath-pileser of Assyria. He seems to have been the son of Tabeel, as *Isa.* 7:6 speaks of a plan to place a "son of Tabeel," probably a brother of Rezin, upon the throne of Judah. Rezin and Pekah attacked Ahaz to compel him to join their coalition, but were compelled to retire and face the advancing Assyrians, who overran Aram, killed Rezin and made the whole country an Assyrian province. Tiglath-pileser mentions the campaign in his annals, and gives the name of Rezin as Razunnu. This would suggest that the proper vocalization is Rezon, which makes the name the same as that of the founder of the Damascene dynasty, who revolted from Solomon (*I Kings* 11:23-25).

REZNIK, LIPE, poet and playwright, b. Russia, 1890. After the October Revolution in Russia (1917) he began teaching in Yiddish language schools in the Ukraine. From 1919 on he became active as a poet. His poetry reflects the mental anguish at first and the gradual adjustment to new conditions of the Jewish lower middle classes in the Soviet Union. In his early period (1919-25) he portrayed through Biblical figures the confusion and "Weltschmerz" of his class after the October Revolution. *Gulkie nochi* (Hollow Nights; (1922) is representative of this period. From 1925 on his poems, while continuing to convey his ideas symbolically, reveal his growing enthusiasm for young pioneers and young communists. They tell about his trips to the Caucasus and down the Volga, about Moscow and Lenin, and about the Red Army. "Bronevik" (Armored Car) and "Groza" (The Storm), on the recapture of Kiev by the Red Army in the civil war, were considered by Soviet critics his best poems of this period.

From 1927 to 1928 Reznik headed the Boi (Building) Jewish literary group in the Ukraine which was inspired by the ideas of nationalism and humanism. In 1929 this group broke up.

Reznik was the author of several successful plays produced by the Jewish state theatres. *Vosstanie* (The Uprising; 1927, Moscow Jewish state theatre) portrayed the struggle of a colonial people against its oppressors. *Poslednie* (The Last Ones) was the drama of the adjustment of a Jewish middle class family to Soviet life. *Rekruty* (Recruits; 1933), a play about a small Jewish town in the time of Czar Nicholas I, was successful on the White Russian and Ukrainian Jewish state theatre stages. His book of poems *Ganz fri* (Quite Early), as well as his poems published in the magazines during the 1930's, show a positive attitude toward Soviet life.

REZNIKOFF, CHARLES, writer, b. Brooklyn, N. Y., 1894. He studied at the School of Journalism of the University of Missouri (1910-11), and received the LL.B. degree from the New York University Law School in 1915.

In 1916 he was admitted to the bar of the State of New York. From 1928 to 1936 Reznikoff was a member of the editorial staff of *Corpus Juris,* an encyclopedia of law. He then went to California, where he was employed as an editorial assistant by Paramount Pictures until 1940. Subsequently he was for a time a member of the staff of the *Universal Jewish Encyclopedia.*

In both his verse and prose writings Reznikoff drew on Jewish themes, and in their use he was moved not by a spirit of nationalism or merely pride of race but by a desire to symbolize man's cruelty and man's courage. His publications in verse include: *Five Groups of Verse* (1927); *Nine Plays* (1927); *Jerusalem the Golden* (1934); *In Memoriam: 1933* (1934); *Separate Way* (1936); *Going To and Fro and Walking Up and Down* (1941). His verse play, "Uriel Acosta," is in *A Golden Treasury of Jewish Literature* (1937).

Reznikoff's first full-length novel was *By the Waters of Manhattan* (1930), with an introduction by Louis Untermeyer. It deals with the life of a Russian immigrant and her son. Later books were *Testimony* (1934), a series of short sketches of early American life based on law cases. He also wrote, with Nathan Reznikoff, his father (1871-1942), *Early History of a Sewing-Machine Operator* (1936). Reznikoff contributed, among other periodicals, to the *Jewish Frontier, The Menorah Journal,* and *Poetry.* From 1941 on he was a contributing editor of *The Menorah Journal.*

Lit.: Zukofsky, Louis, In *Poetry: A Magazine of Verse,* Feb., 1931, pp. 272-84; Benet, William Rose, in *The Saturday Review of Literature,* March 23, 1935, p. 571.

RHEINHOLD, HUGO, sculptor, b. Oberlahnstein, Prussia, 1853; d. Berlin, 1900. At first a merchant in Cologne, he later moved to Berlin and became a student of philosophy at the age of thirty-three, after the death of his wife. In 1886 he became treasurer of the Deutsch-Israelitischer Gemeindebund, and together with Gizycki, Förster, Kristeller and others founded the Berlin Society of Ethical Culture. In the same year he became a student of sculpture under Kruse, and in 1888 at the Berlin Academy.

His well-known original work, *Ye Shall Be As God* (*Gen.* 3:5), a chimpanzee holding a human skull, was exhibited at Berlin in 1895; it attracted much attention, and was copied many times. His creations include *On the Road,* acquired by the Berlin National Gallery; the monument to Alfred Nobel, erected in Hamburg; *The Reaper; The Fighter;* and busts of his mother, Bernhard Fränkel, Ludwig Bamberger and Moritz von Egidy.

RHEINSTEIN, ALFRED, engineer, b. Wilmington, N. C., 1889. He received his engineering degree from Princeton in 1911, and established himself in practice in New York city. In 1914 he founded his own firm, of which he became president in 1920. Rheinstein was construction engineer for many important buildings in Greater New York, including the Andrew Freedman Home for the Aged. Mayor Fiorello H. LaGuardia appointed him chairman of the New York City Housing Authority in 1937. He retained this post until 1939, and was also, in 1938 to 1939, commissioner of the department of housing and building for New York city.

Among Rheinstein's general communal affiliations were his trusteeship of the National Committee on the Housing Emergency and on the Citizens Budget Commission; among his Jewish communal affiliations were his trusteeship of the Jewish Agricultural Society, the Hebrew Sheltering and Guardian Society and the Hebrew Technical Institute. During the first World War Rheinstein was a reserve aviation officer and in charge of construction at Rockwell Field, Cal.

RHEINSTROM, HENRY, jurist, b. Kaiserslautern, Germany, 1884. In 1906 he graduated as a doctor of law and political sciences, and became a lawyer at Munich. From 1917 to 1933 he was professor at the Technical University of Munich. During the first world war Rheinstrom was promoted to the rank of officer and decorated by the Bavarian, Prussian and Austrian high commands. In 1933 he left Munich for Paris after the Nazis had plundered his home. In 1939 he went to New York city, where he became consultant in European law and financial advisor.

Rheinstrom published commentaries on the German tax laws (12 vols., 1910-31) and *Holding-Gesellschaften* (3 vols., 1936-39). From 1923 to 1926 he was a member of the board of the Jewish community of Munich.

RHINE, ABRAHAM BENEDICT, rabbi and author, b. Shavli, Lithuania, 1877; d. Hot Springs, Ark., 1941. He was brought to the United States in 1889, and received his rabbinical degree from the Hebrew Union College in 1902. In that same year he became rabbi of Congregation House of Israel in Hot Springs, Ark., and retained this post until his death. During his residence of four decades in Arkansas he became one of the state's best-known communal leaders, particularly in the field of education. From 1931 to 1933 and again in 1938 and 1939 he was president of the local Board of Education. He was the founder of the Arkansas State Association of School Boards, and its president from 1934 to 1939. In 1940 he was a member of the Governor's Advisory Committee on Education.

Rhine was the founder of the Arkansas Jewish Assembly, and served as its honorary president. He was also a director of the National Jewish Hospital. Among his literary works was a translation of Heinrich Graetz' *Popular History of the Jews,* in five volumes (1919); *The Essence of the Bible* (1930); *Leon Gordon* (1910); and *Tales from the Midrash* (1911). He was a contributor to the *Jewish Encyclopedia.* He received the honorary D.D. degree from the Hebrew Union College in 1910.

RHINEWINE, ABRAHAM, journalist, b. Poland, 1887; d. Toronto, Canada, 1932. He emigrated to Canada in 1908, and when the Toronto *Daily Hebrew Journal* was organized in 1913 joined its staff as city editor. Subsequently he became editor, a post which he held until 1931. Rhinewine was author of a number of Yiddish works, compilations, translations and original studies on Canada and Palestine.

These included: *Eretz Yisroel in Yiddishen Leben un Literatur* (1921); *Kanada, Ihr Geshichte un Entviklung* (1923); *Der Yid in Kanada: Fun der Frantzoizisher Periode biz der Moderner Tzeit* (2 vols., 1925-27). In English, in a second edition, there appeared posthumously (1932) *Looking Back a Century on the Centennial of Jewish Political Equality in Canada.*

RHODE ISLAND, the smallest state in the United States, having a total population of 713,346 (census of 1940), including about 27,850 Jews (1943). Rhode Island, from its founding, was destined as a haven of refuge for persons of all denominations. Its broad and tolerant religious policy was an expression of the spirit of the founder of the colony, Roger Williams. "I desire not the liberty to myself which I could not freely and impartially weigh out to all the consciences of the world beside."

Sephardic Jews settled in Newport in the 1650's, and in either 1656 or 1658 established Congregation Yeshuat Israel. In 1763 a synagogue building was constructed from a plan conceived by the colonial architect, Peter Harrison. This was built in the period of the greatest prosperity of Newport's Jewish community, when the names Lopez, Rivera and Rodriguez were written large in the maritime annals of the nation.

Jews participated actively in the life of the Rhode Island colony. They were among the patrons of the colonial artist Gilbert Stuart; they were active in the Masonic order; they held membership in the Philosophical Society and in the Redwood Library. With the advent of the American Revolution, the large majority of the Jewish population espoused the patriot cause, but even the wealthy Aaron Lopez, who owned thirty ships, was to experience the adverse circumstances which the fortunes of war had wrought. The war

through which American independence was won was also the occasion of the decline of Newport's commercial prosperity.

Consequently, when George Washington visited the Newport community in 1790, the Jewish population of the community was already on the decline, and at the beginning of the 19th cent. the synagogue was closed because most of the Jewish population had left the community.

In the colonial and early national period the Jewish community of Providence was of secondary importance to that of Newport. At that time many of the Newport Jewish community visited Providence. Aaron Lopez contributed 10,000 boards in 1770 for the building of Brown University. However, while the Jewish population of Newport declined, that of Providence steadily increased. In 1820 Dutch Jews came to this city, and in the 1840's German Jewish immigrants arrived. In 1845 the first Jewish congregation was founded in Providence; it was incorporated ten years later. In 1883 Newport began to experience an influx of Jewish immigrants from Eastern Europe, but the industrial center of Providence proved even more attractive to the immigrant tide.

In 1943 there were approximately 23,000 Jews in Providence. In Newport, the normal population of about 950 Jews had, in 1943, increased to about 1,500 or 2,000, due to the establishment of defense industries and military bases. The population discrepancy between the two cities was in accordance with the general population trend, as Newport had in 1940 a total population of 30,532, while that of Providence was 253,504.

Rhode Island is unique as regards consanguineous marriages, in that ever since the year 1764 there has been in every state code a provision to the effect that Jews may marry "within the degrees of affinity and consanguinity allowed by their religion" (*Code of Rhode Island,* 1909, chap. 243, section 4). Hence marriages between Jewish uncles and nieces (but not the parallel cases of marriages between Jewish nephews and aunts) are permitted by law if they are performed in Rhode Island, and they are valid everywhere under the "full faith and credit" clause of the United States Constitution (Article IV, Section 1).

The evolution of the Jewish communities of NEWPORT and PROVIDENCE is treated in greater detail in separate articles devoted to these communities elsewhere in this encyclopedia.

BRISTOL, in 1943, had a Jewish population of about 100 in a total population of 11,159 (1940). The Jewish community of Bristol, younger than that of either Providence or Newport, was organized about 1900. At that time Congregation Agudath Achim was founded. In 1943 the congregation had no permanent rabbi, and the services were conducted by laymen. Other Jewish institutions in the community included the Sunshine Club, which in 1943 assisted the Jewish Welfare Board's U.S.O. center at Newport in its program of providing recreation for service men.

PAWTUCKET had, in 1943, a Jewish population of about 1,100 and a total population of 75,797 (1940). Congregation Ahavat Shalom (Orthodox), organized in 1903, was the only congregation in the community in 1943. Its first rabbi was E. Shisgal, who served from 1920 to 1929; its rabbi in 1943 was Aaron Goldin, whose service began in 1939. Among other Jewish organizations in Pawtucket were a B'nai B'rith lodge, an A.Z.A., and an agency of the United Jewish Appeal.

Like that of Bristol, the Jewish community of Pawtucket dates back no further than the late 19th and early 20th centuries. Abraham Berick and L. Sandler were among those who came to Pawtucket from Russia between 1880 and 1890.

WESTERLY. In 1943 the Jewish community of Westerly, numbering about seventy-five families, maintained a synagogue, but with no regularly functioning rabbi. Several other organizations included a lodge of the B'nai B'rith and a section of the National Council of Jewish Women.

WOONSOCKET had a total population of 49,303 (census of 1940), and a Jewish population of about 900 (1943). The earliest Jewish settlers in Woonsocket arrived in the last two decades of the 19th cent. Among them were Harris Fellman, Bernard Goldenofsky, Philip Hopp, Michael Jacobson, Moses Kornstein, Solomon Lavine, Isaac Margolis, Samuel Schlansky and Solomon Treitel. In 1893 Congregation Lovers of Peace was organized; in 1943 it was known as B'nai Israel (Conservative). The first rabbi was Phineas Israeli, who served from 1919 to 1924. The rabbi in 1943 was Aaron J. Tofield, whose service began in 1940. There was a small Orthodox congregation in the community in 1943.

Other local Jewish agencies included the Woonsocket Hebrew School, Congregation B'nai Israel Library, Woonsocket Hebrew Ladies' Aid and Sisterhood, Chevra Kadisha and B'nai Israel cemetery, Hachnassas Orchin and the Woonsocket Jewish Community Center. Among the national organizations in the community were Hadassah, B'nai B'rith, A.Z.A., and Young Judea. Woonsocket Jewry contributed generously to communal charitable endeavors. In 1919 the relatively small Jewish community raised $32,000 for the war relief fund. In the campaign for a new Woonsocket hospital members of Congregation B'nai Israel contributed $10,000.

The approximately smaller Jewish populations found, in 1943, in other Rhode Island cities were: Central Falls (100), Cranston (200), East Greenwich (70), East Providence (25), Lincoln (15), Middletown (15), North Providence (50), South Kingstown (35), Warren (25), Warwick (15), West Warwick (95).

Among the Jews who held public office in Rhode Island were the following members of the state assembly: Isaac Hahn (1884), Jacob A. Eaton (1908-10, 1918-20), Harry Cutler (1908-12), Max Levy (1910-18), Philip C. Joslin (1915-26; speaker, 1923-26), Henry Hurwitz (1920-26), Maurice Robinson (1926-28), Charles Brown (1926-28). Jerome Hahn was a member of the Superior Court (1919-30) and of the Supreme Court (1930-35). Philip C. Joslin was a member of the Superior Court (1932-). Max Levy was a member of the state senate (1920-22) and of the state judicial council (1927-31). Robert M. Damim, member of the Representative Council in Newport (1929-35), was judge of the Probate Court (1935-).

Harry E. Miller was Eastman professor of political economy at Brown University; I. J. Saxl, physicist and Rabbi William G. Braude were also associated with Brown University.

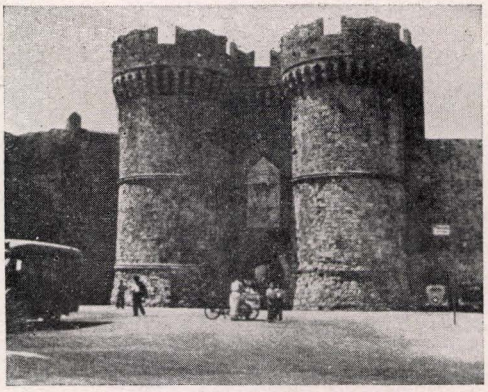
See also: LOPEZ; NEWPORT; PROVIDENCE; RIVERA; TOURO.

MORRIS A. GUTSTEIN.

Lit.: Hartogensis, Benjamin H., "Rhode Island and Consanguineous Marriages," *Publications of the American Jewish Historical Society,* No. 20 (1911) 137-46; *ibid.,* No. 34 (1937); Gutstein, *The Story of the Jews of Newport* (1936); Brochos, S., *Jews in New England* (1942).

RHODES, one of the Aegean Islands, situated northeast of the island of Crete, and directly south of the city of Smyrna, Turkey. A number of Jews are known to have lived in Rhodes as early as the year 140 B.C.E. In the year 656 Caliph Moaviah sold the ruins of the Colossus of Rhodes to a Jew of Emesus, Syria. Nothing is known about the Jews of Rhodes thereafter until 1170, when the renowned Jewish traveler Benjamin of Tudela visited the Aegean Islands and found 400 Jews living in Rhodes.

Jews fleeing from a Spanish persecution in 1280 left Tarragona and settled in Rhodes, over which the Saracens then held sway. The Hospitalers of St. John, after being driven from Palestine, became masters of Rhodes and of several other neighboring islands in



Gates to the Jewish quarter in Rhodes

1310. In 1502 a decree issued and enforced by Pierre d'Aubusson, grand master of the Knights Hospitaler, ordered all Jews of Rhodes who refused to accept baptism expelled from the island; on this occasion a number of Jews were converted to Christianity. When the city of Rhodes was captured by the Turks in 1522, several of the baptized Jews returned to their old faith. Those Jews who did not reembrace Judaism escaped to Italy, fearing persecution under the Turkish rule.

Many of the Jews of the island of Rhodes participated in the siege of the city by Sultan Suleiman II the Magnificent (1687-91), aiding the sultan's troops. After Rhodes had capitulated they settled there and, together with other Jews from Salonika and other places whom Suleiman had encouraged to settle in Rhodes, they were granted important privileges.

A blood accusation was levelled against the Jews of Rhodes in 1840; however, despite a false confession secured by means of torture, and leading to several attacks on the Jews of Rhodes, this accusation was easily disproved and the accused Jews were liberated.

In 1923 Rhodes came under the rule of Italy. In 1927 the Jews of Rhodes maintained two large synagogues, two smaller ones, as well as two schools. In 1928 the Jews of the city of Rhodes numbered 3,000, out of a general population of 15,000. The Jewish population of the whole island of Rhodes was estimated in 1942 as about 4,500, out of a total population of about 40,000. During the past three decades (1910-42) there has been a migratory movement of Jews away from Rhodes to the mainland of Asia, and to Palestine; this movement was still continuing on a small scale up to the time of the outbreak of the second World War. The Italian subjects of Jewish faith in the whole Aegean Islands, including Rhodes, were under the supervision of the chief rabbi of Rhodes.

Among the outstanding Jewish authors who lived in Rhodes in the past were: Hayim ben Menahem Algazi; Moses Israel, author of *Massath Mosheh;* Rabbi Ezra Malki, author of the three works *Mishpat, Hoshen Mishpat,* and *Peri Hadash;* and Rabbi Jedidiah Tarikah.

ABRAHAM I. SHINEDLING.

Lit.: Pacifici, Riccardo, "Notizie sulla vita degli ebrei a Rodi," *Israel, La rassegna mensile,* vol. 8 (1935) 60-77.

RHODES, SOLOMON A., professor and author, b. Rodi, Italy, 1895. He came to the United States in 1913, and received his Ph.D. degree from Cornell University in 1925. After serving as instructor in Romance languages at Cornell, at Rice Institute, in Houston, Texas, and at New York University, Rhodes joined the faculty of the College of the City of New York (1929). He was made associate professor in 1942.

Among the books published by Rhodes were: *The Jews in the Intellectual Life of France* (1927); *The Cult of Beauty in Charles Baudelaire* (1929); *Within a Cactus Grove* (1933); *Contemporary French Theatre* (1942).

RHODESIA, *see* SOUTH AFRICA.

RHYME, *see* POETRY, HEBREW.

RI HAZAKEN, *see* ISAAC BEN SAMUEL.

RIAM, *see* IBN MIGAS, JOSEPH BEN MEIR HALEVI.

RIAZANOV, DAVID BORISOVICH, revolutionary and author, b. Russia, 1870. His original family name was Goldendakh. He did underground organizational work in Russia, joining first the Narodniks (populists) in Odessa, and was imprisoned from 1891 on for five years, spending three years in exile at Kishinev. In 1905 he took part in the work of the Social Democratic fraction in the State Duma, and he was imprisoned again in 1907 for a short time.

The periods following imprisonments he spent abroad, mostly in Germany. He edited *Borba* (The Struggle), the magazine of his own small Social Democratic group, engaged in extensive library work, and contributed to the German Social Democratic organ *Neue Zeit* as well as to Russian magazines on topics like Marxism, socialism and the history of the labor movement. He was commissioned to publish the works of Marx and Engels in behalf of the German Social Democratic Party, but the first World War interfered with his work, so that by 1916 he had issued only two volumes.

After the February, 1917, Revolution Riazanov returned to Russia and attached himself to an anti-Bolshevik group called Mezhraiontsi (The District-Wide), joining the Bolsheviks when this organization did, in July, 1917. After the October, 1917, Revolution Riazanov held a series of responsible Soviet posts. He established the Marx-Engels Institute with a rich library on Marxist questions, and published the works of Marx and Engels as well as other important Marxist works.

On several issues Riazanov took a stand in opposition to that of the government of the Soviets. In 1931 he was expelled from the Communist Party for giving assistance to former Mensheviks who had become anti-Bolsheviks. At the same time he was removed from the Marx-Engels Institute.

RIBA, *see* 1. ISAAC BEN ASHER HALEVI THE ELDER; 2. TRANI, ISAIAH BEN ELIJAH DI.

RIBAK, *see* JUDAH BEN KALONYMUS BEN MEIR.

RIBALOW, MENACHEM, Hebrew writer and editor, b. Chudnow, Russia, 1899. After obtaining a Hebrew education in a Yeshiva he attended the University of Moscow. Arriving in the United States in 1921, Ribalow at once became associated with the Histadruth Ivrith, and editor of the Hebrew weekly *Hadoar.* In 1922 to 1923 he was secretary of the Histadruth Ivrith; in 1928 he became vice-president, and still held this post in 1943. As editor and author, Ribalow was one of the most important figures in American Hebrew literature.

Among his own works were: *Sefer Hamassoth,* a book of essays (1928); *Soferim Veishim* (Writers and Personalities; 1936); *Dichter un Shetfer fun Nei-Hebraish* (Poets and Creators of Modern Hebrew; written in Yiddish; 1936); *Kethabim Umegilloth,* essays on ancient and modern Hebrew literature (1942). Ribalow was also editor of *Anthologia Shel Hashirah Haibrith Beamerikah,* an anthology of Hebrew poetry in America (1938); of six volumes of the *Sefer Hashanah Liyehude Amerikah,* an American Hebrew year book; and of several jubilee books and memorial volumes. He was a contributor to various periodicals in English, Hebrew and Yiddish.



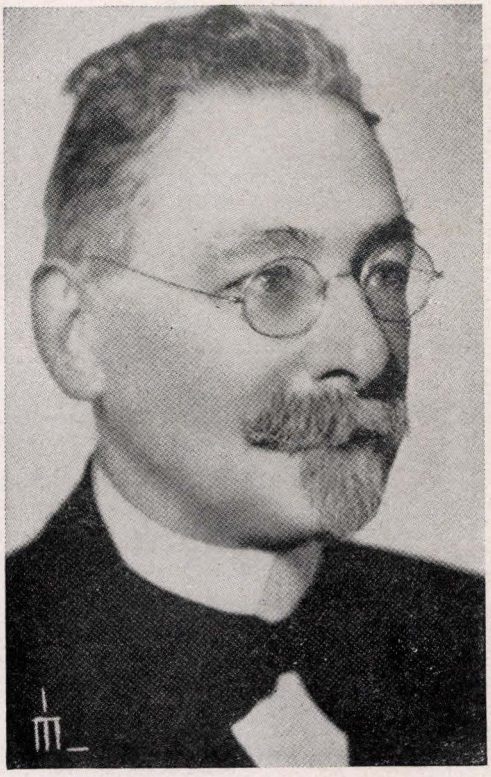
David Ricardo

RIBAM, *see* ISAAC BEN MORDECAI.

RIBÁRY, GÉZA, lawyer and communal leader, b. Budapest, 1889; d. Budapest, 1942. During the first World War he served from 1915 to 1918 as first lieutenant in the Austro-Hungarian army, winning several distinctions. In 1918 he was admitted to the bar. He was counsel to IBUSZ, the official Hungarian travel agency, and editor-in-chief of *Ügyvédi Közlöny,* a law journal. From 1939 on, when the economic ruination of the Hungarian Jews was systematically sought by means of laws and ordinances, Ribary, together with György Polgár, assumed the leadership in organizing Jewish self-aid in Hungary.

He devoted much time and energy to aiding the large number of Hungarian Jewish authors and artists who were deprived of their livelihood. In 1940 Ribáry was elected vice-president of the Jewish Community of Pest, the largest and most authoritative body of Hungarian Jews.

RIBASH, *see* ISAAC BEN SHESHET.



Benjamin Israel Ricardo

RIBBONO SHEL OLAM ("Lord of the Universe"), a formula used at the beginning of confessions of sin, also a prayer which is pronounced on holidays before the Torah is taken out of the Ark. Most of these prayers originated in the 17th cent.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 201; Davidson, Israel, *Otzar Hashirah Vehapiyut,* vol. 3 (1930) 371-84.

RIBIERO, SAMUEL NUNEZ, *see* NUNEZ, SAMUEL.

RICARDO, BENJAMIN ISRAEL, rabbi and educator, chief rabbi of Amsterdam, b. Amsterdam, Holland, 1872. He was the son of David Israel Ricardo. His theological and classical studies were pursued under the most difficult circumstances.

Nevertheless he took the examination in the classic letters in 1899. Four years later he became a rabbi. In 1905 Ricardo was appointed head of a religious school, but his health began to fail and in 1906 he was forced to give up this position. For many years thereafter he pursued theological studies, obtaining his doctor's degree finally in 1917, at the age of forty-five.

In 1919 Ricardo was appointed acting rabbi in the Portuguese Jewish community of Amsterdam. Upon the death of the chief rabbi, Isaac Palache, Ricardo assumed his functions temporarily, and was appointed chief rabbi the next year (1928). At the same time he became rector of the Portuguese Israelite Seminary, of which he had been a teacher since 1900.

Ricardo was an ardent Zionist, and wrote many articles for the *Mizrachie,* a theological monthly issued by the Dutch branch of the Zionist League. He was also spiritual advisor of the Portuguese Israelite Youth Movement. Nothing was known in 1943 of his fate after the German invasion of The Netherlands in May, 1940.

RICARDO, DAVID, economist, b. London, 1772; d. 1823. He was the son of Abraham Ricardo, who came to England from Amsterdam, where the Ricardo family—Sephardim of Italian origin—had lived for several generations. Ricardo inherited the financial acumen that made his father wealthy, and might have remained his father's associate had not his marriage to a Quakeress severed the relations between him and the elder Ricardo. His financial talents remained unimpaired, however, by the separatiion, and the younger Ricardo won his own fortune on the stock exchange.

The reading of Adam Smith's *Wealth of Nations* in 1799 turned Ricardo to the examination of economic theory. His first work in the field was published anonymously in the *Morning Chronicle* in 1809. Later he amplified it into a pamphlet, *The High Price of Bullion.* Friendship and correspondence with Thomas Robert Malthus, James Mill and other scholars of the time provided part of the incentive for Ricardo's further studies in economic theory. He retired from the stock exchange, and in 1817 published his *Principles of Political Economy and Taxation.* This major work showed its origins in the same period of economic development that produced the theories of Karl Marx.

Ricardo established a coherent body of economic principles, and thus may be said to have founded the science of political economy. The so-called "Manchester" school of free trade, certain fiscal principles applied in currency and theoretical offshoots of the concept of value as embodied labor may be traced to Ricardo's ideas.

Ricardo was a member of Parliament from 1819 until his death. In Parliament he had occasion to speak on behalf of the religious toleration movement which English Jews were then fostering in the effort to rid themselves of the disability handicap. This was the only sign of Ricardo's affiliation with the Jewish

people. One of Ricardo's sons was also, for a time, a member of Parliament.

LIBBY BENEDICT.

Lit.: *Letters of David Ricardo to Thomas Robert Malthus* (1887); *Letters of David Ricardo to John Ramsay McCulloch* (1895); *Letters of David Ricardo to Hutches Trower and Others* (1899); Hollander, Jacob H., in *Jewish Encyclopedia,* vol. 10, pp. 402-3; idem, in *Encyclopaedia of the Social Sciences,* vol. 13 (1934) 178-79; Graeber, I., in *Jewish Tribune,* May 4, 1928.

RICARDO, JOHN LEWIS, free trader, financier and member of the British Parliament, b. London, 1812; d. London, 1862. He was the son of Jacob Ricardo, a financier who was a brother of David Ricardo. In his early life Ricardo displayed great athletic prowess. He was a famous horseman, and had intended to enter the British army, but was induced, on his father's death, to continue the complicated financial business which his father left. In 1841 Ricardo emerged in the political arena by advocating repeal of the corn laws. He entered Parliament, and constantly demanded the revision of the navigation laws, which he had studied intensively. In 1847 he published *The Anatomy of the Navigation Laws.*

Ricardo took a leading part in the promotion of the electrical telegraph. In 1846 he established the Electrical Telegraph Company, whose chairman he was for ten years. It was due to his initiative that the telegraph system spread rapidly during the 1850's. Ricardo also promoted railroads in England and abroad, and inaugurated a great social revolution by introducing the employment of female clerks.

RICCHI (RAPHAEL), IMMANUEL HAI BEN ABRAHAM, rabbi, Cabalist and Talmudist, b. Ferrara, Italy, 1688 or 1693; d. near Cento, Italy, 1743. After occupying many positions as teacher and rabbi, he went (1718) to Safed, Palestine, where he was reordained rabbi by Hayim Abulafia. Following an epidemic in 1720, Ricchi left Palestine; he and his fellow travelers were captured by pirates, but later released. Until 1723 he was rabbi in Florence, and thereafter a merchant in Livorno. In 1735 he went back to the Orient, and spent two years in Aleppo and three in Jerusalem. While traveling in Italy in 1743 he was set upon by robbers near Cento and slain.

His most important work is the *Mishnath Hasidim* (Amsterdam, 1727), a popular transcription of the entire Cabala which, like the Mishnah, is arranged with partly allegoric use of the titles of the tractates. Ricchi wrote also a commentary on the Mishnah, responsa and other works.

Lit.: Fürst, Julius, *Bibliotheca Judaica,* vol. 3, p. 136 et seq.; Landshuth, Eliezer, *Ammude Haabodah* (1857) 302-3; Nepi, G., and Ghirondi, M., *Toledoth Gedole Yisrael* (1853) 289.

RICE, ELMER, playwright, b. New York city, 1892. He intended at first to practise law, and in 1912 received his LL.B. degree from the New York Law School, being admitted to the bar the following year. His law experience, however, went into the writing of his first play, *On Trial,* which was produced in 1914 and which was such a success that royalties from it and from its many recurrent amateur presentations helped Rice through the many years that followed, during which his persistent experimentation with dramatic form met only recalcitrant reception from a popular point of view. With *Street Scene* (1929), which won the Pulitzer Prize, the fusion between his own aims and public appreciation occurred, and his reputation was won in the popular sense, as it had



Elmer Rice

earlier been won among progressive theatrical groups. By 1942 Rice had seen twenty-two of his plays produced, in three of which he had collaborated with other authors; twelve of these plays had been produced after *Street Scene.*

As a dramatist Rice has spanned the whole period of what is usually reckoned the modern theatre in the United States. Beginning with *On Trial* in 1914, he was a successful playwright before Eugene O'Neill had been heard of, and he remained active in 1943. His contributions have been numerous and varied. Four plays, all different in tone and style, represent the peaks of his accomplishment. *On Trial* was a swift, effective and enormously successful murder play written in his youth. *The Adding Machine* (1923) is usually given top place among American impressionistic dramas. *Street Scene,* a slice of realistic tenement life, repeated the extraordinary success of *On Trial* and stands by itself as a documentary play drawing its materials from the back streets of New York city. *Counsellor-at-Law* (1931) was a study of legal ethics and Jewish character, brilliantly written and again extraordinarily successful. In a way Rice's reputation has suffered because of the versatility of his talent and his effectiveness in many fields, but his place is secure among the important playwrights of his time.

Rice was author also of two novels: *A Voyage to Purilia* (1930) and *Imperial City* (1937). His participation in the theatrical life of the country included the regional directorship for New York of the Federal Theatre Project, the presidency of the Dramatists' Guild and the directorship of the Playwrights Producing Company. In 1940 his *Two on an Island* was presented on the stage, and in 1942-43 there was a revival of *Counsellor-at-Law,* with Paul Muni again in the title role.

MAXWELL ANDERSON.

RICE, ISAAC LEOPOLD, lawyer and industrialist, b. Wachenheim, Bavaria, Germany, 1850; d. New York city, 1915. He was brought to the United States as a child and educated in Philadelphia. Later, from 1866 to 1869, he studied literature and music in Paris. On his return to the United States he settled in New York, and soon won recognition as a teacher of music and musical theory, and as a musical historian. Nevertheless, he turned away from a career in music and

entered the Columbia University Law School, graduating in 1880.

Between the year of his graduation and 1886 Rice lectured at Columbia and also practised law intermittently; from 1886 to 1889 he practised exclusively. During this period also he established *The Forum,* a literary magazine of high quality. In 1889 he left the practice of law and began the study of electrical inventions. Turning to the administration of corporations for the development and promotion of electrical equipment, Rice contributed to the development of the storage battery and to the establishment of electric automotive industries in the United States, as well as to submarine construction. This many-sided personality also won renown as a chess-player, and was known as the inventor of an opening called "the Rice gambit."

JULIA BARNETT RICE (b. New Orleans, La., 1859; d. Deal, N. J., 1929) was the wife of Isaac Leopold Rice. She was known for her philanthropies, having presented a $1,000,000 stadium and playground to Pelham Bay Park in New York city in memory of her husband. She also donated her husband's collection of 2,000 volumes of French memoirs to Bates College. Mrs. Rice was the founder and leader of the Society for the Suppression of Unnecessary Noise.

JOSEPH MAYER RICE (b. Philadelphia, 1857; d. Philadelphia, 1934), was the brother of Isaac Leopold Rice, and was known as physician, editor and author. He received his medical degree from the College of Physicians and Surgeons of Columbia University in 1881, and for the next seven years practised in New York. Then he chose to specialize in psychology and education. Following two years of study at the Universities of Jena and Leipzig, he returned to the United States, writing and lecturing. In 1897 he became editor of *The Forum,* which had been founded by his brother, and remained its editor for ten years. In 1903 Rice founded the Society of Educational Research. He was author of *The Public School System of the United States* (1893); *The Rational Spelling Book* (1898); *Scientific Management in Education* (1913); and *The People's Government* (1915). CLARENCE I. FREED.

Lit.: Lachman, Samson, in *Publications of the American Jewish Historical Society,* No. 25 (1917) 175-76; *American Jewish Year Book,* vol. 6, pp. 167-68.

RICHARDS, BERNARD GERSON, writer and communal worker, b. Keidan, Lithuania, 1877. He was brought to the United States in 1886. Richards was first a correspondent for various Yiddish newspapers in the United States, then editor of the *Boston Israelite,* published in Yiddish. Later he entered English journalism, writing for various newspapers in Boston and New York. He won critical praise as a creator and delineator of quaint and philosophical characters.

In 1915 Richards was one of the founders of the American Jewish Congress; until 1932 he served as its executive secretary. During the peace negotiations that followed the first World War Richards traveled to Europe as secretary to the American delegation to the Comité des Délégations Juives. He was also, for many years, a valued member of the executive committee of the Zionist Organization of America.

Richards joined the Democratic National Campaign Committee in 1932, holding an executive post on its foreign language staff. Nevertheless, his communal Jewish activities continued. In 1932 he founded the Jewish Information Bureau, and he wrote intermittently for Yiddish and English Jewish publications. Richards was the author of *Discourses of Keidansky* (1903) and *More Discourses of Keidansky* (1928). He was a contributor to the *Universal Jewish Encyclopedia.*

RICHARDSON, SIR LEWIS, industrialist, b. Birmingham, England, 1873; d. Cape Town, South Africa, 1934. The eldest son of K. Richardson, who in July, 1918, officially opened the Port Elizabeth Am Hasefer, Lewis Richardson migrated to South Africa in 1881. His name first came prominently before the public during the first World War (1914-18) when he made it possible for a large number of men in Port Elizabeth, where he carried on business for many years, to enlist by according financial assistance to their families and themselves. He also contributed to the South African Governor General's National War Fund on a handsome scale. Apart from £20,000 in contributions, he donated his large and valuable farm, "Yellowwoods," for the purpose of settling returned soldiers on the land. He was created a baronet in 1924.

Richardson, owner of 20,000 acres of land, was largely interested in developing the ostrich feather and Cape wool industries. In 1922, owing to a restricted European market, the mohair farmers of the Cape Province were faced with utter ruin and the industry with extinction. The government was not in a position to afford them any relief, and Richardson did his best to help them out of their difficulties. In 1922 he went to England. After a careful study of the situation, he decided upon the bold course of establishing a factory at Bradford to sort and work up mohair for trade requirements, and at the same time engaged travelers to push the sale of the products, both in England and on the Continent. By this successful action he saved the mohair farmers by obtaining for them a better market for the sale of their product.

He was also active in Port Elizabeth Jewish communal life. He was president of the Western Road Synagogue. Together with E. H. Cotton, he instituted a scholarship at Jews' College, London, for South African-born youths studying for the Jewish ministry. S. A. ROCHLIN.

Lit.: Eastern Province Herald (Port Elizabeth), April 4, 1934; *London Times,* April 3, 1934; *Zionist Record* (Johannesburg), April 5, 1934.

RICHE, AARON, realtor, publicist, and communal worker, b. Suwalki, Poland, 1885. He came to the United States in 1889, and first settled in Denver, Col., where he gained his early publishing experience. In 1907 he moved to New York city, and until 1924, when he returned west to Los Angeles, engaged chiefly as public relations counsellor. From 1908 to 1910 he was business manager of the *Jewish Daily News* and *Jewish Gazette.* During the first World War, among several jobs he held was that of assistant in charge of publicity to Secretary of War Newton D. Baker in the War Department News Bureau (1918).

In Los Angeles, where Riche entered the real estate business in 1925, he took an active role in the Jewish community, and especially in the affairs of Zionism. He was elected president of the district Zionist Organization and a member of the national administrative committee, as well as of the national council of the United Palestine Appeal. He was also a member of the national executive committee of the American Jewish Congress. He was, in addition, president of the Los Angeles B'nai B'rith lodge. Active in many departments of general civic life, he was given the public service award of the California Safety Council in 1942.

RICHES. While it is impossible to say that all Jewish thinkers are in absolute agreement on the origin and the value of material wealth, the general Jewish point of view has been wholesome and realistic. The possession of it is regarded as an opportunity to render service to one's fellow men. It is never an end in itself. Generally speaking, riches are considered as a gift from God. "The Lord maketh poor, and maketh rich" (*I Sam.* 2:7). The rabbis, who recognized that there

is no visible connection between virtue and prosperity, declared that life, children and wealth are not the result of virtue but of chance (Bialik, H. N., and Rabnitsky, J. H., *Sefer Ha-aggadah,* vol. 5, p. 187). In this connection they speak of Raba and Hisda, both of whom were saints. When either of them prayed, rain fell at his petition. Hisda lived for ninety-two years; Raba died at forty. In Hisda's home sixty marriages were performed, but Raba suffered an equal number of bereavements. In Hisda's home there was enough food even for the dogs, but in Raba's there was not enough even for the children. From this utterance the conclusion may be drawn that one's wealth is not a sign of his virtue nor is one's poverty the result of sin. Said Jannai: "It is not in our power to explain either the prosperity of the wicked or the affliction of the righteous" (*Aboth* 4:19).

Although wealth, like every gift of God, is not to be shunned, it is not the supreme blessing. Righteousness is far more important. It is better to be righteous in the midst of poverty than to be affluent in the midst of wickedness (*Ps.* 37:16). Indeed, the writer of *Proverbs* (30:7-8) prays; "Give me neither poverty nor riches." He recognized that wealth often leads to the denial of God, for he added: "Lest I be full, and deny, and say: 'Who is the Lord?' " In the same spirit he understood that extreme poverty frequently leads man to dishonesty, for he declared: "Or lest I be poor, and steal, and profane the name of my God." In general, the Jewish mind realized that while wealth itself is a blessing, the desire for it leads man astray. "He that loveth silver shall not be satisfied with silver" (*Eccl.* 5:9).

This general point of view was inherited by the rabbis and later Jewish thinkers. They regarded poverty as one of the greatest of all evils. A man might profane the Sabbath rather than become dependent on his fellow men (*Sab.* 118a). Yet the rabbis knew that wealth and anxiety always are commensurate (*Aboth* 2:8). Too great a desire for it is always indicative of a lack of faith in the Providence of God. "Anyone who has a portion of food in his basket and who asks, 'What shall I eat tomorrow?' is a man of little faith" (*Sotah* 48b). The rabbis regarded wealth as relative; the man who is truly rich is the one who is most content with what he has (*Aboth* 4:1). The possession of wealth always means great responsibility toward the poor.

This is the classical Jewish point of view. The Essenes, by their manner of living, were advocates of a doctrine to which the great mass of Jews did not subscribe. Josephus (*Antiquities,* book 18, chap. 1, section 5) declares that the Essenes "will not suffer anything to hinder them from having all things in common, so that a rich man enjoys no more of his own wealth than he who hath nothing at all." They are further described by this historian (*Jewish War,* book 2, chap. 8, section 2) as men who are "despisers of riches—for there is a law among them that those who come to them must let what they have be common to the whole order—insomuch that among them all there is no appearance of poverty or excess of riches but everyone's possession are intermingled with every other's possessions."

The Essene disregard for personal property is a notable exception to the general principle accepted by the Jewish people. This principle is given liturgic expression in these statements (*Union Prayer Book,* revised ed., vol. 1, p. 91): "May our hearts never be so carried away by material success that we make idols of wealth;" "In prosperity may we not be tempted to say, 'My power and the might of my hand have gotten me this wealth'; but may we remember, O God, that it is Thou who givest strength to acquire substance." Finally, there is the liturgic declaration that man must regard whatever he possesses as an entrustment from God, to be shared with his fellow men (*Union Prayer Book,* vol. 1, newly revised ed., p. 45), "Let us then, O Lord, be just and great hearted in our dealings with our fellow men, sharing with them the fruit of our common labor, acknowledging before Thee that we are but stewards of whatever we possess."

ABRAHAM SHUSTERMAN.



Julia Richman

RICHMAN, ARTHUR, playwright, b. New York city, 1886. Primarily a writer of plays for the theatre, he was author of *Not So Long Ago* (1920); *Ambush* (1921); *The Serpent's Tooth* (1922); *The Awful Truth* (1922); *The Far Cry* (1924); *All Dressed Up* (1925); *A Proud Woman* (1927); *Heavy Traffic* (1928); and *The Season Changes* (1936). Adapted from foreign originals were *Isabel* (1924) and *Antonia* (1925). He likewise worked on a number of notable film plays, having been co-author of *The Laughing Lady* (1930); *Honor Among Lovers* (1931); *Only Yesterday* (1933); and *The Gay Deception* (1935). He wrote the story for the outstanding motion picture hit, *The Awful Truth* (1937).

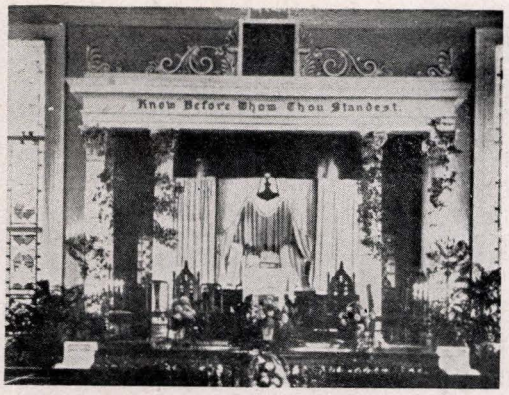
Richman served as president of the Society of American Dramatists and Composers from 1925 to 1927. He was likewise president of the Authors' League of America (1929 and 1930), and was elected a board member of the American Theatre Wing War Service.

RICHMAN, JULIA, educator, b. New York city, 1855; d. Paris, 1912. She prepared for her career at Normal College (Hunter College), in New York city, and at New York University. After serving as teacher and principal in New York's public schools, she was appointed district superintendent, the first woman to hold that high post in Manhattan.

As a pioneer in educational reform in public school work, she instigated and helped to develop many of the methods of progressive pedagogy. To her goes credit for the first parents' associations. She made a study of defective children; it was then that classes for defectives become a part of New York's educational system, and it was she who organized these first classes. Through her influence, also, the eye examination of children was instituted, and arrangements were made for cor-



Beth Ahabah Temple, Richmond



Beth Ahabah Temple decorated for the congregation's centennial celebration

rection of children's vision. She organized the consumptives' outdoor homes, and one of her last accomplishments was the establishment of an employment agency to look out for children forced to leave school and seek work. In Manhattan, the Julia Richman High School, one of the borough's largest, was named to commemorate her contribution to public school work.

Applying her wide experience to Jewish social and educational problems in New York, and in the country at large as well, she became a leading factor in the Jewish Chautauqua Society, a director of the Hebrew Free School Association of New York, a charter member of the National Council of Jewish Women and first chairman of its religious work committee, and first president of the Young Women's Hebrew Association. Much of her attention was given to the work of the Hebrew Educational Alliance of New York. A contributor on educational subjects to numerous journals, she was herself founder and editor of *Helpful Thoughts*.

RICHMOND, capital of the state of Virginia, having a total population of 193,042, including about 7,500 Jews (1942). Before 1769 Isaiah Isaacs was known to have settled in Richmond. In 1777 and in 1780 he engaged in real estate transactions. At the later date he was in partnership with Jacob Cohen, and the document which dissolved their partnership in 1792 was written in Hebrew. Jacob Cohen not only served in the Revolutionary War, but advanced a sum of money as a loan to James Madison in 1782.

Jacob Cohen and Marcus Elcan achieved prominent office in the local Masonic organization. Elcan, who was a resident of Richmond in 1782, operated a large store which carried a variety of merchandise. He possessed, in addition, a library which, considering the period, was of considerable size and scope. Joseph Darmstadt, who came to America as a sutler with Hessian troops in the service of King George III, renounced his foreign allegiance and settled in Richmond. A knowledge of German enabled him to attract the trade of the farmers of German origin who were situated in the valleys of the Blue Ridge mountains. He prospered and became a member of the Amicable Society.

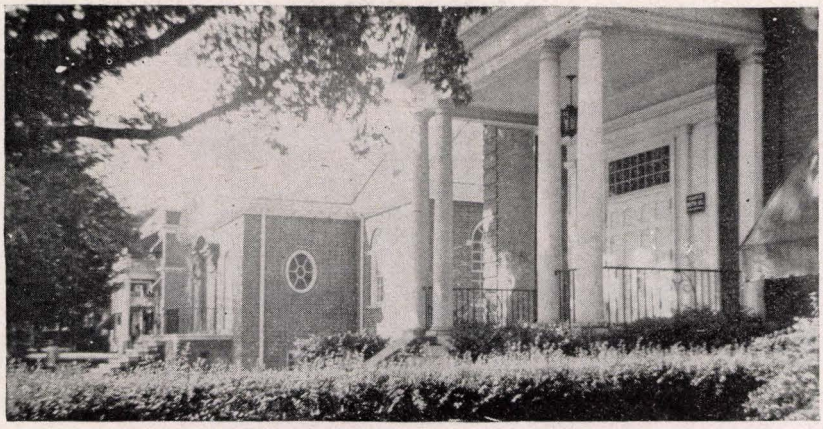
Although the exact date of the founding of Congregation Beth Shalome is unknown, in 1791 there were twenty-nine heads of families listed as members of the congregation. Although the service was in accordance with the Sephardic ritual, at the beginning of the 19th cent. German and Dutch Jews were heavily represented in the membership. Beth Shalome was one of the congregations which congratulated George Washington on his inauguration as first president of the United States. In 1790, it is estimated, the Jewish element constituted about one-sixth of the population of Richmond. Most of the male Jewish population were merchants and, of course, interested in the movement for internal improvements in the Richmond area.

In 1815 a petition for improving the navigation of the James River contained the names of Abrm. Cardozo, Samuel Myers, M. Judah, Abram L. Hart, Moses M. Myers, Joseph Darmstadt, I. H. Judah, S. Jacobs, L. Joseph, Isaac Raphael, Mordecai Marks, J. B. Seixas, Abraham Block, Dav. Judah, Solomon Raphael, S. Solomon, and Benj. Wolfe. Samuel Marx, son of the prominent merchant Joseph Marx, was a director of the James River and Kanawaha Canal Company, and president of the Bank of Virginia.

Jews participated fully in almost all phases of Richmond's social, economic and political life. A large percentage of the Jewish element volunteered for service in the Richmond Light Infantry Blues, while the local Masonic organization counted not a few Jewish adherents. For a time Isaac Leeser lived in Richmond, where he wrote *The Jews and the Mosaic Law*. Gustavus A. Myers served on the Richmond city council (1827-55), and was its president for twelve of these years. This many-sided figure was author of a play, *Nature and Philosophy,* served in the Virginia legislature, was president of the Richmond Publishing Co., and a director of the Richmond, Fredericksburg and Potomac Railroad Co. and of the Mutual Assurance Society of Virginia. The cause of tolerance had been advanced to the extent that a Virginia statute exempted from prosecution under the Sunday Law those who "conscientiously believe that the seventh day of the week ought to be observed as Sabbath."

By 1839 the German Jewish community of Richmond was sufficiently numerous to organize a social and charitable society, Chebrah Ahabat Yisroel. In 1841 the society became Congregation Beth Ahabah, and in 1846 the Reverend M. J. Michelbacher was the first minister. Under his direction a congregational school was established which held daily sessions and gave instruction in secular studies as well as in Hebrew and Jewish culture. When the public school system of Richmond was organized (1871), the class rooms were turned over to the city and the first public school classes were located in the basement of the synagogue. Edward N. Calisch became rabbi of Beth Ahabah in 1891 and was still active in 1943, after fifty-two years of service. His golden jubilee and the centennial of the congregation were celebrated simultaneously in 1941.

More than one hundred of Richmond's Jewish population served the cause of the Confederacy during the American Civil War. The soldier section of Richmond's Jewish cemetery contains the graves of thirty-six Jewish soldiers from various southern states killed in action during the Civil War in the vicinity of Richmond. The Jewish community loyally supported the Confederate cause, played host to the soldiers quartered in Richmond, and invested heavily in Confederate bonds. During the war the Ladies' Hebrew Association used its funds exclusively for caring for sick and wounded soldiers. The Ladies' Hebrew Memorial Association was organized in 1866 for the purpose of taking care of the graves of Jewish soldiers in the



The new edifice of Temple Beth El, Richmond

soldiers' section of Beth Ahabah Congregation's cemetery.

In 1856 a Polish Orthodox congregation, Keneseth Israel, was organized. Moses L. Rosenberg was its rabbi from 1859 to 1862. Sir Moses Montefiore Congregation was founded in 1880. Both these congregations were strictly Orthodox in 1943, and drew their membership from among the Russian Jews who came to Richmond after 1880. In 1917 it was noted that none of the descendants of the founders of Keneseth Israel was then among the members of the congregation.

Temple Beth El, which was organized in 1931, is Conservative in ritual, and its rabbi in 1943 was Nathan Kollin. The rabbi of Sir Moses Montefiore congregation in 1943 was Ephraim Shimoff.

Richmond's oldest congregation, Beth Shalome, never recovered the position of influence held by it in pre-Civil War days. In 1867 a movement got under way for amalgamation with Keneseth Israel, but the refusal on the part of Beth Shalome's membership to give up the Portuguese Minhag proved to be a stumbling block. In 1878 the idea of consolidating with Beth Ahabah came to naught. On November 6, 1898, the last meeting of Congregation Beth Shalome was held. Its remaining members joined Beth Ahabah in a body, bringing with them the Torahs and equipment of their congregation.

Among the occupants of the pulpit of Beth Shalome were some of the most distinguished American rabbis of the 19th cent.: Isaac H. Judah, Jacques J. Lyons, Isaac Leeser, Isaac Mendez de Sola, Henry S. Jacobs and George Jacobs.

The following national organizations had branches in Richmond in 1943: B'nai B'rith, Hadassah, Brith Shalom, National Federation of Temple Sisterhoods, National Council of Jewish Women, and National Federation of Temple Brotherhoods.

Members of the Richmond City Council: Samuel Myers (1800); Benjamin Wolfe (1816); Joseph Darmstadt (1816); Gustavus Myers (1827-55); Alfred Moses and Jacob Levy (1871); Sol Bloomberg, president (1902); Max Gunst (1934-36); Lee A. Whitlock (1936-39). Jacob I. Cohen was city magistrate of Richmond (1790), city recorder (1805-13), member of the common council (1813-19) and acting mayor (1819). William Lovenstein was a member of the Richmond state assembly (1869-75) and of the state senate (1875-79). From 1930 to 1935, Theresa Pollak was an instructor in art at the University of Richmond.

EDWARD N. CALISCH.

Lit.: 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; Ezekiel, Herbert T., and Lichtenstein, Gaston, *The History of the Jews of Richmond from 1769 to 1917* (1917); Calisch, Edward N., *History of Congregation Beth Ahabah* (1901).

RICHTER, RAOUL MICHAEL, philosopher, b. Berlin, 1871; d. Berlin, 1912. He was the son of the non-Jewish painter Gustav Richter and Carola, daughter of Giacomo Meyerbeer. Richter became professor of philosophy at the University of Leipzig in 1905. He was a protagonist of Wundt and Nietzsche, but became an independent thinker in his later years, especially as to his philosophy of religion. According to Richter, no positive religion is able to satisfy the demands of "pure religion." He was opposed to theism and atheism, and inclined toward pantheism, although he admitted that no pantheistic argument was conclusive, and he differed from the usual pantheistic conceptions of God by characterizing God as neither a personal nor an impersonal being, but as a "super-personal organism."

Richter published a history of skepticism (2 vols., 1903-8); a biography of Nietzsche (1903); several contributions to the philosophy of religion; and an introduction to philosophy, which was often reedited.

RIDDLE (*hidah*). The setting and solving of riddles has been a favorite amusement of the Jews from the earliest times. The oldest Hebrew riddles are found in the Bible. They include the riddle of Samson to the Philistines (*Judges* 14) as well as the questions and answers in the sayings of Agur (*Prov.* 30:15-31), which may have been originally cast in riddle form. The allegory in *Ezek.* 17:1-10 and the description in *Eccl.* 12:2-6 contain some of the elements of a riddle, as they involve the interpretation of enigmatic terms.

Torczyner thinks that there is a similar riddle in *Ps.* 19. Oracles and prophets among the ancient Hebrews seem to have made their utterances somewhat enigmatic; for it is expressly said of Moses (*Num.* 12:8) that God did not speak to him "in dark speeches" (*hidoth*). There is a reference to the riddles which the queen of Sheba put to Solomon (*I Kings* 10:3). Since the Bible does not go into detail, various riddles were suggested in later literature as having been answered by Solomon; specimens are in Josephus (*Antiquities,* book 8, chap. 5, section 3), in *Midrash Proverbs,* and in *Targum Sheni* to *Esther* 1:2. Riddles appear also in the sayings of Ahikar.

There are a number of riddles in the Talmud, such as the unexplained enigma of Bar Kappara which so offended Judah Hanasi that he refused to give the jester the privilege of ordination (*Yer. M.K.* 3:1). The stories of Antoninus and Rabbi sometimes turn on messages sent in the form of riddles, and a letter of Raba in the period of the persecutions of the Jews in the time of Constantius (4th cent. C.E.) is couched in the form of a riddle (*Sanh.* 12a).

The medieval Jewish writers made lively use of riddles. Solomon ibn Gabirol, Judah Halevi, Moses and Abraham ibn Ezra, Judah al-Harizi, Immanuel of

Rome and many others composed riddle poems. Grammatical riddles, such as are found frequently in the writings of Ibn Ezra, are the result of Arab influence. The well-known poem, Ehad Mi Yodea? (Who Knows One?), at the end of the Passover Haggadah, is a medieval number riddle. Sephardic Jewish poets in Turkey (such as I. Onceneyra, 1577) and in Yemen (Shibsi, 17th cent.) also wrote riddles in poetic form.

The country where Hebrew riddles were most developed was Italy in the 17th and 18th centuries. The favorite occasion for such riddles was at weddings, and the efforts of the poets were circulated in manuscripts or printed broadsides. Solomon de Oliveyra, David Franco-Mendes and other poets in Holland in the 18th cent. also were noted for their riddles. In the 19th cent. the use of the riddle in Jewish literature declined, and since that time it has been employed by only a few Jewish writers of repute, such as Isaac Baer Levinsohn (1788-1860). JEFIM SCHIRMANN.

Lit.: Hastings, James, *Dictionary of the Bible,* vol. 4 (1919) 270-72; Torczyner, Harry, "The Riddle in the Bible," *Hebrew Union College Annual,* vol. 1 (1924) 125-49; *Jewish Encyclopedia,* vol. 10, pp. 408-9; Abrahams, Israel, *Jewish Life in the Middle Ages* (1932) 384-85; Steinschneider, M., *Rangstreitliteratur* (1908); Schechter, S., in *Folklore,* vol. 1 (1890) 349-58.

RIDER, JOHN FRANCIS, radio engineer and publisher, b. New York city, 1900. After working as an engineer he undertook independent research, and became a writer and editor of radio publications. In 1931 he established the periodical *Service Magazine,* one of the leading trade journals in the field. Rider invented several radio devices, including phastrol, a phase-shifting device to stabilize receivers. In 1942 he entered the United States Army as a captain in the signal corps.

He began to publish the annual *Perpetual Trouble Shooter's Manual* in 1930, and was still issuing the volume in 1943. Other publications include: *The Cathode-Ray Tube at Work* (1935); *F M; Frequency Modulation* (1940); *The Meter at Work* (1941); *Aligning Philco Receivers* (1941).

RIDING, PROHIBITION OF ON SABBATH, *see* WORK PROHIBITED ON SABBATH.

RIEGELMAN, HAROLD, lawyer and public official, b. Des Moines, Iowa, 1892. Admitted to the New York bar in 1916, he became a member of the firm of Nordlinger and Riegelman, with which he was still associated in 1943. He early lent his legal experience to important civic organizations, becoming especially interested in the housing question in New York city. He helped draft the State Housing Law (1926) and the city's Multiple Dwelling Law (1929). As special assistant attorney general of New York state from 1929 to 1932, he was in charge of housing litigation involving constitutional questions.

Riegelman's numerous other civic interests included the United Neighborhood Houses of New York, for which he was counsel from 1919 to 1929, and the Citizens Budget Commission, in whose organization, in 1932, he participated, and whose counsel he became. In 1922 he was made a State Veteran Relief commissioner, and was still active as such in 1943. As a Republican delegate to the 1938 New York State Constitutional Convention, he was chairman of the committee on cities. He received, among other public acknowledgments of his work, the Columbia University Medal for Public Service (1938).

In Jewish affairs, Riegelman became particularly active in collegiate fraternity work. He was elected chairman of the New York council of the American Friends of the Hebrew University.

He saw action abroad in the first World War and was promoted to the rank of lieutenant colonel. In the second World War he returned to duty in the Chemical Warfare Service.

RIEGER, PAUL, rabbi and historian, b. Dresden, Germany, 1870; d. Stuttgart, Germany, 1939. From 1896 to 1902 he was rabbi in Potsdam, then served in Hamburg, and from 1922 to his death was a member of the supreme consistorial council of the Jews of Württemberg. Rieger was also inspector of Jewish education in Württemberg. From 1924 on he published the organ of the Jewish communities of Württemberg.

Rieger's most important literary work was *Geschichte der Juden in Rom,* written in collaboration with Hermann Vogelstein; 2 vols., Berlin, 1895-96). While the second volume of this work was written exclusively by Rieger, a revised and abridged English edition in one volume was published by Vogelstein at Philadelphia in 1940 under the title of *Rome;* it was dedicated to Rieger's memory.

Other works by Rieger included *Hillel und Jesus* (1904); *Ein Tag aus dem Leben eines babylonischen Grosskaufmanns* (1910); *Zur Jahrhundertfeier des Judenedikts* (1912); *Ein Vierteljahrhundert im Kampf um das Recht der deutschen Juden* (1918); *Vom Heimatsrecht der deutschen Juden* (2nd ed., 1924). Rieger wrote the descriptions to the illustrations in the pictorial volume *Jüdische Gotteshäuser und Friedhöfe in Württemberg* (Stuttgart, 1932), published by the Bilder Archive which was founded by the Oberrat der Israeliten Badens.

RIES, ELIAS ELKAN, inventor, b. Baden, Germany, 1862; d. New York city, 1928. He was brought to the United States in 1865. Self-educated, he became a patent lawyer and electrical engineer. Ries obtained more than 200 patents covering an unusual range of inventions. One of his principal devices was the modern alternating current or "converter," by means of which the electrical operation of city and suburban railway lines, as well as the electrification of long distance steam railroads, first became practicable. Priority of invention was finally awarded to Ries after an interference contest lasting twelve years.

Prominently identified with the advance of the electric light industry, Ries was credited with the invention of the first practical socket for "turning down" incandescent lamps. He was responsible also for the basic patents on electric elevator control. In addition, he was a pioneer in welding and riveting by electricity. Other important inventions by Ries included an apparatus for detecting submarines by means of sound, automatic telephone systems, and safety devices for railroads. Many of his patents were bought up by the Westinghouse-General Electric Co. at auction.

In March, 1923, Ries obtained patents on a device for adding sound to film; thus he was a pioneer in the talking motion picture field. These patents on methods and apparatus for sound on film, sold to Lee DeForest, became the subject of extensive patent litigations, carried on for many years after Ries' death. Ries was a fellow of the American Association for the Advancement of Science. The New York *Times* in 1929 listed him as one of the hundred greatest men in all fields and in all countries who had died the previous year. His life is the subject of a biography in preparation by his daughter, Estelle H. Ries, entitled *If I Stand Alone.* ESTELLE H. RIES.

RIES, LEOPOLD ABRAHAM, Dutch finance official, b. Groningen, Holland, 1893. The degree of Doctor of Law was conferred upon him by the University of Groningen in 1917. He entered government service in the province of South Holland in 1919, and in 1921 became chief of cabinet of Queen Wilhelmina's Commissary to that province. He was also first secretary of the state commission instructed to apportion the

proceeds of the first World War profits tax, amounting to 800 million guilders. From referendary of Holland's general treasury (1924) he was promoted deputy treasurer general (1925). In the latter capacity he became a close collaborator of Premier and Minister of Finance Hendrik Colijn. Ries drafted Holland's "budget of millions," and was instrumental in organizing a state loan of sixty million dollars which was placed in the United States.

Following the German moratorium (July 13, 1931), Ries was among the factors instrumental, after many conferences with the German government, in insuring continuation of interest payments on Dutch investments. As a result, a yearly national income of approximately thirty millions was secured. Throughout these conferences (1931-36) he remained a member of the financial delegation to Germany, it being an emphatic desire of the Netherlands government that no concession whatsoever be made to Nazi prejudices.

In 1937 Ries resigned his position for reasons of health, and traveled extensively in Europe studying international finance. When the second World War broke out he was in France, and thence traveled to Portugal. At the request of the Netherlands government in London, he came to the United States (1941) to head the project of daily broadcasts to occupied Holland and the Netherlands East Indies and West Indies. In October, 1942, he was still in that work.

Ries was a frequent contributor to the Dutch monthly *De Economist,* and wrote a large number of pamphlets on matters of economy, efficiency and kindred subjects.

RIES, TERESA FEODOROWNA, sculptress, b. Moscow, 1874. Beginning as a painter, she studied first at the Academy at Moscow. After she had spent one year at this institute, her *Portrait of a Russian Peasant* was awarded a gold medal at the yearly exhibition. She later abandoned painting, however, and turned to sculpture, continuing her studies at the Academy. From Moscow she proceeded to Vienna. There women were not yet admitted to attend the Academy, and she became a private pupil of Edmund von Hellmer. In 1896 her *Lucifer* won the Carl Ludwig gold medal. A portrait bust of her master dates from 1899. After one year under his artistic guidance, *The Witch,* a daringly naturalistic conception of this subject, was awarded another gold medal and gained wide popularity at the Vienna Spring Exhibition. In the Munich "Secession" of 1900 her individual concept of *Death* aroused interest for the brilliant young girl artist, who that same year won a gold medal in Paris with the *Unconquerable.* But Teresa Ries' chosen home was Vienna, where the Prince of Liechtenstein installed her in an atelier in the famous Liechtenstein palace (1906). At this distinguished place she had the opportunity of portraying many members of the aristocracy and other illustrious personalities. Mark Twain, coming from America, was one of her subjects. Other works were *The Lawgiver, The Kiss* and *Eva.* She was entrusted with the sculptural decoration of important buildings and sepulchral monuments. Her venture in literature, *Die Sprache des Steines* (1928), embodies her autobiography. She continued her activities in Vienna, where she lived until 1938. After the invasion of Austria by the Nazis in that year she left Vienna, and in 1940 was living, paralyzed, in the home of a friend in Passy, France.

Lit.: Deutsche Kunst und Dekoration (1899-1900) 278, 280; *The Studio,* vol. 23 (1901) 134; *Deutschösterreichisches Künstler- und Schriftstellerlexicon* (1902); *Kunst und Kunsthandwerk,* vol. 9 (1906); Jansa, *Deutsche bildende Künstler* (1912); *Kunst für Alle,* vol. 30 (1915); Thieme, U., and Becker, F., *Allgemeines Lexikon der bildenden Künstler.*

RIESMAN, DAVID, physician and writer, b. near Eisenach, Saxe-Weimar, Germany, 1867; d. Philadelphia, 1940. After receiving the M.D. degree from the University of Pennsylvania (1892), he entered private practice, and in 1908 was appointed to the staff of the university, serving as professor of clinical medicine from 1912 to 1933, when he was designated professor of the history of medicine. He was also professor at the Philadelphia Polyclinic (1900-18). Riesman was an outstanding investigator in several medical problems. He early called attention to intermittent claudication (lameness) and to chronic pneumonia. Among several important physical signs which he was the first to describe were the soft eyeball in diabetic coma, and the bruit over the eyeball in exophthalmic goiter, both known as Riesman's Sign. The medical profession of America and Europe followed with close attention his work in high blood pressure and myocardial disease, and in 1937 he published *High Blood Pressure and Longevity.* His *American Textbook of Pathology* was used for a number of years as a standard textbook in medical schools.

Deeply interested in medical history and philosophy, Riesman made a number of valuable contributions in this field. He investigated the medical culture of many ages and many peoples, and embodied his ofttimes original findings and interpretations in a series of articles and books written in a fluent style. Included were: *Life of Thomas Sydenham* (1926); *The Story of Medicine in the Middle Ages* (1935); *Medicine in Modern Society* (1938), a collection of historical, philosophical and sociological essays.

Riesman received numerous honors: in 1937 he was awarded the honorary L.L.D. degree by the University of Wisconsin, and in the same year he was elected to the board of managers of the museum of the University of Pennsylvania. The latter institution bestowed on him, *post obitum,* the honorary D.Sc. degree (1940). He was also a chevalier of the Order of the Crown of Italy, but he returned this decoration as a protest against the rise of Fascism in Italy.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 68-69, 417-18; *New York Times,* June 4, 1940.

RIESS, LUDWIG, historian, b. Deutsch-Krone, Poland (then Germany), 1861; d. Berlin, 1928. Riess received the Ph.D. degree in 1885; his thesis, dealing with the history of English electoral law in the Middle Ages, questioned the fundamental hypotheses on which the greatest authorities of English constitutional history, Stubbs in England and Gneist in Germany, had built their theories on the rise of English parliamentarism. Riess' critical examination caused Stubbs and Gneist to adopt the opinion of the young savant. Although the theory formulated by Riess was later repudiated, his first scientific work profoundly influenced the study of English constitutional history in England, France and Germany, and an English translation of that thesis was published as late as 1940. Notwithstanding this brilliant start, Riess could not obtain appointment as professor at a German university because of his Jewish origin. He therefore went to Japan, where he was professor at the University of Tokyo from 1887 to 1902. After returning to Germany, Riess became lecturer at the University of Berlin.

He published *Lectures on English Constitutional History* (1891); *Historik,* a methodology of historical science (1912); a popular general history; and several contributions to the knowledge of Japan and to modern European history.

RIESS, PETER THEOPHIL, physicist, b. Berlin, 1805; d. Berlin, 1883. A master of experimentation, he worked on friction electricity, induction and heat effect, and published several works on these subjects. His



Gabriel Riesser

election to the Prussian Academy of Sciences (1842) met with great opposition, inasmuch as he refused to be baptized. However, due to the energetic intervention of Alexander Von Humboldt, he was admitted to the Academy, thus being the first Jewish academician.

Riess' works include *Die Lehre von der Reibungselektrizität* (2 vols., 1853) and *Abhandlungen zur Lehre von der Reibungselektrizität* (1867).

RIESSER, GABRIEL, champion of Jewish emancipation, b. Hamburg, Germany, 1806; d. Hamburg, 1863. He was the grandson of Raphael ben Jekuthiel Hakohen. In 1826 he received the degree of doctor of jurisprudence from the University of Heidelberg. It was his desire to become a lecturer at Heidelberg, after he had studied philosophy at Munich, but he was rejected because he was a Jew. In Hamburg, where he tried to be admitted to the practice of law, he was barred for the same reason. These experiences forced him to take up the fight for the emancipation of the Jews. His first work, *Über die Stellung der Bekenner des mosaischen Glaubens in Deutschland. An die Deutschen aller Konfessionen,* caused a great sensation. He was attacked by the church councillor Paulus of Heidelberg, but he replied with an equally energetic attack in *Verteidigung der bürgerlichen Gleichstellung der Juden gegen die Einwürfe des Herrn E. G. Paulus* (Altona, 1831).

Emancipation of the Jews in Germany was now his task. In 1832 he founded the periodical *Der Jude. Periodische Blätter für Religion und Gewissensfreiheit.* In 1833 he became a member of the editorial staff of the *Hamburgische Abendzeitung,* and this was practically his first chance to earn a living. However, this position did not last long. In 1834 he addressed the *Denkschrift über die Verhältnisse der hamburgischen Israeliten* to the senate of Hamburg, and while the senate intended to grant Riesser's plea, an anti-Semitic attack launched at that time caused it to cancel the draft for the emancipation of the Hamburg Jews which had already been prepared. In 1836 Riesser went to Frankfort, where he was warmly welcomed. There he wrote *Einige Worte über Lessings Denkmal an die Israeliten Deutschlands gerichtet von G. Riesser* (1838). Four years later Riesser returned to Hamburg; in Hesse he had thought that he would be permitted to become a citizen, and was greatly disappointed when his application was denied.

In the meantime a law was passed in Hamburg permitting two Jewish notaries to practise. Riesser obtained the position as notary, but he kept on fighting for emancipation. In 1848 the cause which he championed was realized. He was elected to the preliminary Parliament of Frankfort. After his return from Frankfort he wrote *Ein Wort über die Zukunft Deutschlands.* Riesser was subsequently elected deputy of the dukedom of Lauenburg to the German National Assembly; in Lauenburg no Jew up to that time had even been permitted to stay overnight. He distinguished himself in the Assembly as an orator; he was appointed to several committees; and in October was elected second vice-president and conducted many important sessions. He was a member of the delegation which offered the imperial crown to King Frederick William IV of Prussia.

In 1849 the civic equality of the Jews became a fact; Riesser had become a citizen of Hamburg. In 1850 he was elected by Hamburg to the Erfurt Parliament, where he spoke but rarely. In 1856 he made a trip to North America, and in 1857 resigned his notarial post because of ill health. He was principal speaker at the Schiller celebration in 1859 in Hamburg; during the same year he was elected to the Hamburg magistracy, and eventually became its vice-president.

In 1860 the highest honor was bestowed upon him when he was appointed a member of the Hamburg high court and thus became the first Jewish judge in Germany. German Jewry honored Riesser as its most worthy representative. The Gabriel Riesser Foundation was established after his death. A street in Hamburg was named after him, but its name was changed by the Nazis in 1938. A collection of his writings, edited by Meyer Isler, appeared in 1867 to 1868 under the title of *Gabriel Riessers gesammelte Schriften.* ROSA DUKAS.

Lit.: *Gabriel Riessers gesammelte Schriften,* edit. Meyer Isler (4 vols., 1867-68); Graetz, H., *History of the Jews,* vol. 5 (1927) 570-71, 598-602, 672-76; Veit, Moritz, *Dem Andenken Gabriel Riessers* (1863); Feiner, *Gabriel Riessers Leben und Wirken* (1906); *Allgemeine Deutsche Biographie,* vol. 28, p. 586; Friedlander, F., *Das Leben Gabriel Riessers* (1926); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 9 (1929); *Publications of the American Jewish Historical Society,* No. 28 (1922) 264.

RIESSER, JACOB, jurist, banker and German deputy, b. Frankfort, Germany, 1853; d. Berlin, 1932. He was a nephew of Gabriel Riesser. Jacob Riesser was baptized in his youth, and became a lawyer in his native town. From 1885 to 1905 he was director of the Darmstädter Bank, which owed to him its remarkable rise. In 1905 he was appointed professor of law at the University of Berlin. He published (1903) his standard work, *Die deutschen Grossbanken,* which was translated into English. From 1903 on he edited the *Bank-Archiv.* Riesser wrote commentaries on the laws concerning stock-jobbing, and vigorously advocated the revision of the German legislation of the stock exchange. In 1901 he created the great organization of German banks and bankers by founding the Zentralverband des deutschen Bank- und Bankiergewerbes. In 1909 he founded the Hansabund, which had as its task that of defending the interests of German industry and commerce against favors to agriculture.

From 1916 to 1928 Riesser was a member of the Reichstag. He belonged to the national liberal party which, after 1918, was called the Deutsche Volkspartei. Riesser belonged to the left wing of that party, and always strove to maintain friendly relations with the democratic party.

He edited Gabriel Riesser's *Einige Worte über Lessings Denkmal* (1881). His commemorative address, *Levin Goldschmidt* (1897), was translated into Italian.

RIETI, MOSES, *see* MOSES BEN ISAAC DI RIETI.

RIF, *see* ALFASI, ISAAC BEN JACOB.

RIFKIND, SIMON HIRSCH, judge, b. Meretz, Russia, 1901. He was brought to the United States in 1910, and became a citizen fourteen years later. In 1925 he received his L.L.B. degree from Columbia University. Admitted to the New York bar in 1926, he served as secretary to Senator Robert F. Wagner from 1927 to 1933; in 1930 he became a member of the law firm of Wagner, Quillinan and Rifkind, and there remained until 1941. In that year he was appointed United States district judge of the Southern District of New York. Rifkind wrote *Money As A Device for Measuring Value.*

RIGA, capital of Latvia, previously a part of the province of Livonia. **1. Early History.** Jews are first mentioned in Riga in a document of 1536. When Livonia passed over to Poland in 1561, the Jews were prohibited from trading and contracting. In 1593 King Sigismund III issued several decrees aimed at excluding the Jews from Livonia and from Riga in particular. As the purpose of this act failed, another act was issued in 1596 forbidding trade with the Jews. During the Swedish rule also (1621-1710) Jews and foreigners were not to be tolerated in Livonia. Jews, however, settled in Riga at that time; Joseph Solomon Delmedigo, of Crete, stayed for some time in Riga in 1623, and reported to a friend that Riga was isolated from Jewish learning.

A Jewish inn was established there, and it is mentioned for the first time in 1638. It was run by a certain Henrich Rosen against payment of a sum. In 1666 this inn was the object of a council ordinance (*Judenhaus-Ordinantze*). The inn was destroyed during the Northern War, and had to be rebuilt upon request of the citizens in 1722. In 1710, when Riga passed over to Russia, all existing ordinances concerning the Jews were maintained, and the Jews were allowed to reside there only temporarily. In 1725 they were allowed to bury their dead in Riga; previously they had been permitted to do this only in Courland. The Jews must have had relative freedom at that time, as a document of 1731 shows that the innkeeper of the Jewish inn complained that, contrary to the ordinance, the Jews were not living in the inn but in other houses.

When, in 1743, following Empress Elizabeth's decree of 1742 expelling all the Jews from Russia, all the Jews of Riga, with the exception of four, had to leave the city, the gubernatorial and civil authorities of the province and city of Riga directed to the senate a protest against their expulsion. However, not until after 1766 were they again allowed to enter the city for trading purposes only, and permitted to stay for no longer than six weeks. Their number increased steadily, and some privileged Jews had the right to reside outside of the Jewish inn, but only in the outskirts of the city. But they were obliged not to work as artisans and to trade only with citizens of Riga. In 1785 more extended settlement rights were given the Jews, and in 1811 there were 736 of them in Riga.

The Jews had two schools for children from 1835 on, and in 1839 they opened the Jewish community school, the first of its kind in Russia, under the direction of Max Lilienthal. Jews who had resided in the city of Riga up to then received, in 1841, a permanent right of domicile.

In 1893 an imperial decree gave the Jews who had settled in Riga before 1880 the further right of domicile, and included in this provision also the members of their families and their widows. In 1905 the Jewish community of Riga joined the Jewish communities of other Russian cities in sending a protest against their exclusion from the franchise.

See also Russia for the period up to 1917.

According to the 1897 census, there were 22,000 Jews living in Riga out of a total population of 278,000. In 1930 their number was 42,328, or 11.20 per cent of the total population. Isaac Lewin.

Lit.: Buchholz, A., *Geschichte der Juden in Riga* (1899); Ehrlich, A., *Entwicklungsgeschichte der israelitischen Gemeindeschule zu Riga* (1894); Joffe, I., *Regesten und Urkunden zur Geschichte der Juden in Riga and Kurland* (1910-12); sketch of the history of the Jews in Riga, in *Voskhod* (1885), Nos. 2-3 and 7-8.

2. After the First World War. After the proclamation of Latvia as an independent state (November, 1918), Riga became the capital. This was also of great importance to the Jews of this country, because since then the Jewish community of Riga has undergone basic changes. Together with the economic regeneration, cultural life became very intensive in connection with the enactment of minority rights and the establishment of new schools—from Kindergarten to high schools (Gymnasiums)—most of them conducted in the Hebrew and Yiddish languages. The municipality of Riga supported the majority of them. There were in Riga about twelve primary schools in Yiddish and Hebrew, the majority of which were of secular character. The largest Hebrew high school had almost 1,500 pupils. Established at first as a private school, and supported by the American Kurlanders Association in building its own home, it later became the leading Jewish high school. In addition, there was an artisan school and a school of agriculture for Jewish youths. One Yeshiva was also founded under the supervision of the Riga rabbinate. The municipality of Riga helped to finance clubs for adult education (Peretz Club and Bialik Club), evening schools, and the like. An outstanding achievement was the Jewish Minorities Theater of Riga, which also toured the provincial towns.

Among the institutions of social welfare the following are noteworthy: the Bikur Cholim Hospital (established by Ulrich Muehlmann), the Linas Hazedek Maternity Hospital (established by Abraham Sobolevich), and the Home for the Aged.

Jews were eminent in the municipal activities of Riga. On the average, the Jews were represented in the township by from six to eight councillors of various political parties. Dr. Rudolf Blumenfeld, a Jew, was for a number of years the head of the board of health. Among the councillors were the following: Mordecai Dubin, Benno Meyer, Meyer Weinberg, I. Zelkin, Israel Braun, Abraham Wulfson, Max M. Laserson and Ierachmiel Vinnik.

In the state university of Riga, which included eleven departments in the humanities and sciences, out of hundreds of professors and instructors only three were Jews: Paul Mintz (criminal law), Mieczyslav Zentnershver (chemistry), and N. Lebedinsky (biology). The Special University of Economics and Commerce had three Jewish professors: M. Feitelberg (private international law), Max M. Laserson (constitutional and administrative law), and Benjamin Siew (political economy). The State Conservatory of Music in Riga had one Jewish professor, the famous Adolf Metz (violin).

As to the Jewish press in Riga before the first World War, a few attempts were made to publish a daily newspaper. Only after the last war did Riga become the northernmost center of the Jewish press in Europe. Two and sometimes three dailies, of which *Dos Folk* and *Frimorgn* were the leading ones, were read not only in Riga but also abroad. A series of weeklies, one of which was the illustrated *Yiddishe Bilder,* had subscribers throughout Europe.

Outstanding Jews born or active in Riga included the famous cantor and religious composer Baruch (Banich) Rosovsky, and his son, the composer Salomon Rosovsky; the founder and director of the Moscow Jewish State Theater, Alexis Granowski (Asarch); the world-renowned sculptor Leopold Bernstamm, later resident in Paris; M. Yadlovker, singer of the Berlin State Opera; Leon S. Moisseiff, consulting engineer and famous bridge constructor (Triborough Bridge, New York city, Golden Gate Bridge, and many

others); Isral-Haim Tavyeff, Hebrew writer and playwright; Sergei Eisenstein, the world famous motion picture producer and director.

After the occupation of Riga by the Germans (July, 1941), a ghetto was established, for the first time in the history of the city, in one of the slum quarters of the so-called Moscow suburb. Some of the leaders of the Jewish intelligentsia, together with thousands of other refugees, fled or were deported to Asiatic Russia. An untold number had been killed, tortured, and persecuted, and the remainder attempted to survive in Nazified Latvia under the most horrible conditions.

MAX M. LASERSON.

Lit.: Congress Weekly, vol. 9 (1942), No. 37, pp. 9-13.

RIGHTEOUSNESS. It is not easy to distinguish between Righteousness and Justice in Jewish thought. There are many points at which they obviously overlap. The Biblical use of parallelism suggests this identity of meaning. *Isaiah* (32:1) speaks of the king who shall reign in righteousness (*tzedeḳ*) and the princes who shall rule in justice (*mishpat*). The characterization of these rulers is identical in spirit. Other examples of parallelism clearly indicate that the Jewish mind has not attempted to draw a sharp line of distinction between the two concepts (*Jer.* 9:23; *Prov.* 21:3).

There is a commonly accepted distinction between justice and mercy. Not only in human conduct but also in the manner in which God controls the universe there is a way which is regarded as "just" in the strict sense and a way which is considered "merciful." The divine attributes are *middath hadin* (justice) and *middath harahamim* (mercy). By way of clarifying this truth the rabbis say that when God was about to create the world He realized that, if He made use of one of these attributes to the exclusion of the other, He would be like a man pouring extremely hot or cold liquid into a glass. The vessel would break. The liquids would have to be mixed together (*Midrash Gen.* 12:5). Similarly, in the creation of the world, God knew that the one attribute had to temper the other. It is possible to conclude that righteousness is to be identified neither with justice nor with mercy, but with that combination of the two which is a harmonious balance of the elements needed to stabilize the universe. Therefore it may be said that the righteousness of God is one of the pillars of the world. "Righteousness and justice are the foundation of Thy throne" (*Ps.* 89:15).

In human affairs righteousness is that way of life which combines harmoniously the elements of justice and mercy. If the expression is used to describe inanimate weights and measures it refers to objects which are exactly as they should be. "A perfect and just weight shalt thou have" (*Deut.* 25:15). When used to describe men it obviously refers to those persons whose righteousness corresponds to that of the divine. "Noah was in his generations a man righteous and whole-hearted; Noah walked with God" (*Gen.* 6:9). As an ideal by which men should live, righteousness embraces both justice and mercy. In this respect there is no real difference between them. "Love is justice. If my neighbor deserves my love it is his due. Love to be moral must be justifiable" (Joseph, Morris, *Judaism as Creed and Life,* 400). Righteousness therefore includes all those virtues of benevolence, charity, love and generosity, as well as that of justice, which meet with divine favor, add to the stability of the world and lead to the establishment of society as it should be.

See also JUSTICE. ABRAHAM SHUSTERMAN.

RIGLER, LEO GEORGE, roentgenologist, b. Minneapolis, Minn., 1896. After engaging in general medical practice for a brief period, he became roentgenologist at the Minneapolis General Hospitals; in 1942 he was designated chief of the department there. At the University of Minneapolis, where he was appointed professor in 1929, he was named head of the department of radiology and physical therapy in 1936. He was likewise appointed consultant roentgenologist in several of the state medical institutions. His publications in medical literature include reports of original work on X-ray diagnosis of pleural effusions and heart disease, and roentgen studies of liver and spleen and of twins and triplets in determining monozygotic origin. In 1938 he published *Outline of Roentgen Diagnosis.* A prominent member of medical organizations, Rigler was elected to high posts in a number of them.

Actively interested in the Jewish Family Welfare Association of his native city for more than ten years, he was made its president in 1941. He also did work with the Refugee Committee of the city, and was instrumental in establishing the Harold Rypins Memorial Fund for research and refugee work.

RIJK, ESTHER DE BOER VAN, *see* VAN RIJK, ESTHER DE BOER.

RIK (Maharik), *see* COLON, JOSEPH.

RIMON (pseudonym of Joseph Zebi Granat), Hebrew poet, b. Jason, Poland, 1889. He received the usual traditional education in the Heder, and in the Yeshiva of Lida. In 1909 he settled in Palestine, earning a livelihood by teaching at Tahkemoni (1909-12) at Joppa and at Netzah Israel at Petach Tikvah. From his early youth he contributed articles and poems to various Hebrew publications.

His collections of poems, most of them of a religious character, are *Leḳet* (1910), *Debir* (1914) and *Bamahazeh* (1916). Rimon also published commentaries on the prophetical books of *Isaiah* (two editions), *Jeremiah, Ezekiel, Hosea* and *Amos,* and on *Ecclesiastes.*

RINDFLEISCH, Jew-baiter of aristocratic descent, who lived in Franconia, Germany, about 1300. Impelled by a wild fanaticism, he became the instigator and ringleader of one of the bloodiest persecutions of Jews in Germany. In 1298 a report was suddenly spread that Jews of Röttingen, in Franconia, had desecrated a host, and immediately Rindfleisch sprang to the fore, declaring that he had received a mission from heaven to exterminate the Jews in order to avenge this blasphemous deed. With a gang of ruffians gathered around himself he swept through the southern part of Germany, going from town to town, murdering and robbing the Jewish population that fell into his hands. He plundered and sacked more than 140 communities; in the course of these attacks, according to the chronicles, over 100,000 Jews lost their lives.

Among the victims was Mordecai ben Hillel with his wife and children. The communities of Regensburg and Augsburg were the only ones that escaped this slaughter, having received protection from the magistrates. This terrible period of persecution and slaughter terminated when Albrecht of Austria became Emperor of Germany and the civil war came to an end. The new ruler imposed a fine on the cities which failed to protect the Jewish population.

RING (*taba'ath*). Rings were favorite objects of adornment among the Oriental peoples of ancient times, and are frequently mentioned in the Bible. While most of these references are to rings upon the fingers, they also bear witness to the use of ear-rings and nose-rings, especially on the part of women. The seal ring was an important sign of office, being used to stamp official letters and objects belonging to the royal treasury, and serving as a warrant of authority if given by a king to his subject (*Gen.* 41:42; *Esther* 3:10; 8:2). Ear-rings seem to have been especially desirable presents (*Gen.* 24:22; *Job* 42:11). A more utilitarian use



Specimens of art in wedding rings of many lands

of rings was in the Tabernacle, where they were fastened to the small altar and other objects to serve for the insertion of staves by which these utensils were carried in marching (*Ex.* 26:24 and other passages).

Wedding rings are mentioned neither in the Bible nor in the Talmud, but may have been used by the Jews of Palestine in the early centuries of the Christian Era; the usage was borrowed from the Romans. Since one form of contracting marriage (*kiddushin*) was by the giving of a sum of money or an object of value to the bride by the groom, it was a natural transition to make this object a ring; eventually the custom became so common that the words "with this ring" (*betabba-'ath zo*) became part of the binding ceremony of the marriage.

According to the ruling of the rabbis, wedding rings were to be made of metal, without jewels; the reason given was that it was impossible to estimate the value of a jewel at a glance and so one could not tell if the ring were of the proper worth of money. However, they could be ornamented, and many elaborate ones are extant; while gold was the customary metal, others, such as silver gilt or bronze, or any in fact that had a real value, were permissible. The wedding ring was usually placed upon the first finger of the right hand of the bride.

The use of engagement rings did not develop until the Middle Ages. They were worn by both men and women, in some countries more frequently by men than by women. The ring worn by the prospective bridegroom would be presented to him by his prospective father-in-law. A number of such rings have been preserved, some of such size and manner of ornamentation that it is doubtful if they were actually worn on the fingers. Engagement rings often had inscriptions, the favorite being *mazal tob* ("good luck").

The fondness of many Jews for wearing numerous rings has been noticed since the Middle Ages. In fact, rabbis occasionally protested against the lavish display of rings, and rabbinical conventions now and then passed sumptuary laws restricting their use.

Lit.: Hastings, James, *Dictionary of the Bible,* vol. 4 (1919) 285-86; Wolf, A., in *Jewish Encyclopedia,* vol. 10, pp. 428-30 (with illustrations); Abrahams, I., *Jewish Life in the Middle Ages* (1896) 180-84.



Max Ring

RING, MAX, writer, b. Zauditz, Silesia, Germany, 1817; d. Berlin, 1901. As early as 1835 he wrote the stirring poem "Der Judenkirchhof." This was followed by an epic fragment, *Sabathai Zewi,* and the exalted *Apotheose Börnes.* During the revolution of 1848 he was forced to escape from Pless, where he was a practising physician, to Breslau. Here Ring wrote a number of entertaining novels, dramas, and comedies. After settling in Berlin, Ring described the struggle between the common people and the nobility in the novel *Der grosse Churfürst und der Schoppenmeister.*

About the same time he became a member of the staff of *Gartenlaube* (1863-65) and of the *Vossische Zeitung.* Berthold Auerbach's village tales inspired Ring to write *Berliner Stadtgeschichten* (1852) and *Neue Stadtgeschichten* (1858-76). He wrote other novels and popular dramas, such as *Ein verlorenes Geschlecht* and *Götter und Götzen.*

Lit.: Ring, Max, *Memoirs,* in Franzos' collection, *Aus dem neunzehnten Jahrhundert* (1898).

RINGEL, MICHAEL, Zionist leader and member of the Polish Senate, b. Boryslav, Poland, 1880; d. Lwów, Poland, 1939. Ringel, who was a lawyer by profession, entered Jewish communal activity early. From 1908 to 1918 he was president of the Galician Committee of Jews; subsequently he was president. As chairman of the national council of Eastern Galicia, Ringel was a member of the Comité des Délégations Juives at the Paris peace negotiations following the first World War. He was also a member of the Zionist executive of southern Poland.

In 1922 Ringel was elected to the Polish Senate, where he served until 1928. As vice-chairman of the Polish parliamentary codification committee, he was responsible for much of the system of criminal and civil law established by the Polish Republic. He was awarded a gold medal for his services to the country.

After his retirement from the Senate, Ringel returned to Lwów, where he practised law, continued his Jewish communal work, and edited the pro-Zionist Yiddish daily *Der Morgen.* He wrote for many Polish and German periodicals on Jewish subjects, and was author of numerous brochures on Zionism and anti-Semitism, particularly in their relation to Poland. He died as the result of a heart attack during the German attack on Lwów.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1929), cols. 394-96.

RINGER, ADOLPH IRVING, physician, b. Wirballen, Russia, 1883. He came to the United States in 1901, and as a scholar won several prizes, including the William T. Lusk Memorial science award in 1908. After teaching physiology, pharmacology, and physiological chemistry at several institutions, he was appointed professor of clinical medicine at Fordham University, in New York city, in 1917, remaining there until 1920. From 1915 to 1935 he was attending physician at Montefiore Hospital, in New York, and president of its medical board (1926-28).

A specialist in diseases of metabolism, Ringer contributed the chapters on chemistry and metabolism of carbohydrates and proteins to the volume *Endocrinology and Metabolism* (1922). Other medical problems which he studied and reported on were nephritis and diabetes; his monographs were published in biological and chemical journals, as well as in medical journals proper.

RIO DE JANEIRO, *see* BRAZIL.

RISHES, RISHUS, *see* PHRASES, POPULAR.

RISHON LE ZION, *see* COLONIES, AGRICULTURAL.

RISHONIM, *see* LAW, JEWISH.

RISHPON, *see* COLONIES, AGRICULTURAL.

RITBA, *see* YOMTOB BEN ABRAHAM.

RITES AND CEREMONIES, BORROWED. The history of every organized religion furnishes numerous examples of how rites and customs develop out of similar rites and customs in neighboring religions. No system of ceremonies is created as a whole at a single time; it develops over the course of years in accordance with the feelings and desires of the communicants of a particular faith. Sometimes a rite or custom is taken over completely, but given a new interpretation; examples of this are the Christmas mistletoe and Yule log, both borrowed from pagan religions. In other cases the idea is retained but the symbol is changed; thus in modern times Jews have employed the Shield of David (Magen David) on ornaments, tombstones and religious buildings in the same manner as Christians use the cross, while Moslems have added similar new customs in connection with the crescent.

The rites and ceremonies of Judaism include a number that have been borrowed directly or indirectly from the customs of other peoples; it is noticeable, however, that in practically every case they have been given a new connotation and force. Thus the Sabbath day, in all probability, goes back to the Babylonian *sabbatum;* but whereas the Babylonian day was merely an unlucky period on which no work was to be done because it was certain to fail, the Jewish Sabbath became a day of great spiritual power, a rest from labor, the symbol of freedom from slavery, of a covenant with God and a perpetual memorial of creation. According to Biblical scholars, the three festivals of Passover, Shabuoth and Sukkoth owe their origin to the agricultural customs of the Canaanites, which were taken over by the Israelites after the latter had conquered the country; but again these were given a new connotation and connected with definite religious ideas and with the history of Israel. Such observances as sacrifice and circumcision trace back to the general stock of Semitic customs and are hardly direct borrowings; however, the development of the sacrifices and the shifting of the time of circumcision to the eighth day of life are unique with the Israelites.

The Bible narrative gives hints here and there of

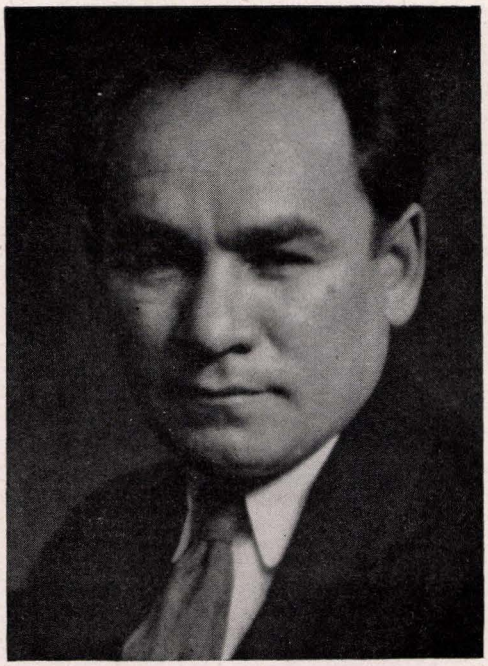
foreign customs which were deliberately imported. Baal worship maintained itself for many centuries as part of the religion of Israel until it was energetically rooted out by the efforts of the prophets. The pillars of Jachin and Boaz in the Temple, the high places, the brazen serpent, the Assyrian altar borrowed by Ahaz (*II Kings* 16:10-16) and the chariots of the sun in the Temple (*II Kings* 23:11) are mentioned as importations which were eventually removed. On the other hand, the rite of offering a scapegoat to Azazel (*Lev.* 16) and the use of the ashes of the red heifer in purification (*Num.* 19) appear to be concessions to foreign rites which had become current. In the case of Azazel, the rite seems to have come out of local belief in demons (*se'irim*); in that of the red heifer, from the use of homeopathic magic, red being a color associated with sin.

As the Jews scattered among the various countries of the world, they now and then took over into their rites some of the customs which they saw in use among their neighbors. Thus the Jews took over the use of the wedding ring from the Romans even before the Christians did, and the custom became so common that the words "with this ring" became part of the marriage formula. In Babylonia they adopted the covering of the head on all occasions of prayer, and from Babylonia this custom spread to Jews all over the world. The shaking of the Lulab on Sukkoth seems to derive from an old rain-making ceremony, Sukkoth being the festival that ushers in the rainy season in Palestine. While the use of the special loaf on Sabbath is distinctly Jewish, the plaited twist that adorns it goes back to the rites of the Teutonic goddess Berchtha; the egg on the Seder plate, which is never mentioned in the earlier sources, is probably an Easter egg in Jewish guise. The Had Gadya of the Seder service is a folk song that has been given a religious meaning. The practice of slaughtering a chicken on Yom Kippur (Kappores) seems to be borrowed from the Mohammedan practice of an atonement offering; the ceremonial casting off of sins (Tashlich) into running waters is a similar borrowing from non-Jewish customs. The Holle Kreish ceremony of the naming of girls, prevalent in some parts of Germany, is directly derived from the worship of Frau Holle, a pagan deity. The frequent use of candles in the Catholic religion suggested to the Jews both the Yom Kippur Eve candle and the Yahrzeit light. Finally, such modern widespread customs as Bar Mitzvah and confirmation arose out of the feeling of the Jews of the Middle Ages and after that there was need for a ceremony to mark the period of religious responsibility similar to the Catholic first communion and the Protestant confirmation.

Just as Judaism has borrowed rites and ceremonies from other religions, so other religions have borrowed from it. Christianity and Islam have both taken over the ceremony of the Sabbath day and the ritual of prayers; in the latter case the very language of the prayers is often identical. Christian baptism is a modification of the Jewish ritual bath, given an additional significance. The church took over from the Jews the custom of kneeling in prayer, and made it so thoroughly its own that in later ages Jews refrained from kneeling because it was a non-Jewish custom (*hukkath hagoi*). The saying of grace at meals and the frequent thanksgiving services were borrowed by Christianity from Judaism, as well as the use of the priestly blessing (*Num.* 6:22-27). Moslem borrowings from Judaism include the fast of Ashura, in imitation of Yom Kippur, the use of a confession of faith, and the rite of facing toward Mecca in prayer, imitated from the Jewish custom of praying toward Jerusalem.

SIMON COHEN.

Lit.: See under the articles of the various rites and ceremonies mentioned in the article.



Henry R. Rittenberg

RITT, JOSEPH FELS, mathematician, b. New York city, 1893. He joined the teaching staff of Columbia University in New York as an instructor of mathematics in 1919; in 1931 he became a full professor, and was still serving in that capacity in 1943. In the year 1918 to 1919 Ritt was engaged as master computer in the ordnance department of the United States Army. He was a member of the National Academy of Sciences (elected 1933), the National Research Council (1938-41) and the American Mathematical Society (vice-president from 1938 to 1940).

Ritt contributed to mathematical journals, and was on the staff of the *American Journal of Mathematics* from 1936 to 1941. He published *Differential Equations from the Algebraic Standpoint* (1932).

RITTENBERG, HENRY R., painter, b. Libau, Latvia (then Russia), 1879. He was the son of a naturalized American. His life in the United States began at the age of six. He received his art education first at the Pennsylvania Academy of Fine Arts, and later at the Bavarian Academy in Munich. In 1904 he was awarded the first Cresson traveling scholarship, and in later years won prizes at the National Academy of Design and the Chicago Art Institute. Active in art circles, Rittenberg was, in 1943, secretary of the Allied Artists of America, an honorary member of the Beaux Arts Institute of Design, treasurer of the National Commission to Advance American Art, and a member of the council of the National Academy of Design.

Rittenberg is best known as a portraitist. He painted portraits of various presidents, including Rutherford B. Hayes, James A. Garfield and Herbert Hoover. Two of his favorite portraits are of Jonas Lie and F. Hopkinson Smith. At many institutions, including Columbia University, the University of Pennsylvania, the

University of Virginia, the Department of Justice at Washington, D. C., the New York Chamber of Commerce, and the Philadelphia Bar Association, Rittenberg is represented. His canvases are also in many private collections.

For years he was an instructor at the Beaux Arts Institute of Design and the Art Students League in New York. There he continued the tradition of painting which in America is associated with William M. Chase, the teacher to whom Rittenberg is most indebted. While his field has been mainly portraiture, he is an adept in still-life painting, his handling of ceramics, metals and textures showing the influence of Vollon. His *Chrysanthemums* is characteristic of his flower pictures, while his skill with interiors is well shown in the painting where the artist's daughter reclines on a sofa. GEORGE S. HELLMAN.

Lit.: Bye, Arthur Edison, *Pots and Pans: Studies in Still Life Painting.*

RITTENBERG, LOUIS, editor, author and translator, b. Tiszaujlak, Hungary, 1892. He received his early education at Yeshivas in Nagyszöllös and Nagyvárad (1902-06), being the youngest student at both of these institutions. In the latter city he also attended the Realschule, specializing in literature and languages.

Rittenberg came to the United States in 1906, his family settling in McKeesport, Pennsylvania, where he graduated from high school and attended the Commercial Academy. During the panic of 1917 he worked in a department store and continued his studies at night. He pursued advanced courses in economics and sociology at Pittsburgh and Chicago schools, taught English and Americanization to foreigners, lectured on these subjects, and served as court interpreter in Hungarian, German and Yiddish.

As administrative aide in the production centers of the Westinghouse Electric and Mfg. Co. (Pittsburgh, 1911-14), the Packard Automobile Co. (Detroit, 1914-15), and the Chicago Northwestern Railroad Co. (Chicago, 1915-17), Rittenberg studied inter-group relations by actual contact with thousands of men of diverse nationalities and creeds. In the first World War he served, until the Armistice, as non-commissioned officer and assistant editor of the servicemen's journal at Camp Humphries. Thereafter, he was accountant in the Federal Bureau of Aircraft at Pittsburgh. During these war and post-war years he also contributed articles on literature and the drama to Hungarian, English and Yiddish newspapers in New York city. Moving to New York city in 1918, he was associate editor there (1918-19) of an Hungarian health journal, entitled *Jó Egészség;* from 1919-21, associate editor of an illustrated Hungarian literary review. For a time he was co-owner of an advertising agency and of a translation bureau (1920-21).

Rittenberg helped organize and was treasurer of a national fund for the relief of victims of the Hungarian White terror (1918-20); concurrently he was co-founder of the Anti-Horthy League of America. He continued intensive explorations in the drama and published in Hungarian, among other full length studies and surveys, a series entitled *Shaw mint talány,* a psychological study of the baffling elements in the works of George Bernard Shaw. His translations into Magyar from the works of such Yiddish writers as Perez Hirschbein, Ossip Dymow and David Pinski appeared also during this period. He entered the field of Jewish journalism in 1921 and became successively assistant editor (1921-28), managing editor (1928-37), and editor-in-chief (1937-38) of *The American Hebrew* magazine. Rittenberg was editor of the Globus Press (1928) and of Messenger's Jewish Art Calendar (1939-41).

During the early 1930's, Rittenberg astutely gathered the documentary material for and published, in the columns of *The American Hebrew,* the first exposés of the Nazi menace in America, much of which received nation-wide attention in the general press and through a Congressional committee investigating un-American activities. Rittenberg's dissection of Hitler's *Mein Kampf* had a startling impact upon public opinion and resulted in a boycott against the first American translation of that notorious book. He was also first to unmask the Hitler youth movement in the United States, particularly its attempts to invade the public schools. Following this, he urged upon the school authorities of New York City to devise means of creating better understanding among children of various racial parentage. A kindred idea was subsequently adopted and furthered by the National Conference of Christians and Jews, in consequence of which many of the public schools in the metropolis came to engage in activities enabling children to know more about each other's racial, cultural and national backgrounds. In 1940 Rittenberg was co-founder of the Council of Parents, aiming to create closer cooperation between home and school, and of the Council for Human Rights.

From 1938 on he was editor in charge of the American Bureau of *The London Jewish Chronicle,* and from 1939 on executive and literary editor of *The Universal Jewish Encyclopedia.* In 1941 he became secretary of the American Jewish Press Club, and (in 1942) an active executive member of the Jewish Book Council of America, serving also (from 1943 on) as associate editor of its *Jewish Book Annual.* In 1943 he was appointed editor-in-chief of *Liberal Judaism,* a monthly journal sponsored by the Union of American Hebrew Congregations.

Rittenberg was honored (for services to Anglo-Jewish journalism and to inter-faith relations) at a testimonial dinner (1937) sponsored by a committee of distinguished Americans (Jews and non-Jews) including members of Congress, under the chairmanship of Mayor Fiorello H. LaGuardia.

Rittenberg was author of *Adolph S. Ochs* (1933), a spiritual estimate of the publisher of *The New York Times; Ferenc Molnár* (1929), a portrait of a Hungarian playwright; and numerous other biographical studies. He has contributed articles on a wide variety of subjects to *The New York Times; New York World-Telegram; Egyenlöség* (Budapest); *The National Jewish Monthly,* and numerous other publications in America and abroad. He contributed informatively to H. L. Mencken's popular *The American Language* on certain peculiarities of Magyar. Rittenberg helped prepare *Christian and Jew* (1929), the first book-length symposium on better understanding between Christians and Jews.

His translations of novels and plays from the Hungarian have won critical acclaim for their lucid and vividly idiomatic English; some reviewers have called attention to these renditions as being superior to the originals. As editor and executive during more than two decades, Rittenberg has shown keen perspicacity in the choice of essential, educative literary values. He has been persuasive in enlisting for inter-religious and progressive causes the collaboration of representative figures in statesmanship, literature, art and scholarship. He also gave stimulus to many fledgling writers, composers and artists on two continents.

Among Rittenberg's major translations are (novels) Emery Bálint's *Alpha* (1927); Ferenc Molnár's *Paul Street Boys* (1927), which was later made into the poignantly beautiful film, *No Greater Glory;* Sándor Bródy's *Rembrandt* (1928); Béla Zsolt's *It Ends in Marriage* (1931); and Molnár's plays, *The White Mountain, Prologue to King Lear, Violet,* and *Marshall* (1929). He adapted for the American stage Ernö Vajda's drama, *The Moreland Case.* He wrote the English lyrics for *My Soul Cries Out* (Paris), and for *The Peanut Vendor* (New York), which was a national best seller.

ISAAC LANDMAN.

RITTER, IMMANUEL HEINRICH, rabbi, b. Ratibor, Upper Silesia, Germany, 1825; d. Johannisbad, Germany, 1890. He entered the service of the Reform community of Berlin, and published his first ten sermons under the title of *Kanzelvorträge aus dem Gotteshaus der Jüdischen Reformgemeinde* (1856). His chief work was *Geschichte der Jüdischen Reform* (1858-1902). After the sudden death of Samuel Holdheim, Ritter succeeded him in the leadership of the community. Besides the above-mentioned writings, Ritter published Holdheim's *Fest- und Gelegenheitsreden* (1869).

Lit.: Levin, M., *Die Reform des Judentums, Festschrift zum 50-jährigen Bestehen der jüdischen Reformgemeinde in Berlin* (1895); Ritter, Immanuel Heinrich, *Die jüdische Reformgemeinde zu Berlin,* edit. S. Samuel (1902); *Publications of the American Jewish Historical Society,* No. 26 (1918) 47, note; No. 28 (1922) 91, note, 92, note, 93, note, 102, note.

RITTNER, EDWARD, professor of ecclesiastic law, b. Bursztyn, Galicia, Poland, 1845; place and date of death unknown. While a Jew he became known in Galicia and Austria as an expert on Catholic ecclesiastic law, and was appointed professor at the University of Lemberg.

After his baptism, he was made Secretary of State for Galicia (1896). Rittner's most important published works were *System Katolickiego Prawa Kościelnego* (Catholic System of Ecclesiastic Law, 1886) and *Österreichisches Eherecht* (1876).

RITUAL BATH, *see* BATHING; MIKVEH.

RITUAL LAW, *see* CEREMONIAL LAW.

RITUAL MURDER LIBEL, *see* BLOOD ACCUSATION.

RITUAL OBJECTS AND INSTITUTIONS, *see* CEREMONIAL OBJECTS AND INSTITUTIONS.

RITUAL SLAUGHTERING, *see* SLAUGHTERING.

RITUALS, term used to designate the several kinds of divine services employed by the various Jewish communities or in the various important countries with large Jewish populations; the corresponding Hebrew term is Minhag. Each Minhag displays the peculiarity of worship and prayers of the group which employs it. These various rituals, which developed particularly after the Piyutim, or liturgical poems, began to be admitted into the prayer-book, distinguished the individual communities and countries the one from the other, and impressed the divine services of that particular community or country with its own individual stamp even beginning with very early times. Two groups of rituals, or Minhagim, are to be distinguished, the Palestinian Minhag and the Babylonian Minhag.

1. The Palestinian group includes: (a) the German ritual; this is itself divided into two rituals, the Western, or Minhag Ashkenaz, and the eastern, or Minhag Polen. The Elbe River forms the boundary between these two. (b) the Italian Minhag, perhaps the oldest branch of the Palestinian ritual. (c) the Romanic Minhag, or, more accurately, the Rumelic or Greek ritual; this ritual of the Balkan countries has retained most features of the Palestinian Minhag.

2. The Babylonian ritual has been preserved, naturally with considerable and numerous changes, in the Sephardic ritual of the Spanish Jews. This Minhag Sephardi came to be called the Portuguese ritual after the Spanish Jews had been driven out of Spain in 1492 and most of them had found their way into Portugal. A transition between the two groups, the Palestinian and the Babylonian, is formed by the Provençal ritual employed in the Jewish communities of Avignon, Carpentras and Cavaillon. These differences and variations are evident not so much in the character of the main prayers as in the employment of the Piyutim.

Within each country individual communities had their own special rituals, which could not be retained and preserved, however, in periods of emigration and persecution. For wherever the exiles formed themselves into a new community in a place which already had a Jewish community, a compromise naturally had to be arrived at between the two conflicting and deviating rituals. In addition, the development of printing had the effect of smoothing over the differences between the various Minhagim and harmonizing between them, since the printers did not wish to print a separate prayer-book for each small group. Only a few extremely large Jewish communities, such as Prague, Posen, Worms and Frankfort, were able to preserve their particular traditions faithfully and intact.

In the modern period the distinction must be made between the Conservative ritual and the Reform ritual as regards the kind and form of divine worship. Of the early Reform prayer-books in America the most important were *Minhag America* (Cincinnati, 1857), by Isaac M. Wise; *Olat Tamid* (Baltimore, 1858), by David Einhorn; and *Kodesh Hillulim* (1862), by Benjamin Szold. This latter book was revised by Marcus Jastrow in collaboration with Benjamin Szold, and was then called *Abodath Yisrael* (1870). The *Minhag America* was published in Hebrew and English; the Einhorn and the Szold prayer-books were in Hebrew and German. Later, when the Szold prayer-book was revised and became the *Abodath Yisrael,* it was published in Hebrew and in English. All three prayer-books embodied the characteristic principle of Reform Judaism, i.e. the omission of reference to a personal Messiah, the restoration of the Temple and the resurrection of the dead. All three prayer-books had considerable vogue, the Einhorn and the Szold prayer-books in the eastern United States, and the *Minhag America* in the Middle West and wherever the disciples of Isaac M. Wise, the graduates of the Hebrew Union College which he founded, occupied the pulpit.

Two other Reform prayer-books were developed at a later date: Joseph Krauskopf's *Service Ritual* (Philadelphia, 1892) and J. Leonard Levy's *Book of Prayer* (Pittsburgh, 1902). Both these prayer-books were more radical than their predecessors. They departed considerably from the original liturgy and did not hesitate to omit almost all the Hebrew text. However, they had one advantage over the prayer-books which preceded them, in that they offered a variety of services for Sunday. There were thirty separate services usable for Sunday in Levy's *Book of Prayer,* and likewise thirty different services in Krauskopf's *Service Ritual.* However, in spite of this specific merit, these two books did not become popular beyond the congregations which these two rabbis served, although they were well-known prayer-books which were constantly discussed.

Einhorn's prayer-book, the *Olat Tamid,* was used by a number of congregations in the Middle West after Emil G. Hirsch, Einhorn's son-in-law, made his brilliant translation of the German text.

The *Union Prayer Book,* published by the Central Conference of American Rabbis (2 vols., Cincinnati, 1895), gradually supplanted all its predecessors. By 1905 it had been adopted by 183 Reform congregations. It has been revised twice, but the essential spirit of the prayer-book has not been changed. While it omits Musaf (Additional) prayers and expresses what has come to be the standard theology of Reform prayer-books everywhere, it follows consistently the traditional liturgical construction of the Jewish prayer-book. Almost all the best-known prayers have been retained in Hebrew, although in many cases the Hebrew text has been boldly revised. The *Union Prayer Book* may be described as traditional in structure and liberal in content.

SOLOMON B. FREEHOF.

In general, the ritual in most Conservative congregations follows the traditional Jewish forms both as to ceremony and the content of the prayers. The American edition of the English *Standard Prayerbook* with translation by Singer



A page from a 16th cent. Siddur, in the possession of the British Museum



An illustrated page from a Mohel Book (18th cent.) owned by the Jewish Community of Prague

is the basis for all the variations used in almost all Conservative congregations. The following Sabbath prayer-books predominated in the 20th cent. in American Conservative congregations:

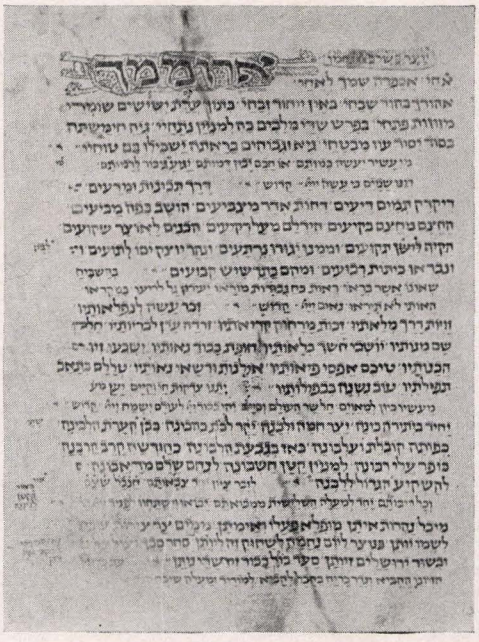
Szold-Jastrow (Philadelphia); Phillips (New York); Silberfeld (New York); Bosniak (New York); Silverman (Hartford); Bloch (New York); American edition of the *Standard Prayerbook* with translation by Singer and published by the Bloch Publishing Company, New York.

The holy day ritual of Conservative Jews is based in general upon the English edition edited and translated by Adler and Davis and reprinted in New York. Based upon this are other somewhat abbreviated editions edited by Bosniak and Silverman. The Szold-Jastrow high holy day prayer-book is the oldest used in Conservative congregations in the United States, and it antedates that of the Adler-Davis edition.

The only prayer-book issued specifically for Conservative congregations in the United States is the *Festival Prayerbook* issued by the United Synagogue of America and containing the service for Passover, Shabuoth and Sukkoth. Up to 1943 there was no official prayer-book under the imprint of the Rabbinical Assembly of America, the organization of the Conservative rabbis of the United States.

See also: LITURGY; PRAYER-BOOK. LOUIS M. LEVITSKY.

Lit.: Schechter, Abraham I., *Studies in Jewish Liturgy* (1930); Idelsohn, A. Z., *Jewish Liturgy* (1932) 56-63 (see also the literature there); Zunz, Leopold, *Die Ritus des synagogalen Gottesdienstes* (1859); Elbogen, Ismar, *Der jüdische Gottesdienst,* 363-64.



A page from a rare Mahzor

RIVERA (also **Ribera**), a family involved in a trial of the Inquisition in Mexico, from 1642 to 1645. The charges were first brought against Gabriel de Granada, thirteen and a half years old, a New Christian who in turn accused his mother, Maria de Rivera, and other members of his family of secretly practising and teaching the Mosaic law. Maria de Rivera and her sister Catalina died while in prison. The others implicated were Blanca Mendez de Rivera, Gabriel's grandmother, and Margarita, Clara and Isabel de Rivera, her other daughters. Gabriel's brother Raphael and various other Neo-Christians also were brought into Gabriel's confession. Gabriel de Granada was absolved, but barred from any ecclesiastical office; the other members of his family were reconciled.

Lit.: Fergusson, David, "Trial of Gabriel de Granada by the Inquisition in Mexico," *Publications of the American Jewish Historical Society,* No. 7 (1899) 1-127.

RIVERA, ABRAHAM RODRIGUES, American colonial merchant, b. Spain; d. Newport, R. I., 1765. He came of a distinguished family which flourished in Spain for many centuries, and which had, during the Inquisition, turned Marranos. As early as the 17th cent. some of the members of the family had emigrated to Mexico in a vain attempt to escape the auto-da-fé. In the early 18th cent. Abraham Rivera, his wife and three children fled their native land and, arriving in New York city, underwent the reconversion to Judaism which was customary among liberated Marranos: Abraham and his wife were remarried according to the Jewish custom, and the children were given the new names of Isaac, Jacob and Rebecca.

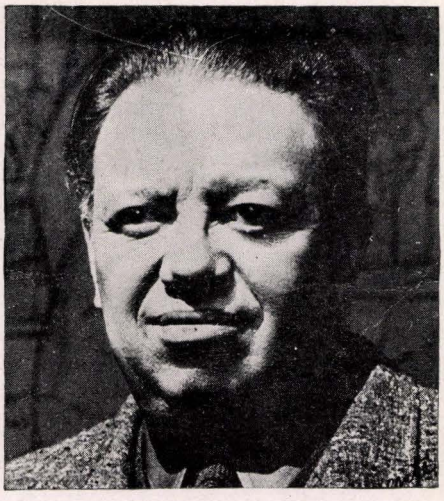
The Rivera family were intimately related, both by blood kinship and marriage to the famous Lopez family of Portugal and afterwards of Newport, R. I. Abraham's sister had married Diego José Lopez, father of Aaron Lopez, great Newport merchant. Abraham's daughter Rebecca was later married to Moses Lopez, elder half-brother of Aaron, and his granddaughter, Sarah, daughter of the son Jacob, was married to Aaron himself.

In New York, Abraham Rivera lost no time in engaging as a merchant, and, thus listed, acquired the rights of a freeman in 1726; in 1740 he became a citizen by virtue of the Act passed by the English Parliament granting naturalization to Jews and Protestants. While a resident of New York, Rivera was active in religious communal life, and served three terms as Parnas (president) of Congregation Shearith Israel, from 1729 on. He was one of the contributors to the building of the first Mill Street synagogue of that congregation, which was built in 1730. In that city, too, he married again, after the death of his second wife, "a lady named Lucena."

About 1748 the family moved to Newport, R. I., where Abraham Rivera continued to thrive as a merchant and an honored member of the Jewish community, living to a venerable old age. The eloquent eulogy inscribed on his tombstone extolled his benevolence in relieving "the woes of poor and needy, afflicted and bereaved."

Lit.: Publications of the American Jewish Historical Society, No. 2 (1894) 101 et seq., and index volume; Gutstein, Morris A., *The Story of the Jews of Newport* (1936) 70.

RIVERA, DIEGO, artist, b. Guanajuato, Mexico, 1886. From his paternal grandmother, named Inés Acosta, Rivera inherited a strain of blood from a Portuguese Jewish family that had arrived in Mexico in 1822 or 1823. In his Jewish ancestry Rivera takes pride, stating in a letter addressed to the Mexico City B'nai B'rith (October 22, 1942) that he considers it "an honor to have Jewish blood in his veins because



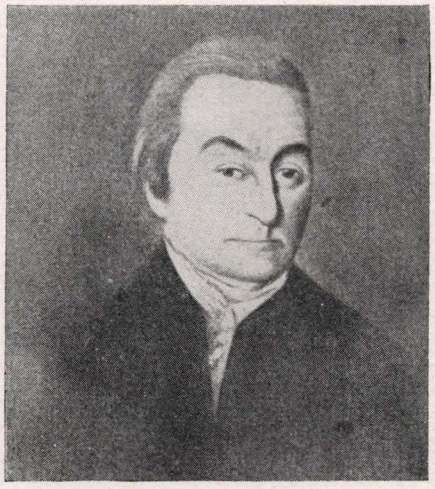
Diego Rivera

the Jews, in proportion to their number, have contributed intellectually more than any other ethnographic group toward the construction of what is actually called civilization." He also takes pride in another of his ancestors who, in 1838, took part in Spain's first Republican Revolution against decadent monarchy.

The antagonism towards the privileged classes and the social progressiveness of this son of a Mexican educator belong to his family tradition of liberalism. To the regret of some critics these elements, translated into propaganda, have now and then interfered with Rivera's art. His sympathy for the peons has introduced politics and class attack in paintings that thus became involved in that attempt at reform which does not belong to universal art. To this extent, Rivera has made himself subject to the criticism of lack of understanding of the largest purposes of art, and, in any event, of lack of good taste. The outstanding examples are the murals commissioned for the Rockefeller Center in New York, in which personal details led to the rejection of the frescoes now installed in the Palacio de Bellas Artes in Mexico City.

Nevertheless, Rivera, as a propagandist, has reached a position occupied by no other living painter. Considered purely as an artist, his stature is equally significant. For six years, in boyhood, he studied at the Mexican Academy, where the fundamentals of draughtsmanship were imparted to him by a pupil of Ingres. For another six years, in early manhood, he travelled abroad where he saw at first hand the works of the Cubists and of Cézanne in France. These, however, were lesser influences. It was in Italy, several years later, that the great Florentines, Giotto, Vecello and Masaccio—"the father of modern art"—cast their spell over the young Mexican. Seeing their frescoes, he was filled with the desire, later realized, of reviving large mural painting to narrate, not the saga of Christianity but of the Mexican race, and to further not religion but social revolution.

Another influence was that of the Byzantines. Their arrangements where squares and circles were brought into harmony, and more particularly the brilliancy of their mosaics, a glowing quality sometimes achieved by the use of colored glass, have affected Rivera's art which remains, however, essentially original. It has Indian and Aztec history and culture as background and, frequently, revolutionary idealism as motivation. Yet the firm structure of design, the daring use of



Jacob Rodrigues Rivera

color, the pervading and trenchant emotion are those of the artist of great talent and outstanding personality. Rivera combines primitiveness and sophistication as no other Mexican painter save Orozco has succeeded in doing. Ever since (1921) he began the frescoes of the Preparatory School in Mexico City, he has achieved murals for buildings in the United States as well as in his native land that are certain to hold an important place in the history of art: at the National Palace, his murals depicting the history of civilization from Toltec to modern times; at the Department of Health Building; at Gernaraca; a series of panels at the New York Workers' School; decorations in the Rockefeller Center, New York city, subsequently rejected in part by the builders. He illustrated Stuart Chase's *Mexico* (1931). His power in pictorial expression is magnificently made evident in his creations.

In some of his lesser works he is open to the criticism of too poster-like a quality. In his finer murals, as for example, *The Fall of the Aztec Empire, The Enslavement of Indians by Cortez, The Death of a Peon, Sugar Refiners* and *Going Down to the River,* Rivera reveals himself as a great painter who can with equal conviction express the epic and the emotional in human life. GEORGE S. HELLMAN.

RIVERA, JACOB RODRIGUES, manufacturer and merchant, b. 1717; d. Newport, R. I., 1789. He was the second son of Abraham Rodrigues Rivera. He left New York city, whither he had gone with his father from Spain in the early part of the 18th cent., to try his luck in Curaçao. There he lived for a time, marrying a widow originally of the Pimentel (or Pementel) family. He then returned to New York, where his child Sarah, later the wife of Aaron Lopez, was born. Rivera was naturalized in 1746; two years later he moved to Newport, R. I., where, among the city's Jewish entrepreneurs, he ranked second only to his son-in-law Aaron Lopez. Rivera was the first to introduce the sperm oil industry into America; by 1760 there were seventeen factories engaged in the preparation of the oil and the making of spermaceti candles. He thus contributed to the flourishing commerce and industry of prosperous 18th cent. Newport. His honor in business dealing was a byword in the community, and the story is told how, recouping his losses after being forced to take advantage of the bankruptcy law, he gave a banquet for his creditors, each of whom found underneath his napkin a check for the exact amount, plus interest, due him.

Rivera espoused the Colonial cause in the Revolution, and was among those who removed to Leicester, Mass., when the British came to Newport. After the peace, Rivera returned once more to Newport, and continued to prosper in manufacture and shipping. At his death he left a fortune of about $100,000.

Rivera was a leading factor in the Newport congregation. He was one of the three members chosen by the congregation to hold legal title to the land and buildings. He laid the second cornerstone of the synagogue (1759), and on his return from Leicester became the congregation's president (1760). Rivera was one of the original founders and members of that organization of Jewish citizens which may be designated the first Jewish men's club in America. At his death he was mourned as a devout Jew and honorable citizen by the whole Newport community, Jewish and non-Jewish alike. There survived his wife Hannah, who died at nearly a hundred years of age in New York city. His son Abraham left an only son Aaron, last of the Riveras, who settled in Wilmington, Del.

Lit.: Publications of the American Jewish Historical Society, No. 2 (1894) 101 et seq., and index volume; Gutstein, Morris A., *The Story of the Jews in Newport* (1936) 71.

RIVKIN, ALLEN ERWIN, scenarist and playwright, b. Hayward, Wis., 1903. His apprenticeship in writing for stage and screen was served with newspapers in Chicago and New York city, and for three years he worked in advertising and publicity.

Best-known of his screen works were *Dancing Lady* (1934); *Cheating Cheaters* (1935); *Champagne Charlie* (1936); *Love Under Fire* (1937); *Straight, Place and Show* (collaborator, 1938); *It Could Happen to You* (1939); and *Typhoon* (1940). Rivkin wrote the play *Knock on Wood* (1935); the biography *Wooden Empire* (1937); and, in collaboration with Leonard Spigelgass, the novel *I Wasn't Born Yesterday* (1938). He contributed articles and fiction to Jewish periodicals in English.

RIVKIN, B. (Boruch-Abraham Weinrib), Yiddish critic, b. Jakobstadt, Courland, Latvia, 1883. He was given a Hebrew education and studied in the government schools. From 1900 to 1904 he lived for short periods in Libau, Odessa and other cities, returning at the end of this time to serve in the Russian army. But he received a prison sentence of one year for alleged propaganda among the recruits. In 1905 Rivkin left Russia, and visited Berlin, Hamburg, Paris, London and Geneva.

His first literary work was done in Russian, for various revolutionary periodicals published in Paris and Geneva (1908-9). In 1911, while living in London, he began to write in Yiddish, for *Germinal* and *Arbeiter Freind.* Coming to New York city in 1911, he became affiliated with *Dos Neie Land,* and later, when its name was changed to *Die Literarishe Velt,* he was made its editor. From then on Rivkin was a regular contributor to literary and news periodicals on matters of literary and sociological interest. Except for several years following 1922, when he lived in Philadelphia, Rivkin spent most of his time in New York. In 1943 he was affiliated with the *Day.*

Among his longer critical studies of note were a monograph on the poet M. L. Halperin, "Halbveg zu Gaones," published in *Brikken* (February, 1934); a consideration of one of David Ignatov's characters, in *David Ignatovs Buch* (1936); and "Die Vegen fun David Pinski's Dramaturgie" (in the *Tzukunft,* 1942). Earlier, monographs on A. Liessin and H. Leivick had been published serially in the *Tzukunft.*

George Wolf

Rivkin was also the author of a study on the main tendencies of Yiddish literature in America, published in the *Samelbicher* edited by Leivick and Opatoshu (1937 and 1938), and for the Works Progress Administration volume on Landsmannschaften he wrote a history of Landsmannschaften.

Rivkin is an impressionist who believes that Yiddish literature has a Messianic mission, destined to reveal the most hidden forces of the Jewish people, the very essence of Jewish personality. This Messianism is associated with a sort of art ritual, a poetization of religious traditions through dramatic mysticism.

Lit.: Segal, J. I., in *Keneder Odler,* Dec. 12, 1941.

RIVKIND, ISAAC, librarian and writer, b. Lodz, Poland, 1895. He studied at the Yeshivas of Volozhin and Ponovieszc, and came to the United States in 1920. In 1923 he was made cataloguer at the Jewish Theological Seminary of America, a post which he held in 1942. Rivkind wrote widely on the history of Jewish culture and literature, and on bibliographical subjects. Among his published works were *Dapim Bodedim* (1928 and 1933); *Die Historishe Alegorie fun Reb Meir Shatz* (1929); *Early American Hebrew Documents* (1937); and *Leoth Ulzikkaron, Bar Mitzvah,* a study in Jewish cultural history (1942).

Rivkind wrote for various Hebrew, Yiddish and English periodicals in many countries. In 1919 to 1920 he was a member of the Provisional Jewish National Council in Poland. He was also an executive member and treasurer of the Hebrew P.E.N. Club in the United States (1939-42), national chairman of the League for Religious Labor in Palestine and a co-founder of the American branch of the Yiddish Scientific Institute, of which he was an executive member from 1926 to 1929.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Press un Filologie,* vol. 4 (1930), cols. 320-24.

RIZPAH, concubine of Saul, to whom she bore two sons. After the death of Saul she became, in accordance with the custom of the time, the concubine of his son and successor Ish-bosheth. Subsequently Ish-bosheth accused his chief general, Abner, of taking Rizpah to himself; it is not certain whether the charge was true or not, but it led to a breach between king and general (*II Sam.* 3:7-11). Later, on the occasion of a famine, David took seven descendants of Saul, including the two sons of Rizpah, and handed them over to the Gideonites, who had a blood feud with Saul. When the Gideonites killed the seven and exposed their bodies, Rizpah watched over the corpses of her two sons, driving away the birds of prey and the beasts; when David heard this, he was so moved that he provided for the interment of the seven, and of the bones of Saul and Jonathan as well (*II Sam.* 21:1-14). Tennyson's poem "Rizpah" takes its title from the similarity of its story to that of Rizpah.

ROBACK, A. A., author and psychologist, b. Russia, 1890. He was brought to the United States during his adolescence, and studied at McGill University, in Montreal, Canada, where he received his M.A. degree in 1913. In 1917 he received his Ph.D. degree from Harvard. After a period of teaching at various colleges throughout the United States, including three years as an instructor at Harvard (1920-23), Roback became associated with the extension division of the Massachusetts State Department of Education in 1926. Roback was the inventor of aptitude and mental measurement tests, a popular lecturer and the author of several larger studies on psychology. Among these were: *Psychology of Character* (1927); *Popular Psychology* (1928); *Business Psychology* (1930). In 1942 he published *William James—His Marginalia, Personality and Contribution.*



Rizpah, watching over the bodies of her murdered sons, drives off the wild beasts. From a 19th cent. painting by Frederick Leighton

The general history of and specialized studies in Jewish literature interested him as much as his professional field of psychology, and to these subjects Roback contributed *Jewish Influence in Modern Thought* (1929); *Curiosities in Jewish Literature* (1933); *I. L. Perotz; The Story of Yiddish Literature* (1940); and *Psychorama* (1942). Roback organized the Yiddish collection at the Harvard University Library. Before coming to the United States he was associated with the *Keneder Adler* and the Canadian *Jewish Chronicle.* He was on the board of governors of the Jewish Academy of Arts and Sciences.

ROBBERY (*gezelah*). Robbery is defined in Jewish law as the open and forcible seizure of the property of another. It is denounced in the Bible in connection with other oppressions and with deceit (*Lev.* 19:13), and he who obtains the property of others through oppression or refusal to surrender it to its rightful owners is stigmatized as a robber (*gazlan*). Robbery is not specifically mentioned in the Ten Commandments; the rabbis refer the commandment, "Thou shalt not steal" (*Ex.* 20:13; *Deut.* 5:17), to kidnapping for slavery, which was punished by death.

There is no special punishment for robbery as such in Jewish law. It is solely concerned with seeing that the robber returns the stolen property to its rightful owner; if he has not done this and has not repented of his action, he is deprived of all honors as a citizen. If the object stolen is no longer in his possession or has been destroyed, he must repay its value to the owner. If he at first falsely denies that he has forcibly stolen some chattel or real estate, he must pay the penalty for the false oath by paying an additional fifth of its value and bringing a sin-offering (*Lev.* 5:2-7). In the Talmud special emphasis is laid on the fact that the robber must not only return the stolen property, but win the forgiveness of the rightful owner. Thus Akiba once decided in the case of a robber who did not know which of five people he had robbed of a certain object, that he had to make restitution to all five, in order to be certain of the forgiveness of the one whom he had actually robbed (*B.K.* 103b).

It is striking that robbery is not punished as severely as theft, for which restitution has to be double, fourfold or fivefold. This is explained by the opinion that the robber, who does wrong openly, is less dangerous

to society than the thief, who acts in secret and betrays those with whom he is apparently living in peace.

One who takes something in self-defence or who borrows an object without the knowledge of the owner is also called a robber; Maimonides even gives this title to dice-players.

A number of ordinances in the Mishnah and Talmud were designed to render it easier for the robber to make restitution. Thus it was decreed that the robbed person should relinquish the payment of the value of an object if it could no longer be returned (*B.K.* 94b). According to the strict letter of the Torah, the object stolen had to be returned *in natura;* but in order to make it easier for repentance, the Talmudic rabbis ordained that the robber might keep an object which he had improved and repay its value at the time it was stolen (*B.K.* 9:1). However, there was no change as to real estate; the owner could always demand that the robber return it, even though it had passed through several hands in the meantime (*B.K.* 117b). It was further decreed that the article stolen might be delivered to the court, instead of directly to the owner, since the latter might have gone a considerable distance away (*B.K.* 95).

MARCUS COHN.

Lit.: Maimonides, *Hilchoth Gezelah* 1 to 10; *Shulhan Aruch, Hoshen Mishpat* 359-77; Tschernowitz, Chaim, in *Zeitschrift für vergleichende Rechtskunde,* vol. 27; Dembitz, L. N., in *Jewish Encyclopedia,* vol. 10, pp. 434-37.

ROBERT, EMANUEL (real name, Magyar), actor, b. Budapest, 1847; d. Würzburg, Germany, 1899. He was taken to Vienna at the age of nine, when his artistic talents first became obvious.

Against his parents' wishes he became a student of Joseph Lewinsky. Robert made his debut, in 1865, at the Actientheater in Zurich as Ferdinand in Goethe's *Egmont;* in 1866 he played the role of Franz in Goethe's *Goetz von Berlichingen* at the Hoftheater in Stuttgart. A. E. Brachvogel and Heinrich Marr then engaged him for the Royal Theatre in Berlin, where in 1868 he had his first brilliant success as Romeo.

In 1872 Robert returned for guest performances to Laube in Vienna, playing Schiller's *Demetrius.* In quick succession he embodied various roles in Vienna, on guest tours throughout Germany, and as member of the famous Meiningen Group. His talents embraced many characters, ranging from plays by Sophocles to Ibsen and from Shakespeare to Schnitzler. In 1878 Robert achieved his goal when the Burgtheater in Vienna engaged him as a regular member.

In 1882 he married Natalie Kübeck of Kübau; in 1880 he wrote his memoirs under the title of *Dekameron des Burgtheaters.* He also embraced Christianity. His last role was that of Paracelsus in Arthur Schnitzler's play of the same name. Paul Schlenther and Adolf von Sonnenthal eulogized Robert at his grave.

ROBERT, LUDWIG, author, b. Berlin, 1778; d. Baden-Baden, Germany, 1832. His father was Levin Marcus, who assumed the name of Robert-Tornow. His sister was Rahel Levin, who married Varnhagen von Ense. Robert became a businessman at Breslau and Hamburg, then studied at several universities. In 1804 he published his first poems.

Robert went to Paris, but returned to Berlin when Napoleon defeated Prussia in 1806. In Berlin he made the acquaintance of the philosopher Fichte, who influenced him deeply. It was due to Fichte that Robert was baptized. During the war of 1813 to 1814 he was assistant clerk of Golowkin, Russian minister to Stuttgart. At the same time he wrote philosophical poems, *Kämpfe der Zeit,* whose rhythmical form later inspired Heine to use similar rhythms in his *Nordsee.* Robert wrote also the tragedy *Die Tochter Jephthas,* which was performed at Prague in 1813 and printed in 1820.

In 1819 Robert completed his drama *Die Macht der Verhältnisse,* vindicating the honor in which the nobility was held by the middle classes. This play, although not successful and did not even satisfy artistic demands, was the precursor of the modern social drama in Germany. Robert married Friderike Braun, a poetess who was famous for her beauty and character. Heine, who became a friend of the Roberts while staying at Berlin, dedicated several poems to them. In the 1820's Robert wrote several satirical comedies which met with Heine's applause but had no lasting success.

ROBERT-TORNOW, WALTER, philologist and historian, b. Ruhnow, Germany, 1852; d. Berlin, 1897. He was the son of Moritz Robert-Tornow, general agent of the nobility of the land of Posen, who was a brother of Rahel Varnhagen and Ludwig Robert. Robert-Tornow was deeply versed in history and philology, and was the outstanding authority on the derivation of German family names.

In 1876 he published his German translation of Michelangelo's poems, and in 1877 a collection of his own poems. In 1883 he wrote *Goethe in Heines Werken,* and in the following years he edited his departed friend Georg Buchmann's *Geflügelte Worte,* the most important German dictionary of quotations, highly esteemed by specialists. It was due to Robert-Tornow's learned studies that the name of Buchmann became famous. The reviser's work was far more substantial than that of the original author who had left it to his friend to provide quotations collected from the literature of the world and the history of all times.

In 1888 Emperor Frederick III, who was a friend of the Robert-Tornow family, appointed him imperial private librarian, and Emperor William II retained him in the same function. Residing in the imperial palace, Robert-Tornow had to provide the emperor with books and literary information often needed instantly. Many of William II's famous quotations came from his private librarian.

ROBINSON, CHARLES PHINEAS, South African Member of Parliament, b. Liverpool, England, 1867; d. Durban, Union of South Africa, 1938. He was educated in Liverpool, and came to South Africa in 1897. In 1906 Robinson was elected to his first public office in the council of Durban; in 1910 he was chosen from Durban for the first Parliament of the Union of South Africa. He was reelected to Parliament in 1915. Subsequently, after failing of reelection in 1920, he was appointed senator for Natal. But in 1921 Robinson was returned to Parliament for the Durban Central Division, and reelected in 1924 and 1933. In 1937 he was appointed to represent South Africa at the 150th anniversary celebration of the founding of Australia.

ROBINSON, EDWARD G., actor, b. Bucharest, Roumania, 1893. He was brought to the United States in 1903 and educated in New York city, attending City College, Columbia University and the American Academy of Dramatic Arts.

After making his debut in the theatre in 1913 at Binghamton, N. Y., Robinson appeared for the first time in New York city in 1915 in *Under Fire.* From then until 1929 he played regularly on the legitimate stage; among his vehicles during this period were *Night Lodging* (1919); *Samson and Delilah* (1920); *The Idle Inn* (1922); *Peer Gynt; The Adding Machine* (1923); *The Firebrand* (1924); *The Goat Song* (1926); and *Kibitzer,* a play of which he was the co-author and in which he starred (1929).

In 1929 Robinson went over to the motion pictures, and here he became internationally prominent as the

creator of gangster parts or of cognate hard-boiled roles. Although his departures from this type, as in the leading role of *The Life of Dr. Ehrlich,* won encomiums for his restrained emotional portrayal, Robinson had to return again and again to the "mug" characterizations. To these he contributed a mordant grasp of human frailty; his success was based not so much on mime as on mind. In 1941 he was awarded the American Humane Association's gold medal for his "humanitarian interest in children and animals."

Some of Robinson's best pictures were *Outside the Law; Little Caesar; Five-Star Final; Brother Orchid;* and *The Sea-Wolf* (1941). During the first World War Robinson served in the United States Navy. In 1941 he contributed $100,000 to the United Service Organizations' campaign for $10,765,000 "as a small down payment on the privilege of being an American." In 1942 he made a notable sequence in *Tales of Manhattan;* he acted as narrator for the Russian film *Moscow Strikes Back* and for the elaborate mass meeting staged at New York city in March, 1943, at the initiative of non-Jewish groups, to protest against the slaughter of the Jews in Europe.

ROBINSON, JACOB, communal leader, b. Seirijai, Lithuania, 1889. He received his LL.D. degree from the Suwalki Law School, University of Warsaw (1914), served in the Russian army from 1914 to 1918, and was awarded the St. George Cross. He was a member of the Jewish fraction in the Seimas (parliament) of Lithuania from 1922 to its dissolution in 1926, legal adviser to the Lithuanian Foreign Office (1931-33), and a member of the Council for the Lithuanian Government in the Lithuanian-German Committee of Conciliation (September, 1931) and of the Permanent Court of International Justice (June-August, 1922).

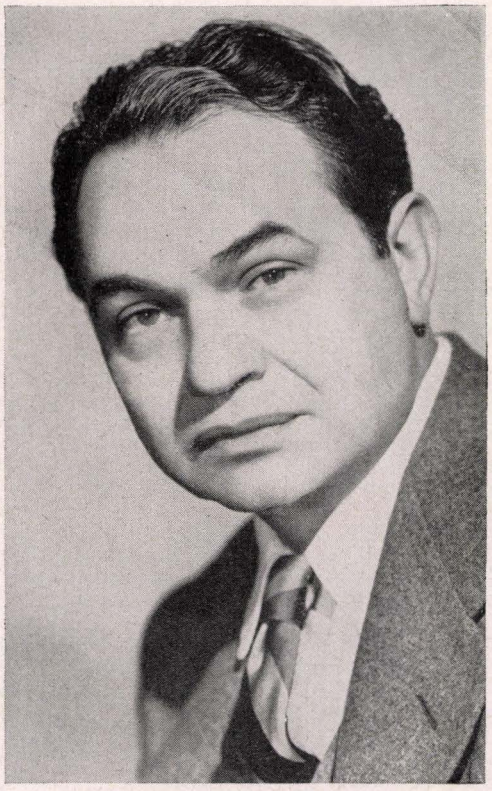
He served also on the Jewish National Council of Lithuania (1919-22), and was chairman of the Jewish Political Committee (1938-40) and of the Committee to Help Polish Refugees from Poland (1939-40). Robinson arrived in the United States in 1940, and became director of the Institute of Jewish Affairs, New York city, in 1941.

Robinson's writings include: *Achsanya shel Torah* (1921); *Yediath Ammenu* (1922); *Das Minoritätenproblem und seine Literatur* (1928); *Commentaries on the Memel Convention* (1934); *The Baltic Legal Union* (Russian; 1938).

Lit.: *Jewish Times,* April 24, 1941; *Day,* March 24, 1941; *Morning Journal,* March 20, 1941.

ROBINSON, LEONARD GEORGE, lawyer and welfare official, b. Russia, 1875. He came to the United States in 1890, and after receiving his A.B. degree from Harvard in 1902 graduated from the New York Law School in 1906. In the following year he became general manager of the Jewish Agricultural Society. During the period he retained this post (until 1917) Robinson was responsible for the establishment of agricultural credit unions in America and for sponsoring the farm credits movement. He was a consultant for the Joint Congressional Committee on Rural Credits; out of the work of this committee grew the Federal Farm Loan Act (1916). Subsequently Robinson was president (1917-19) of the Federal Land Bank of the 1st District (Springfield, Mass.) and still later he was president of the Cosmopolitan Bank in New York.

From 1922 to 1924 Robinson was general director of reconstruction work in Europe for the Joint Distribution Committee, and again, in addition to the rebuilding of homes destroyed in the first World War, he supervised the establishment of cooperative banks and other self-aid enterprises. In 1943 he was affiliated with the Farm Credit Administration in Washington. He wrote for various specialized periodicals, and was the author of *Agricultural Activities of the Jews in America.* He was co-author of the *Credit Union Primer* and a consulting financial editor of the New York *Times* and Philadelphia *Public Ledger.*

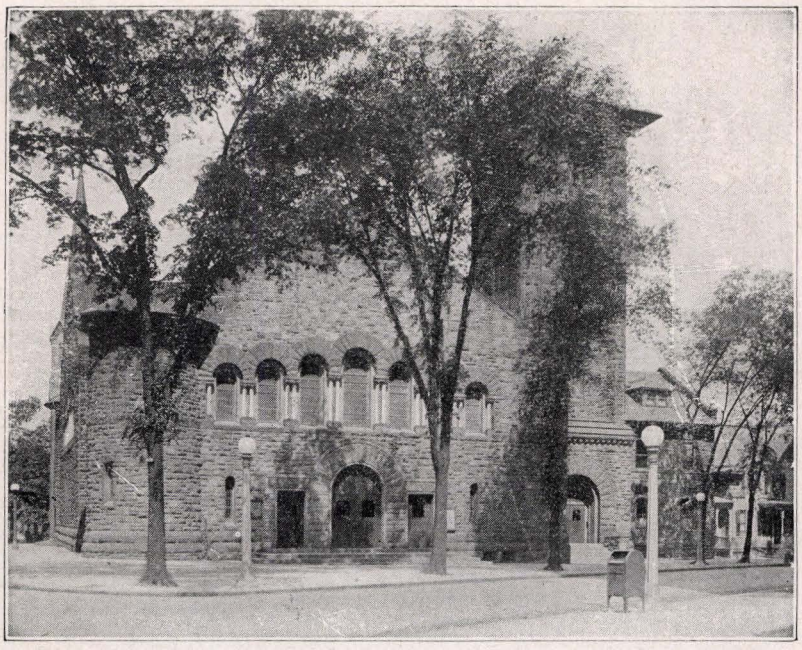


Edward G. Robinson

ROBINSON, VICTOR, physician and medical historian, b. Ukraine, Russia, 1886. He was brought to the United States at the age of three, and later studied law, then pharmacy and finally medicine, graduating from the Chicago College of Medicine and Surgery (Loyola University) in 1917. In 1912, however, the first edition of *Pathfinders in Medicine* had appeared; a second edition was published in 1929. Robinson was well on his way to recognition as a pioneer in the field of medical history. When a department of the history of medicine was established at the Temple University School of Medicine, in Philadelphia (1929), Robinson was given the professorship, a post he retained in 1943. He was also (1937) made a lecturer on the history of nursing at the Temple University School of Nursing. Robinson's work as editor and historian was voluminous and significant in the development of American medical history.

He was the editor of *Historia Medicinae* (22 vols.); of the *Modern Home Physician,* an encyclopedia of medical knowledge (1934-39); of *The New People's Physician* (8 vols., 1941); and of the American editions of Paolo Mantegazza as well as of Richard von Krafft-Ebing's *Psychopathia Sexualis* (1939) and of *Encyclopedia Sexualis* (1936). His original work included *Essay on Hasheesh* (1912 and 1925); *Pioneers of Birth Control* (1919); *Don Quixote of Psychiatry* (1919); *Life of Jacob Henle* (1921); *Story of Medicine,* first published in 1931 and frequently reprinted; *Syllabus of Medical History* (1933); and *The Way of Life of a Physician* (1941). He wrote for many scientific periodicals, and was president of the New York Society for Medical History (1940-41).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 421-22.



Temple B'rith Kodesh Rochester

ROCAMORA, ISAAC DE, Marrano, b. Valencia, Spain, 1601; d. Amsterdam, Holland, 1684. Under the name of Fray Vincente de Rocamora he lived for many years in Valencia as a Marrano and an eminent Dominican monk. He became the confessor of the Spanish princess the infanta Maria, who later became Austrian empress. In 1643 he fled from Spain to Amsterdam, where he reverted publicly to Judaism; he performed circumcision upon himself with his own hands. In his forties he studied medicine and became a leader of the Amsterdam Jewish community and president of several Jewish welfare institutions, such as Maskil El Dal and Abi Yethomim. He was a contemporary and friend of Orobio de Castro. Rocamora wrote admirable Spanish and Latin verses.

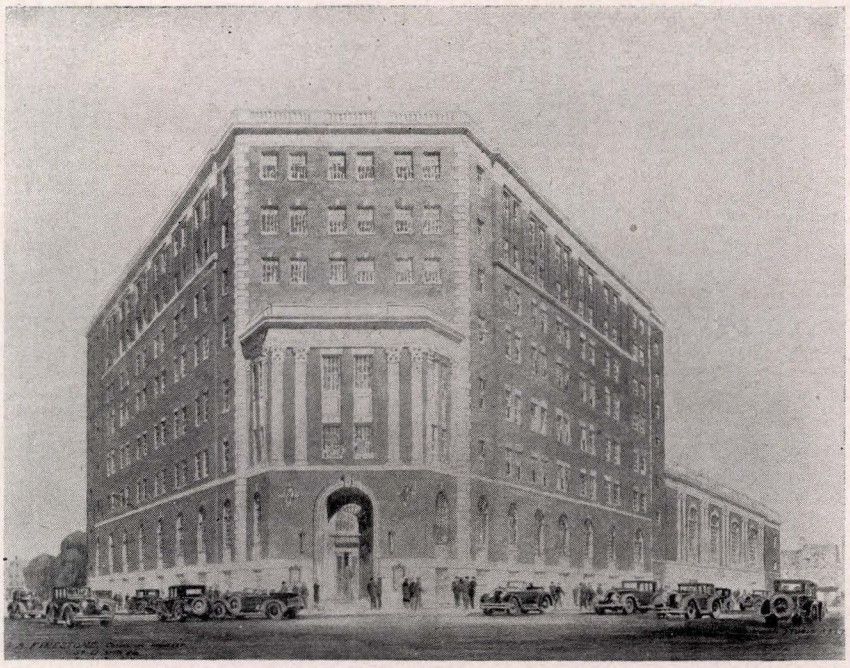
ROCCA, ENRICO, publicist and literary critic, b. Gorizia, Italy, 1895. He began his career by contributing articles to Italian literary magazines, advocating Italy's intervention in the first World War on the side of the Allied powers. He founded (1919) the literary review *Roma Futurista,* which became one of the chief organs of the Futurist movement, created and promoted by the Italian poet F. T. Marinetti. Rocca was correspondent of the *Popolo d'Italia* in Germany, Austria and Czechoslovakia. In 1927 he returned to Italy and became theatrical and literary critic of *Lavoro Fascista,* organ of the Fascist workers' organizations. He gained a reputation also as a fine translator, mainly of works of German literature into Italian; he translated, among others, the principal works of Stephan Zweig. In 1927 he traveled in South America, and published a book of impressions called *Avventure Sud-Americane.* Although an early collaborator of Mussolini's chief organ *Popolo d'Italia,* he lost his position as literary theatrical critic with the introduction into Italy of racial discriminatory laws.

ROCHESTER, county seat of Monroe County, New York state; it had a population (1943) of approximately 325,000, of whom it was estimated that 20,000 were Jews. Although it is believed that Jews lived in Rochester in 1840, the earliest record of their presence is the City Directory of 1844, in which appear the names of Mire Greentree (clothier), Sigmund Rosenberg (lace merchant), Joseph Altman (dry goods merchant), Henry Cone (tailor), Mary A. Noah (actress).

The first religious services were held on Rosh Hashanah, 1848, in the home of Henry Levi at the corner of North Clinton and Bowery (now Cumberland) Streets. On October 7, 1848, the congregation was formally organized by the following members, all of them natives of Germany: A. Adler, Jacob Altman, Joseph Altman, Jacob Ganz, Joseph Katz, Henry Levi, Samuel Marks, Meyer Rothschild, Abram Weinburg, Gabriel Wile, Joseph Wile, Elias Wolf. Joseph Stieffel officiated as Hazan. Shortly thereafter the name B'rith Kodesh (Holy Covenant) was chosen. In 1849 quarters for the congregation were procured at 2 Front Street, and a rabbi, Marcus Tuska, was engaged. In 1856 the former Baptist church on St. Paul Street was purchased as the permanent home of the congregation. The spacious building at the corner of Gibbs and Grove Streets was erected in 1893.

Tuska was succeeded by Isaac Mayer, who officiated from 1856 to 1859. Aaron Ginsburg served from 1863 to 1868. Max Landsberg was called to the congregation in 1870, and ministered actively until 1915. He organized and successfully carried out a policy of radical Reform, and was honored by the general community for his rational interpretation of Judaism. Horace J. Wolf, who was rabbi from 1915 to 1927, helped to unify the various elements in the community, and was a courageous champion of social justice. Philip S. Bernstein, a native of Rochester, Wolf's successor, was the incumbent in 1943. He was president of the Rochester City Club, the Citizens' Planning and Housing Council, and the Jewish Community Council of Rochester. In November, 1942, he was granted leave of absence to serve as executive director of the Committee on Army and Navy Religious Activities of the Jewish Welfare Board.

The heavy influx of Jews from Russia and other East European countries began in 1880, and continued until the restriction of immigration. Within a short time the following synagogues were organized: Beth Israel, Beth Hakneseth Hochodesh, Ben David, Wa'ad Hakolel, and the Congregation of Tailors. In 1943 there were sixteen Orthodox synagogues in Rochester, and



The Young Men's Hebrew Association, Rochester

five accredited Orthodox rabbis, of whom the outstanding one in length of service and recognized leadership was Solomon Sadowsky. Two modern, Orthodox synagogues were established—Beth Joseph Center and Beth Sholom Congregation. In 1916 Temple Beth El, a Conservative congregation, was organized. Its rabbis were Joel Blau, Jacob Minkin, Jeremiah Berman, and Henry Fisher (the incumbent in 1943).

In order to meet the needs of the new immigrants the Men's Benevolent Society (organized in 1850) and the Jewish Women's Aid Society (organized in 1865) of Temple B'rith Kodesh were merged into the United Jewish Charities in 1882. The Jewish Orphan Asylum Association of Western New York was founded in 1879, and established in Rochester a home for orphans, which was continued until 1929, when it was abandoned in favor of foster homes, an activity conducted by the Jewish Children's Bureau.

Owing to differences concerning methods, the Orthodox members of the community established in 1908 the Associated Hebrew Charities, and in 1912 the Jewish Children's Home. The Jewish Young Men's Association was organized in 1906. Tobias Roth was its executive secretary from 1920 on. Inspired by a $300,000 contribution by Simon N. Stein, construction of a million-dollar building was started in January, 1931. Sol Heumann was president, and was succeeded by Joseph Goldstein.

Among the other institutions established for the benefit of the Jewish community were the Baden Street Settlement, the Jewish Home for the Aged, the Vacation Home, the Rochester Hebrew School, and the *Jewish Ledger*. In 1924 the United Jewish Charities and the Associated Hebrew Charities combined into the Jewish Welfare Council. In 1942 the Jewish Welfare Council and the Jewish Children's Bureau effected a merger of their activities. In 1938 a Jewish Community Council, representing all elements in the city, was formed. The Bureau of Jewish Education, embracing the educational program of the entire community, was established in December, 1939. In 1937 all fund-raising activities were federated in the United Jewish Welfare Fund. The influx of large numbers of German émigrés led to the establishment of the Rochester Refugee Service in 1937.

The Rochester Jewish community enjoyed excellent relations with other faiths. On January 20, 1859, a great interfaith mass meeting was conducted to express public indignation over the abduction of Edgar Mortara. Immediately following the first Nazi pogroms, the Inter-Faith Good Will Committee of Rochester was organized in 1933, under the leadership of the Catholic bishop, John Francis O'Hern; it carried on a program both of protest against anti-Semitism and of constructive interfaith education. Exceptional was the fund-raising campaign of 1935 to complete the Jewish Young Men's and Women's Association building, in which the chairman was a Protestant, the treasurer a Catholic, and half the campaign workers were non-Jews.

A small community of 150 Sephardic families from Turkey settled in Rochester in the 1930's, and established a synagogue, a Hebrew school, and a young men's association.

Among the Jews who served the general community prominently were Common Council President Simon Hays, Acting Mayor Isaac Adler, Congressman Meyer Jacobstein, Federal Judge Simon Adler, City Court Judge Harry Rosenberg, City Court Judge Jacob Gitelman, Assistant District Attorney Jacob Ark, who subsequently became New York State Commander of the American Legion, School Commissioners Marcus Michaels and Isaac Wile, City Treasurer Haskell H. Marks, Assemblymen Abraham Schulman, Myer Braiman and Louis Lazarus, United States Federal Attorney Goodman A. Sarachan, Vice-Mayor Joseph E. Silverstein, Mayor Samuel B. Dicker.

Among the noted Jews who sprang from the Rochester community were: Samuel H. Goldenson, rabbi of Temple Emanu-El, New York; Emma Goldman, anarchist leader; Louis Lipsky, outstanding Zionist. PHILIP S. BERNSTEIN.

Lit.: Wile and Brickner, *The Jews of Rochester, an Historical Summary of their Progress and Status as Citizens of Rochester from Early Days to the Year 1912* (1912) 1-138.

ROCK (*tzur*), a frequent Biblical designation for God, either by itself (as in *II Sam.* 22:32) or in connection with Israel (*Isa.* 30:29) or various adjectives. The most famous passage is *Deut.* 32:4, *hatzur tamim po'alo* ("The Rock, His work is perfect"), which is used in the Jewish funeral service.

There are two possible explanations for the fre-

quency of this designation. The first is the natural one: the rock, by reason of its use as a place of refuge, its firmness and its impregnability, is a symbol of the protection of God that would naturally occur to the inhabitants of Palestine. The other is based on the history of religion: it suggests that the name Rock for God harks back to the time when the deity was supposed to dwell in the rocks, and points out that in the religion of Israel many objects of stone, such as altars, the Tables of the Law, and knives, were vested with a special sanctity. It is hardly likely that Tzur was actually a divine name, although the Septuagint always translates the word, when referring to God, as *theos* ("God").

Lit.: Hastings, James, *Dictionary of the Bible,* vol. 4, pp. 289-90.

ROCK OF AGES, *see* MAOZ TZUR.

ROCK ISLAND, a city of Illinois with a Jewish population estimated to be from about 1,200 to 1,500 in 1943, in a total population of 42,775 (census of 1940). The city received its charter in 1849, and the first Jews probably came in about that period. Berthold Loewenthal was in the city council from 1853 to 1855. As early as 1875 the charitable Deborah Society was formed by the women of the community. The first congregation to be organized was B'nai Jacob, which built a synagogue in 1910; then came Beth Israel, which built a synagogue in 1900. Solomon Levitan was rabbi of both congregations in 1943. Early settlers included Meyer Brody, Herschel Gellerman, M. I. Morris, L. Cohen, Simon Lewis and Isaac Meyer. The Conservative congregation of Tri-City Jewish Center was organized much later, in 1936. Its first rabbi was Albert S. Goldstein. He was succeeded by E. Louis Neimand, and in 1941 by Irving B. Faden, who was the incumbent in 1943. The Tri-City Jewish Center served as the community center not only of Rock Island, but also of Moline, Ill., and Davenport, Iowa, which, adjacent to each other, constitute a commercial and social unit.

The Tri-City Jewish Center housed the central office of the United Jewish Charities of Rock Island and Moline. Other organizations supported in common in 1943 included a lodge of the B'nai B'rith, the A. Z. A., the Histadruth, and the various Zionist groups: Zionist Organization of America, Senior and Junior Hadassah, Poale Zion, Mizrachi, and Pioneer Women's Organization.

Rock Island Jews were mainly engaged in small business. Some few were employed in industry, and in 1943, in the defense work of the Rock Island arsenal. About fifty in the three cities were in the various professions. Walter A. Rosenfield was mayor of Rock Island from 1923 to 1927.

ROCK, LILLIAN, lawyer and communal leader, b. New York city, 1896. She was admitted to the bar in 1925 and established herself in practice in New York city the same year. Among her communal activities were the establishment in her own office of a free legal aid clinic. She was founder of the League for Women for President and Other Public Office (1934), and was its national chairman; she held executive offices in other feminist organizations. Miss Rock was national secretary in 1933 to 1934 and national vice-president in 1934 to 1935 of the National Association of Women Lawyers, and served as president of the New York Council of the Association. She was active in Jewish communal affairs.

ROCKER, LOUIS P., stock broker, b. Austria, 1894. He was brought to New York city as an infant, and was educated at Townsend Harris Hall, Rhoades Prep School and the Pace and Pace Institute. His career on Wall Street began when he obtained a place as errand boy at De Planque and Stern in 1912. He subsequently took charge of the personal affairs of Edwin H. Stern and became manager of the firm of E. H. Stern and Co., which was established in 1915. In 1926 he purchased a seat on the New York Stock Exchange, becoming a partner in the firm. From 1928 on he was partner in Adler, Coleman and Co.

Rocker was active in the Zionist Movement, serving at various times as member of the administrative committee of the Jewish National Fund of America and the Palestine Foundation Fund, chairman of the finance committee of the United Palestine Appeal, member of the executive committee and administrative council of the Zionist Organization of America, and chairman of the finance committee of that organization. In 1940 he became treasurer of the Z.O.A. He served as national president of Young Judaea (1934-40), and was a director of the Society for the Advancement of Judaism and of the Jewish Educational Association, honorary president of the Inwood Hebrew Congregation, and a director of the Eastern Life Insurance Co.

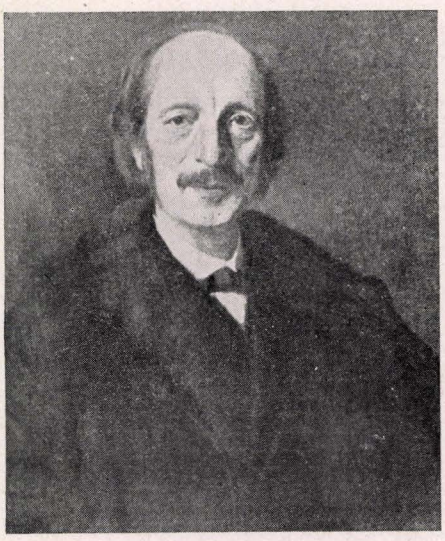
RODA RODA, ALEXANDER FRIEDRICH (real name, Ladislaus Rosenfeld), writer, humorist and satirist, b. Puszta Zdenci, Slovenia, 1872. He was the son of the landowner Leopold Rosenfeld and his non-Jewish wife. Roda Roda started an Austrian army officer's career at first, joining the artillery in Graz. At the age of thirty he was first lieutenant in the reserve. In 1903 he was deprived of his rank because of lèse-majesté.

In the meantime he had become correspondent of several Austrian papers. He traveled throughout Europe, especially in the Balkans, France and Spain. He became a contributor to the famous satirical periodicals *Simplicissimus* (Munich) and *Jugend* (Berlin). During the first World War he worked as war correspondent, and after the War as correspondent in Soviet Russia, among other countries. He arrived in the United States in 1939, settling in New York city.

Roda Roda—the man with the red vest and the monocle—became famous through his collections of masterfully pointed anecdotes and through the play *Der Feldherrnhügel* (1910), which he wrote in collaboration with Carl Roessler, and which was suppressed in Austria-Hungary at the time. He wrote a large number of other comedies in collaboration with either Gustav Meyrink or his sister Marie Roda Roda (Marie Liebermann). In 1924 he published an autobiography entitled *Roda Roda's Roman.*

His other publications include: *Der Schnaps, der Rauchtabak und die verfluchte Liebe* (1908; the 40,000th copy was issued in 1925); *Schummler, Bummler, Rossetummler* (1909); *Bienen, Drohnen und Baronen* (1908); *So jung und schon—* (1918); *Weisheit des Morgenlandes* (1910); *Ein Frühling in Amerika* (1924); *Roda Roda erzählt* (1925); *Gift und Galle* (1927); *Donner und Doria* (1928); *Der Schlangenbiss* (1931). In collaboration with Theodor Ehrt, he edited the collection *Welthumor* (6 vols., 1910-11).

RÖDELHEIM, originally a separate community near Frankfort, Germany, but in the 20th cent. incorporated into the city of Frankfort. In 1925 it had more than one hundred Jews among its 12,000 inhabitants. The existence of a Jewish community in Rödelheim dates back to the middle of the 13th cent. The town was famous for its Hebrew printing house. In the middle of the 18th cent. Karl Reich, with the aid of the typesetter Moses ben Jacob Levi, printed a number of Hebrew books there. About the beginning of the 19th cent. the famous Orientalische und Occi-



Julius Rodenberg

dentalische Buchdrückerei was established there by Wolf Heidenheim and Baruch Baschwitz.

Here Heidenheim at first printed his own works, including a Mahzor with German translation and commentaries (1800) and the grammar *Mebo Halashon* (1806). He printed also an edition of the Pentateuch (1818-21), a Passover Haggadah (1822), and many liturgical works. The products of his press were neatly and tastefully done, and were highly esteemed.

Under the Nazi regime, from 1933 on, the Rödelheim Jewish community shared the fate of the Jews of Frankfort, which was reported to have been made *judenrein* in 1942.

Lit.: Steinschneider and Cassel, "Jüdische Typographie," in Ersch and Gruber, *Allgemeine Enzyklopädie der Wissenschaften und Künste,* section 2, vol. 28, p. 81; Carmoly, in *Mitteilungen des Vereins für Geschichte und Altertum in Frankfurt am Main,* vol. 2, p. 346 et seq.; Lewin, Louis, in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 44, pp. 127-38; vol. 45, pp. 422-32, 549-58.

RODENBERG, JULIUS (originally Levy), writer, b. Rodenberg, Hesse, Germany, 1831; d. Berlin, 1914. He was editor of the *Deutsche Rundschau,* which acquired a certain classic importance as a literary organ and through which Rodenberg championed the cause of young authors of naturalism. He was noted also as a lyricist (*Lieder,* 1853 and 1881) and as a librettist. He wrote a great number of excellent travel accounts, especially about England and France, and reminiscences of life in Berlin, including:

Erinnerungen aus der Jugendzeit (1899); *Aus der Kindheit* (1907); and *Aus meinen Tagebüchern* (1919). In his novels and tales of old Berlin Rodenberg is comparable to Fontaine and Raabe. The most important of these novels were *Herrn Schellbogens Abenteuer* (1890); *Klostermanns Grundstück* (1891); and the widely read *Grandidiers* (1879).

Lit.: Leixner, Otto, *Geschichte der deutschen Literatur;* Spiro, Heinrich, *Julius Rodenberg* (1921); *Publications of the American Jewish Historical Society,* No. 25 (1917) 63.

RÖDER, MARTIN, conductor and teacher, b. Berlin, 1851; d. Boston, 1895. His musical apprenticeship took place in Italy, where he served as chorusmaster at the Teatro del Verme (Milan) from 1873 to 1880, and where, in 1875, he organized and directed an admirable choral group, Società del Quartetto Corale. He returned to Berlin in 1880 and for several years taught at the Scharwenka Conservatory. He then went to Dublin to become professor at the Royal Academy of Music.

In 1892 he went to the United States, and from that time until his death served as director of the vocal department of the New England Conservatory in Boston. Röder wrote two critical volumes about music, and a diary, and contributed authoritative articles on singing to outstanding music journals.

RODGERS, RICHARD, composer, b. New York city, 1902. He studied at Columbia University and at the Institute of Musical Art. With the collaboration of the lyricist, Lorenz Hart, he wrote numerous musical comedies, beginning with the *Garrick Gaieties* (which first brought him fame), which were outstandingly successful. Principal among his successes were *A Connecticut Yankee; Babes In Arms; I'd Rather Be Right;* and *I Married An Angel.* His songs, many of them nationwide hits, are outstanding for unusual melodic construction as well as rhythmic and harmonic ingenuity.

RODGES, *see* COLONIES, AGRICULTURAL.

RODKINSON (originally **FRUMKIN), MICHAEL LEVI,** writer and translator, b. Dubrovna, Mogilev, Russia, 1845; d. New York city, 1904. He was the brother of Rabbi Israel Frumkin, editor of *Habatzeleth* (Jerusalem). Rodkinson was a stock speculator in St. Petersburg, was sought by the police and escaped to Königsberg, Germany. There he edited the Hebrew weekly *Hakol* (1876-80), and succeeded in having the best contemporary Hebrew writers contribute to it. He also edited a Yiddish weekly, *Kol Leam.* In 1888 he migrated to the United States, where he endeavored to resuscitate the *Hakol* (New York, 1889-90; Chicago, 1893) and founded the short-lived periodical *Techunath Ruah Hayisraeli.* He was the first to attempt rendition of the Talmud into English, but only the translation of the tractates *Moed, Shekalim* and *Rosh Hashanah* was completed; it appeared in four volumes (Hebrew and English, 1895-97).

A prolific writer, Rodkinson published also *Sippure Tzaddikim* (Hasidic legends; 1873); *Toledoth Baal Shem Tob* (the story of the Baal Shem Tob, Israel Besht; 1873); *Matzath Mitzvah* (against the blood accusation); *Tefillah Lemosheh* (on the phylacteries; 1883); *Abne Milluim* (on religious reform; 1884); *Lebeker Mishpat* (polemical articles; 1884); *Iggeroth Pethuhoth* (open letters to rabbis; 1885); and *Barkai* (a collection of scholarly articles; 1886). His English writings include *History of Amulets, Charms and Talismans* (1893); *The Pentateuch: Its Language and its Characters. A Treatise Upon the Early Translations . . . into Greek and Aramaic* (1894); and *History of the Talmud from the Time of the Formation . . . up to the Present Time* (vols. 1 and 2, 1903).

Lit.: Zitron, S. L., *Die Geshichte fun der Yiddisher Presse;* Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1930), cols. 70-77; *American Hebrew,* Jan. 15, 1904; *Publications of the American Jewish Historical Society,* No. 33 (1934) 137-38; Deinard, Ephraim, *Tzelem Behechal,* last chapter.

RODOLF, SAMUEL, merchant and communal worker, b. Germany, about 1812; d. Cape Town, South Africa, 1882. He left Germany at the age of fifteen, and finally settled in the United States. About 1840 he arrived in Cape Town, and there set up as a merchant, becoming a naturalized British subject. He was one of the original group of seventeen Jews who, constituting the first recorded congregation in South Africa, met in 1841 to hold high holy day services in the home of Benjamin Norden, and then organized

into the Tikvath Israel Society. From then on until his death Rodolf was one of the leading factors in the communal life of Cape Town, and later of Algoa Bay.

He acted as reader of the Society while it was without a minister, and also served as marriage officer. When the Bouquet Street Synagogue was established in 1849, he became "gabbay" of the congregation. Throughout the first precarious years of the congregation's existence he remained one of its most active members. In 1864, on his return from a visit abroad, he settled at Algoa Bay, where he helped establish a synagogue. Subsequently he became once more resident in Cape Town, and in 1881 was again elected president of the congregation, serving until his death.

Lit.: Herrman, Louis, *A History of the Jews in South Africa* (1935).

RODRIGUES, BENJAMIN OLINDE, economist, b. Bordeaux, France, 1795; d. Paris, 1851. At the age of eighteen he became tutor at the Collège Napoléon of Bordeaux, but he was not admitted to the École Normale Supérieure because of his Jewish origin. He went to Paris, and in 1825 made the acquaintance of Count Saint-Simon, famous prophet of socialism, who was delivered by Rodrigues from misery and from an urge to commit suicide. On his death-bed Saint-Simon named Rodrigues his spiritual heir and successor.

In 1825, after Saint-Simon's funeral, Rodrigues founded *Le Producteur* to propagate his master's ideas, but in 1826 the journal ceased publication because of lack of funds. In 1829 Rodrigues yielded leadership of the Saint-Simonian sect to Bazard and Enfantin, but remained chief of the cult, and initiated new adepts. At this time Heinrich Heine came to Paris and was influenced by the doctrine of Saint-Simon, but in spite of his enthusiasm Heine could not refrain from scoffing at Rodrigues and Enfantin, who tried to establish a new "church" and to imitate the manners of the apostles of the founder of the Christian church. In 1832 the French government proceeded against the sect, and Rodrigues was fined fifty francs.

After the dispersion of the Saint-Simonists Rodrigues endeavored to finance the industrial enterprises of Enfantin, but he did not follow him to Egypt, and from 1840 on renounced extravagance. After the revolution of 1848 Rodrigues believed that the opportunity to revive Saint-Simon's ideas had come. But he was soon disappointed. As the ideas of Saint-Simon deeply influenced the intellectual evolution of France, Rodrigues played an important part in the cultural life of his country. He represented a strange mixture of financial adroitness and idealistic enthusiasm, but was always sincere and benevolent. He endeavored to reconcile capitalists and workers, and anticipated important industrial innovations. HUGO BIEBER.

Lit.: Weill, Georges, *L'école Saint-Simonienne* (1896); Charlety, Sebastien, *Histoire du Saint-Simonisme* (1931); D'Allemagne, Henry-René, *Les Saint-Simoniens* (1930); *Revue philomatique de Bordeaux* (1925) 152-66.

RODRIGUES, JACOB HIPPOLYTE, financier, philosopher of religion and musician, b. Bordeaux, France, 1812; d. Paris, 1898. Having made a fortune as agent de change, Rodrigues devoted much of his time to music and to theological studies. He was a brother-in-law of Jacques Fromental Halévy, and wrote the text and music of the opera *David Rizzio,* which was published in 1873.

But he was mainly interested in religious questions. Proceeding from the hypothesis that many religious documents of Judaism were destroyed or lost in the troubled times after the destruction of the First Temple (586 B.C.E.), Rodrigues endeavored to discover traces of the lost texts both in the existing religious literature of Judaism and in the documents of early Christianity and Islam. On the other hand, he stressed the dependence of Christianity and Islam upon Judaism.

In 1867 Rodrigues addressed an open letter to Dupuy, French minister of public education, showing the agreement of the Sermon on the Mount with passages from the Old Testament and Talmud. He developed his view in his *Origine du sermon de la montagne* (1868). In 1869 he published *Histoire des Judéo-Chrétiens,* and in 1873 *Histoire des premiers chrétiens,* always applying critical methods which he learned from Renan and Havet. In 1893 he published *Papiers de famille,* relating the history of the Rodrigues family which, according to its tradition, emigrated from Palestine at the time of Bar Kochba (130-35 C.E.).

RODRIGUES PEREIRA, SALOMON, chief rabbi of The Hague, Holland, b. The Hague, 1887. He was the son of A. Rodrigues Pereira, chief rabbi of the Portuguese Jewish community at The Hague, who was also rabbi of the Portuguese Jewish community at Amsterdam. Salomon Rodrigues Pereira was educated at the Portuguese Jewish Seminary Ets Hayim, Amsterdam, and at Amsterdam University, where he studied the classic languages. He obtained his doctor's degree in 1917. He was a teacher in the Gymnasium of Winschoten. After his father's death he was nominated chief rabbi of the Portuguese Jewish community at The Hague (1924); at the same time he became teacher at the Latin school of Hilversum, near Amsterdam.

When the Germans invaded The Netherlands (1940) Rodrigues Pereira was still chief rabbi, although by the general Nazi decree he lost his position in the Hilversum school. In 1942 he emigrated to Buenos Aires, Argentina.

RODRIGUEZ, noted Marrano family, many members of which were persecuted, imprisoned for life, executed or exiled by the Spanish and Portuguese Inquisition for loyalty to Judaism. Antona Rodriguez and his wife were burned at the stake in Saragossa in 1486 for slaughtering poultry according to the Jewish ritual, and in the same year Maria Rodriguez was the victim of an auto-da-fé for attending Jewish ceremonies. In 1487 Juan Rodriguez, a merchant, and Maria Rodriguez were burned for heresy. In 1664 Violante Rodriguez was arrested, and after a trial lasting three years was sentenced to two years' prison. Catalina Rodriguez (La Paquina) died in prison in 1680 and was burned in effigy. Francisco Rodriguez da Almeida, his son Pedro and his daughter Maria were burned in the auto-da-fé of Cordova in 1655. In 1721 a ninety-year-old woman, Maria Maria Roddriguez, and her daughter were burned at the stake in Granada. In 1722 the Rodriguez family of Cuenca was condemned to life imprisonment.

Lit.: Kayserling, M., *Sephardim* (1859) 202-10; Lea, H. C., *History of the Spanish Inquisition,* vol. I (1906) 592-611; Roth, Cecil, *History of the Marranos* (1932) 135, 245-388.

RODRIGUEZ (or **RODRIGO**; first name unknown), noted Jewish physician who lived in Portugal about 1500. He was personal physician of Don Juan II (1481-95), who was a friend of the Jews. Rodriguez, together with another physician, Master Joseph, and the bishop of Canta, Don Diego Ortez, was among the nautical authorities who examined Christopher Columbus' claim for the support of his plans to discover India. Rodriguez was called the "poetically gifted one," and his poetical work is included in a manuscript, *Canzoniero,* of the end of the 15th cent.

Lit.: Kayserling, M., *Geschichte der Juden in Portugal* (1867) 87; idem, *Christopher Columbus and the Participa-*

tion of the Jews in the Spanish and Portuguese Discoveries (2nd ed., 1928).

RODRIGUEZ, AMATUS (HABIB) LUSITANUS, *see* AMATUS LUSITANUS.

RODZINSKI, ARTUR, conductor, b. Spalato, Dalmatia, 1894. He studied law at the University of Vienna, graduating with the degree of Doctor of Law. At the same time he studied music with Franz Schalk, Sauer, and Schreker. During the first World War he served in the Polish army, being wounded in action.

Shortly after the War he received his first musical assignment, to conduct choral music and opera in Lemberg. From here he went to the Warsaw Opera, where he distinguished himself for his energetic performances. While conducting a performance of *Die Meistersinger* in Warsaw he was discovered by Leopold Stokowski, who brought him to the United States as his assistant with the Philadelphia Orchestra. For a period Rodzinski served as guest of many of the leading American orchestras.

In 1929 he was appointed permanent conductor of the Los Angeles Philharmonic, and from 1933 on was principal conductor of the Cleveland Symphony Orchestra. In Cleveland he reorganized the orchestra so that it became one of the great symphonic ensembles of the country. He also revitalized the repertoire, performing numerous new works, and introducing concert performances of such operas as *Tristan und Isolde, Der Rosenkavalier, Parsifal* and *Elektra.* In 1935 he gave the American première of Shostakovitch's *Lady Macbeth.* In 1937, at the invitation of Arturo Toscanini, he went to New York city to organize and whip into shape the N.B.C. Orchestra. Two years after this he directed a Polish program in conjunction with the New York World Fair. In 1942 Rodzinski declared himself to be not of the Jewish faith.

In December, 1942, he was appointed musical director of the New York Philharmonic Symphony Orchestra for 1943-44.

Besides his numerous conducting assignments in the United States, he directed with extraordinary success in Paris and Salzburg. He was one of the most brilliant conductors of his time, with a mastery of the orchestra, profound interpretative gifts and a compelling personality.

Lit.: Ewen, David, *Living Musicians* (1940).

ROGERS, BERNARD, composer, b. New York city, 1893. His music study took place at the Institute of Musical Art, and subsequently with Ernest Bloch in Cleveland. For many years he was a critic on *Musical America.* In 1921 he won a Pulitzer Scholarship, and a Guggenheim Fellowship for 1927 to 1929. His opera, *Marriage of Aude,* was awarded the David Bispham medal in 1931. Many of his orchestral compositions—including *Prelude to Hamlet, Five Fairy Tales,* and *Adonais*—were extensively performed by many leading American symphony orchestras.

He composed works for chamber orchestra and for chorus, and a string quartet. Rogers has a splendid sense for form, and consummate technical mastery. From 1929 on he taught composition at the Eastman School of Music in Rochester.

ROGOFF, HARRY (HILLEL), writer and editor, b. Berezina, Russia, 1882. He was brought to the United States in 1890 and was educated at Isaac Elchanan Yeshiva and at the College of the City of New York, where he received the B.S. degree in 1906. That same year he joined the staff of the *Forward.* Except for a short period (1908), when he was editor of the *Yiddishe Arbeiter Velt* in Chicago, and a second short period (1921) when he joined the left wing of the Jewish labor movement after the split of that year, Rogoff's association with the *Forward* was unbroken.

He was made managing editor in 1919, deputizing editorially for the editor, Abraham Cahan. His writing for the newspaper included also the fields of English and Yiddish literature. As one of the few Yiddish writers in America who had been in the United States since childhood, he was equipped to serve as interpreter of the American background to the Yiddish-reading immigrant masses.

Rogoff's longer works, in Yiddish, largely represent his function as mentor in Americanization processes: *How the United States Is Governed* (1914); *History of the United States,* in five volumes (1926-30); and *Nine Yiddish Writers,* in English (1931). His *Life of Meyer London* was also published in English (1930). His long association with the Jewish working-class movement made him one of its most popular leaders.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1929) cols. 53-55; *Forward,* Dec. 20, 1942, section 2, p. 5.

ROGOFF, JULIUS MOSES, endocrinologist, b. Riga, Latvia, 1884. He was brought to the United States in infancy. After being in medical practice in Cleveland for a number of years he was appointed to an associate professorship at Western Reserve University (1915-35). The next five years he taught physiology at the University of Chicago, and in 1939 was given the chair of endocrinology at the University of Pittsburgh's School of Medicine, a position he still held in 1943.

Rogoff discovered the hormone of the adrenal gland that is essential to life. He undertook to disprove the concept prevailing among psychologists that emotional reactions are dependent on the adrenal gland. One of his outstanding contributions was the development of new therapy in Addison's disease. Pursuing his original researches in experimental medicine, physiology and endocrinology, he submitted more than 150 articles to the medical and scientific press, and chapters on his special subjects in authoritative medical compilations. He organized the Rogoff Foundation for the promotion and support of medical research.

While resident in Cleveland, Rogoff participated in Jewish activities. From 1931 to 1934 he was president of the League for Labor Palestine. He was onetime president of the city's hebrew schools and institute.

RÓHEIM, GÉZA, ethnologist, b. Budapest, 1891. He studied geography at the University of Budapest and ethnology at the Universities of Leipzig, Berlin and Liverpool. For some time he served in the ethnographic division of the Hungarian national museum, publishing books in Hungarian, mostly on subjects connected with Magyar popular beliefs. In 1919 he published *Spiegelzauber* and in 1921 *Das Selbst* and *Primitive Man and Environment,* winning the international prize for the best work of the year in the field of applied psychoanalysis.

Róheim then turned to the study of Australian totemism, and published *Australian Totemism* (1925); *Mondmythologie und Mondreligion* (1927); and *Social Anthropology* (1926). In 1928 he went to Central Australia and New Guinea, where he studied the native population. The results of his research were published in *Animism, Magic and the Divine King* (1930) and *The Riddle of the Sphinx* (1934), and in the articles "Psychoanalysis of Primitive Cultural Types" (in *International Journal of Psychoanalysis,* 1932) and "Primitive High Gods" (in *Psychoanalytic Quarterly,* 1934).

ROHLING, AUGUST, anti-Semitic author, b. Neukirchen, Hanover, Germany, 1839; d. Salzburg, Austria, 1931. He was professor of theology in Münster

and at the German University of Prague. His anti-Semitic book *Der Talmudjude* (1871) was circulated in tens of thousands of copies. In it he attempted to prove "scientifically" that, at the command of their religion, Jews are ordered to harm physically or morally, either openly or in secret, persons of different faiths.

The halo of "science" was soon removed from Rohling. Joseph Samuel Bloch, then rabbi in Florisdorf, near Vienna, publicly charged that Rohling was not able to translate a single page of the Talmud and that he had made fraudulent statements. Thereupon Rohling announced that he intended to swear before the court in Lemberg that ritual murder was prescribed by the Jewish religion. Bloch continuously attacked Rohling in the daily press for falsehood and perjury. A trial took place at which the prominent orientalists Theodor Nöldecke, August Wünsche and Franz Delitzsch rendered their expert opinion and accused Rohling of ignorance and deceit. Just before the last session of the trial, which lasted for over two years, Rohling withdrew his charges and was then branded as an ignoramus and perjurer. Thereupon the ministry of education asked Rohling to resign his professorship. Despite the outcome of the Rohling trial, his works are still used by anti-Semites as "scientific" material against the Jews.

Lit.: Delitzsch, Franz, *Rohlings Talmudjude* (1881); idem, *Was Doctor August Rohling beschworen hat und beschwören will* (1883); idem, *Schachmatt den Blutlügnern Rohling und Justus* (1883); *Blochs Österreichische Wochenschrift;* Bloch, Joseph Samuel, *Erinnerungen aus meinem Leben* (1922); idem, *Israel and the Nations* (1927).

ROHONC (in German, **Rechnitz**), town in Vas county, Hungary. An important Jewish community, considered the Jewish center of Transdanubia, flourished there from the 17th to the second half of the 19th centuries.

A Torah curtain dating from 1649 was used in the prayer house of the community. Later the landlord and protector of the Jews, Count Batthyany, built a synagogue which he rented to the Jews until (1707) they bought it for 500 gulden. When this became too small, they bought a plot and building for a new synagogue next to the Catholic church for 600 gulden in 1727. For being protected and tolerated the Jews of Rohonc paid annually for protection fees, various consumption taxes and miscellaneous fees totalling 3,011 gulden; besides, it was stipulated that they had to offer gratuities on New Year's Day to the landlord, his stewards and employes, the two clergymen of the town, the market bailiffs, the sheriff and the masters of the guild. From 1743 to 1846 they had to pay heavy taxes (toleration tax) also to the king.

The community was still important at the middle of the 19th cent. when the Enlightenment and economic opportunities wrought great changes in the Jews' life. Rohonc engaged the famous Mayer Zipser, author of *The Sermon on the Mount* (London, 1852), as their rabbi; he ministered to the community from 1854 to his death in 1869. At the same time the community established a public school which it maintained until 1923. However, when emancipation came, the Jews of Rohonc moved to the more important economic and cultural centers, and the community lost its importance. Many Jews called Rechnitz or Rechnitzer are of Rohonc origin.

The Jewish population of Rohonc was: thirty-six families in 1687; over 200 families (including those living around Rohonc) about the middle of the 18th cent.; 209 families in Rohonc alone in 1848; fifty-six families (170 persons) in 1927.

In 1921 Rohonc was incorporated into Austria, and in 1938 was annexed by Germany. The Jewish community was then dissolved; its valuable ceremonial objects and documents dating from the 17th to the 20th centuries were probably lost irretrievably.

ROITMAN, DAVID, cantor, b. Dorozhinke, province of Podolia, Russia, 1884. In 1943 he was living in New York city. As a young boy he sang in the choirs of Cantors Yankel Soroker, Leib Shapiro, Moshe Huberman and Zeidel Rovner.

His first position was in Yelisavetgrad, Russia (1904). After occupying other positions of short duration, he was engaged as chief cantor in Vilna (1909), and after staying there for three years went to St. Petersburg. The Russian Revolution, however, destroyed his congregation, and after six years in St. Petersburg Roitman went to Odessa, which was still comparatively free of the "new revolutionary spirit." But after three years, finding it difficult to live under the Soviet regime, he left for Bessarabia, and finally, in 1921, came to the United States.

Roitman was among the foremost cantors of the 20th cent. His compositions, many of them recorded by means of the phonograph, are in the best style of East European Hazanuth, and are permeated with the sad fate of his people. In his later compositions a more dramatic and prophetic idiom replaces the earlier plaintive chant. His "Ashamnu" is known wherever Jewish music is heard, but his only published composition (up to 1943) was "Rachel Mevakkah Al Baneha" (Rachel Weeping for her Children), written in his early style. His voice was a flexible lyric tenor, mellow in quality. In 1943 he was with Congregation Shaare Zedek, in New York city.

MAX WOHLBERG.

Lit.: *Die Chazanim Velt* (Warsaw), Jan. 1935; *Hazanuth* (1924) 190.

ROIZMAN, MATVEI DAVYDOVICH, author and poet, b. Russia, 1896. His first ventures into print (from 1921 on) were as a poet of the imagist school. His lyrics "Khevronskoe Vino" (Hebron Wine) and "Palma" (The Palm) are typical for this period of imagism. The motifs and portrayals of these and similar poems are from the Bible, the Talmud and the history of the Jewish people. At the same time he occasionally gave realistic pictures of contemporary life —the life of Jewish tailors, shoemakers and other small Jewish people. Later he turned to prose. In 1928 he wrote what is considered his most important novel, *Minus Shest* (Minus Six), which portrays members of the Jewish middle classes adapting themselves to the new Soviet life.

Roizman's deep knowledge of the everyday life of the Jewish middle classes made it possible for him to depict in dialogue and in asides the typical reactions, hopes and despairs, the very being of Jewish family and business life. *Eti Gospoda* (These Gentlemen; 1932) was directed against anti-Semitism. Critics charged it with lack of balance and objectivity; it was felt that the coarse type of anti-Semitism reflected by this novel was exaggerated and Jewish characters overly idealized.

From the 1930's on Roizman devoted himself to newspaper work, writing feature articles for newspapers and magazines.

ROJAS, FERNANDO DE, lawyer and writer, b. Puebla de Montalbán, Spain; d. Talavera de la Reina, Spain, 1541. He was a converted Jew, who seems to have served as *alcalde mayor* of Talavera, and it is established that he was author of at least the larger portion of *La Celestina,* a celebrated novel-drama in prose dialogue which ranks in Spanish literature as second only to Cervantes' *Don Quixote.* In Jewish references, Rojas has been generally overlooked, although the fact that he was a Jew by birth came to light as



Title page of "La Celestina" by Fernando de Rojas

early as 1902; *La Celestina* had, however, been ascribed to Rodrigo Cota de Maguaque, likewise a converted Jew, who, in the theory of dual authorship which some critics maintain, would seem to be the most genuine candidate to share credit with Rojas.

Documents published in 1902, dated 1525, report that the aged Marrano, Alvaro de Montalbán, being tried by the Toledo Inquisition, named his daughter Leonor as wife of the lawyer Fernando de Rojas, an inhabitant of Talavera who composed *Melibea* (that is, *Celestina*), and who, being a *converso,* could not act as Alvaro's attorney. In 1925 and 1929 further revealing documents were published; these included Rojas' will, which named four sons and three daughters as well as the wife, Leonor Alvares. Rojas requested that his wife's dowry of 80,000 maravedis revert to her before division of the estate. He also made her executrix and heiress of his general library, which he listed in an inventory. In addition to the will and inventory, a third document represents a petition of a grandson, laying claim to a title of nobility in 1584. By implication, Rojas himself was therefore of noble and pure Christian blood; thus the petition cast doubt on the Jewish birth of the author of *La Celestina.* But such claims to nobility were then much in vogue, obviously often motivated by considerations of expediency, and the dubious circumstances surrounding this particular claim would not seem to outweigh the stronger evidence of Rojas' Jewishness.

La Celestina, which was the popular title in general use after 1519, seems to have been composed shortly before or shortly after 1492. The oldest known editions are those of 1499 and 1501, the latter entitled *Comedia de Calisto y Melibea.* Both are composed of sixteen acts of the drama-novel, and the edition of 1501 contains the acrostic poem which reveals Rojas as the author of the last fifteen acts, in any case. The authorship of the first act, and of the new ones added in the subsequent editions of twenty-one acts, remains in doubt; as before mentioned, some authorities ascribe these to Cota, who was famous for his poem *Dialogo entre el amor y un viejo.*

It is generally agreed, however, that the shorter editions are superior to the others. It is likewise generally thought that Rojas' desire for anonymity or partial anonymity was induced by fear of the Inquisition. For *La Celestina,* although professing moral purposes, is filled with unorthodox and even anti-clerical satire. Only its great popularity kept it from being completely banned until the late date of 1793. *La Celestina* was the most popular Spanish book both in Spain and outside, until the advent of *Don Quixote.* Recognized as a great contribution to European literature, it was translated into numerous languages; in 1631 James Mabbe rendered it into an excellent English text. In Spain, more than a score of later literary works were derived directly from it. In masterly style and on a grandiose scale, Rojas dramatizes the lives and emotions of his many diverse characters, drawn from every social class and category.

Lit.: Zelson, Louis G., "The *Celestina* and Its Jewish Authorship," *Jewish Forum,* Dec., 1930, pp. 459-66.

ROKACH, ISRAEL, mayor of Tel-Aviv, Palestine, b. Jaffa, Palestine, 1896. He attended the polytechnic institutes in Lausanne and Zurich, Switzerland. In 1920 he entered upon his career of electrical engineer, working in England and in Palestine. Soon he became prominent in numerous Tel-Aviv activities. In 1922 he was elected to the city council, and was there made director of several departments. He served as a member of the executive committee of the city planning commission, director of the land redemption organization Geulah, member of the Orange Syndicate, and president of the building committee of the Habimah theatre building. In 1927 he became vice-mayor, and in 1936, by appointment of the High Commissioner, succeeded Meier Dizengoff as mayor of Tel-Aviv, a public office which he still held in 1943. In 1938 he was awarded the decoration of the Order of the British Empire.

Rokach was, in addition, on the council of the Federation of General Zionists in Palestine, on the board of directors of the newspaper *Haboker,* a member of the executive committee on education of Keneseth Yisrael, a member of the Ashrai bank, president of the Zebulun Seafaring Association, and president of the Association of Engineers and Architects in Palestine. He was president also of the Council of the Maccabi (athletic association), and director of the first Jewish olympics, the Maccabiad.

ROKEACH, ELIEZER BEN JUDAH, one of the founders of the Chovevei Zion movement in Roumania, b. Jerusalem, 1853; d. Galicia, 1918. He married at the age of thirteen, and after losing his fortune came to Roumania. Together with Karpel Lippe of Jassy and Samuel Pineles of Galatz, he worked with some success for the establishment of agricultural colonies in Palestine. At various periods of his life he lived in Roumania, in Palestine, in Odessa and in Galicia, and everywhere advocated colonization in the Holy Land.

For several years he contributed articles on this subject to the Bucharest Yiddish newspaper *Hayoetz* (1880-85). At Galatz he founded a triweekly newspaper in Yiddish, *Die Hoffnung,* of which he was sole editor until after 1900. He published *Matzab Sefath Uleshon Haashkenazim.*

ROKEACH, SHALOM, rabbi and Zaddik in Belz, Galicia, b. Brody, Galicia, 1779; d. Belz, 1855. He was the founder of the Belzer dynasty of Zaddikim and of the Belzer tendency in Hasidism, which called for a Talmudic-rabbinical foundation instead of Cabala and mysticism. Rokeach stressed the importance of Talmudic study to all his pupils and established the Yoshevim, groups of young men—married and unmarried—who study the Talmud and are supported by the Zaddik.

Rokeach was extremely conservative in his views, and excluded all non-Jewish culture and civilization. Although not a follower of asceticism, and demanding cheerfulness in religious observance, Rokeach was an advocate of temperance and moderation. He is said to

have healed the sick merely by laying hands on them. Rokeach had numerous followers in Galicia, Poland, the Ukraine, Podolia and northern Hungary, and much of the same fidelity was accorded also to his successors.

ROLLAND, ROMAIN, non-Jewish author, and Nobel Prize winner, b. Clamecy, France, 1866. Since 1900 Rolland has been considered one of the greatest figures of contemporary French literature, although his success was by no means undisputed. He became even more popular in England and the United States. This vogue was due to the moralistic strain which distinguished his novels as well as his political and biographical works, and was deemed contrary to French ideas by a number of outstanding critics of his native country. Nearly all the works written by Rolland were translated into English. Some of them (his studies on Beethoven, Tolstoi and Gandhi) were translated into Yiddish and Hebrew.

Rolland constantly professed revolutionary internationalism, and combatted nationalistic claims and the cult of military power. He proceeded from the idealistic revolutionarism represented by his friend Malvida von Meysenburg to the defense of Lenin's Bolshevism, but the rise of Nazism led him back to the struggle for individual freedom without any party color. From his early manhood to the present day he was opposed to anti-Semitism. He struggled for the revision of the Dreyfus trial, and in 1898 published a drama, *Les Loups,* which transposed the problem of the Dreyfus case into a remote period of French history.

Although the influence of Wagner and Tolstoi were by far the most decisive in Rolland's mental evolution, the study of Spinoza also became very important for the formation of his mind. He acknowledged this fact in his essay *L'eclair de Spinoza* (1930). He delved into the Jewish question by discussing it and creating Jewish characters in his great novel *Jean Christophe,* which he began to write in 1892 and published from 1904 to 1912. The hero, who in large measure expresses Rolland's own ideas, meets Jews at every crossway of his life. Sylvain Kohn, his mentor, is a Jew; his bitterest foe, Lucien Lévy-Coeur, representative of the ironical spirit of analysis and decomposition, is also a Jew. The Jews Weil and Moos are helpful friends. The Jewess Judith Mannheim disappoints the hero because of her cold intellect. It is not unfair to the author to note that all his Jewish characters are constructed in the abstract rather than the results of realistic observation. As to his general idea of Judaism, the author says: "The Jews yielded ready obedience to their sacred mission to remain strangers among the other races; they are the people who weave, on all sides, the network of human unity. They demolish the intellectual barriers between the nations in order to make the field open to Divine Reason."

In his preface to the American edition of Jean-Richard Bloch's novel *& Co.,* Rolland said: "The problem is complex and thorny, changing its form with each country. North and South, in the Orient and in the Occident, ethnical factors vary: any contact with Israel gives rise to strongly diversified chemical reactions."

Rolland combatted Fascism in his novel *L'âme enchantée.* He exalted individual independence in *Clérambault.* He protested vigorously against the Nazis' persecution of the Jews in 1933, and continued to denounce racism as a scientific error and a dangerous threat to human civilization. HUGO BIEBER.

Lit.: Zweig, Stefan, *Romain Rolland* (1921); Grosshand, Karl, *Romain Rolland und der germanische Geist* (1937); "To the Persecuted Jews of Germany. An Open Letter, *Opinion,* vol. 9 (1939), No. 3, p. 7.

ROLNIK, JOSEPH, Yiddish poet, b. Zhuchovitch, Poland, 1879. He came to the United States first in 1899, but after a few years went to England. In 1904 he returned to Russia, living mostly in Minsk, until 1908, when he came once again to the United States. Rolnik's first published poem appeared in the *Forward* in 1901. Subsequently his work appeared in many other periodicals and anthologies.

He is primarily a simple, lucid lyricist, with a strong undertone of melancholy and resignation in his poetry. His career in the United States ran parallel to the development of the group known as the Yunge, who believed that the relation of the individual to his own conflicts and experiences should be the source of poetic inspiration.

Much of Rolnik's poetry harks back to the loneliness of his childhood in the Polish village. His published volumes include: *Oifn Zamdign Veg* (1911); *Lieder* (1915); *Zum Shteren Noid* (1922); *Lieder* (1926); *Neie Lieder* (1935). Rolnik was employed as a proofreader on the *Day.*

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1930), cols. 203-6; Olgin, M., *In der Velt fun Gesangen,* 258-66; Nadir, Moishe, "Rolnik Impressionen," *Literatur un Leben,* Jan., 1916.

ROMAN WRITERS ON JEWS. The prevailing tone which runs through the whole estimate of Judaism as given by the Roman writers is that of the profound contempt of the proud Roman for a despised people who so boldly and obstinately upheld their monotheistic principles.

1. Horace (about 65-8 B.C.E.) alludes in his fourth Satire to the proselytizing activities of the Jews, where he threatens to "convert his opponents if he is not granted poetic privileges." This illustrates the efforts of the Jews of that age to diminish the influence of their oppressors.

In Satire Five he utters the words *credat Judaeus Apella*—"tell it to the Jew Apella, not to me," when told of an altar miracle. Similarly, Horace represents an encounter with his friend Fuscus. The latter hesitates to communicate something because it is a day of high solemnity for the Jews. "This is the thirtieth Sabbath," says Fuscus, averse to offending the religion of the Jews. When Horace retorts that he has no scruples about it, Fuscus avers his reverence for the Jewish holiday. It is apparent that in Horace's days it was not uncommon to respect the holy days of the Jews.

2. Ovid, the poet (43 B.C.E.-17 C.E.), refers to the Jewish Sabbath in his *Art of Love,* where he advises the youth who is seeking an object for his affection not to forget the Temple of Venus where the Roman women, following the custom of the Syrian Jews, bewail Adonis, or the place where the Jew performs his rite each seventh day. He also recommends that a lover pay court to his girl on a Sabbath day, when she is not likely to be occupied with other affairs. In his palinode *The Cure for Love* he advises the brokenhearted lover to disregard "imported Sabbaths" and to repair to distant lands.

3. Petronius Arbiter, proconsul and satirist (about 60 C.E.), ridicules the supposed worship of the pig by the Jews, mocks their habit of lifting their eyes heavenward in prayer and their rigorous enforcement of the law of circumcision.

4. Pliny the Elder (23-79 C.E.), historian, officer of Titus in the Jewish War, describes Judea and its neighboring countries and refers to the Jews in his *Natural History* as *gens contumelia numinum insignis,* "a race famous for its contempt of the gods."

5. Martial (44-104), the epigrammatist, characterizes the Jew by his national mark (circumcision), hits at his anxiety to conceal it, and ridicules the poor Jewish boy brought up by his mother to beg. He mentions as the most offensive odor "the fasting breath of the Sabbath-keepers," and vents his scorn upon the hawker on the Tiber who sells matches for broken glass. A number of Roman Jews were engaged in the glass industry.

6. Suetonius, historian, cabinet minister under Hadrian, points out in his *Lives of the Emperors* the grief of the

Jews at Caesar's death, which shows that he must have been their patron. Suetonius gives an account of the expulsion of Jews from Rome under Tiberius in order to check the spread of foreign rites and of the measures taken to remove foreign Jews under Claudius because they fomented disorders. Jews who were Roman citizens do not seem to have been affected by these decrees. He describes the capture of Jerusalem by Titus, and refers to the burdensome taxes levied upon the Jews under Domitian.

7. Tacitus (85-120), the great historian, mentions the expulsion of 4,000 Jews under the rule of Tiberius in 19 C.E., and gives a short history of the Jews and of Palestine. He traces the origin of the Jews to various sources, one of which is the island of Crete and its mountain, Ida, from which they derived their name. He agrees with the Greek writers, who tinged their compositions with fables, that the Jews paid divine honors to an ass, and relates that they are descendants of lepers and therefore outcasts from Egypt. He reports their tribulations under Moses in the desert and that the Mosaic religion is opposed to all other forms of worship among men in order to secure the allegiance of the Jews in time to come. He attributes their abstention from the flesh of swine to the disease common to this animal, with which malady they were formerly afflicted. He maintains that Jewish rites date back to antiquity, but that their other institutions were cunning devices. He attributes the growth of Jewish power to the fact that the scum of other nations, having renounced their religion, brought gifts to Jerusalem. He declares that while they aid each other in distress they manifest an intense hatred toward strangers and as a religious community they maintain their exclusiveness with uncompromising rigor; they practise circumcision in order to be known by a distinctive mark. The Jews believe in one God only and conceive of Him by the mind alone. Tacitus remarks that the ox which the Jews slew was worshipped in Egypt, thus confirming the Egyptians in their attestations to the steadfastness of the Jews in their religion. Tacitus mentions the frequent fasts of the Jews, their use of leaven, and the seventh day.

8. Cicero (106-43 B.C.E.), the great orator, characterizes the Jews as a nation born to slavery. In his defense of Flaccus, governor of Asia, against charges of seizure of sacred funds collected in the provinces for the Temple, Cicero delivered his famous speech, *Pro Flacco*. In it he declared that the senate had often prohibited the export of gold and that it was in the interest of the state "to treat with disdain the rabble of Jews who show violence in the assemblies." He maintains that the religion of the Jews was repugnant to the splendor of the Roman empire and is more so now because of their armed resistance. The very fact that the Jews have been conquered and enslaved shows that it was the will of the gods. It is evident from his statements that the Roman Jews had great influence in the political affairs of the state.

9. Juvenal (67-155 C.E.), the satirist, rages at a Rome where foreign characteristics predominate. With contempt he refers to the Jewish hawkers and fortune-tellers, who sell potent spells for cash. He satirizes Jewish reverence for the laws of Moses, such as observance of the Sabbath, practice of circumcision, and worship of a deity in heaven, and ridicules the indulgence of the Jews toward the swine, permitting it to reach a good old age. He decries Jewish lack of hospitality toward strangers and their indifference toward Roman laws.

10. Seneca (b. 7 B.C.E.), the philosopher, attacks the religious constitutions of the Jews. He maintains that in observing the Sabbath the Jews lose a seventh part of their life in inactivity. He terms the Jews "the most outrageous nation," and regards the universal adoption of their customs as an instance in which the conquered have declared that the Jews could assign no reason for their religious practices.

11. Livy (59 B.C.E.-17 C.E.), the famous historian, gives an account of the capture of the Temple by Pompey.

12. Florus, a historian who lived at the end of the reign of Trajan, describes Pompey's conquest of Jerusalem and refers to the secret rights of the "irreligious race" and to the quarrel between Hyrcanus and Aristobulus.

13. Justin (about 160), the historian, gives an erroneous and confused history of the Jews and professes to have derived his materials from Trogus Pompeius, a Latin historian in the time of Augustine. The latter followed the Greek writers of his own time, who spiced their compositions with fables.

14. Ammianus Marcelinus, a soldier-historian of the 4th cent., takes up the history of Rome from the point at which Tacitus ends to his own time. He describes Palestine upon its capture by Pompey. He states that when Julian passed Judea on his way to Egypt, he voiced his indignation at the "noisy disgusting Jews."

15. Pomponius Mella (about 48 C.E.), the Roman geographer, mentions Judea and Palestine in his work *De situ orbis*, and refers to the cities of Gaza, Joppa and Ascalon.

16. Persius (b. 34 C.E.), the aristocratic satirist, attacks the vices of his time. He depicts Jewish life on the eve of the Sabbath in a squalid suburb inhabited by a brawling class of men of oriental origin. He portrays that strange and nameless God of the Jews by whom the ordinary Roman was overawed.

17. Rutilius Numatianus (about 400) is the most bitter of all writers on the Jews. In a poem produced in 417 C.E. during the reign of Honorius, he rages against their unsocial habits, their great frugality, their practice of circumcision and their Sabbaths, which are "the essence of folly." He winds up with the wish that Judea had never been conquered, for although the growth has been cut off, the virus creeps through the veins and the conquered nation overcomes the conqueror.

18. Claudius Claudianus, the last of the Latin classic poets, belongs to the end of the 4th cent. He refers to the mysterious practices of the Jews in the line: "India, which is painted on Jewish veils."

Lit.: Schürer, E., *A History of the Jewish People in the Time of Jesus Christ*, vol. 2, division 2, pp. 291-97; Giles, *Heathen Records to the Jewish Scripture History* (1856); Gill, *Notices of the Jews and their Country* (1872); Radin, Max, *The Jews among the Greeks and Romans* (1915) 210 et seq.; Hudson, *History of the Jews in Rome*, 394 et seq.; Hindekoper, *Judaism at Rome*, 36 et seq.

ROMANELLI, SAMUEL AARON, Hebrew poet and traveler, b. Mantua, Italy, 1757; d. Casale Monferrato, Italy, 1817. He traveled in North Africa, stayed four years in Morocco, subsequently visited the main cities of Europe, and returned to Italy in 1800. In his *Massa Baarab* (Berlin, 1792) he describes his travels. This book was translated into English by Schiller-Szinessy as *Romanelli's Travels in Morocco* (Cambridge, 1886). Besides a Hebrew translation of Metastasio's tragedy *Themistocles* and Pope's *Essays on Man*, Romanelli published a number of poems, including "Hakoloth Yehdalun" (Berlin, 1791), an allegoric play in verse; "Ruah Nachon" (Berlin, 1792), a philosophical poem; and "Zimrath Aritzim" (Mantua, 1807), hymns to Napoleon with an Italian translation. He also translated the prayer-book into Italian.

Lit.: Torre, L. della, *Scritti sparsi*, vol. 2 (1908) 171 et seq.; Schiller-Szinessy, in the introduction to the English edition of *Massa Baarab* (1886); Waxman, Meyer, *A History of Jewish Literature*, vol. 3 (1936) 135 et seq.

ROMANIN, JACUR LEONE, Italian deputy, b. 1847; d. 1928. An engineer by calling, he served as representative of the district of Piove di Sacco from 1880 to 1919. He devoted himself mostly to industrial and agricultural problems, and was a strong advocate of the restoration of inland navigation in Italy. As secretary of state he was continuously a member of the cabinet, and he held the senatorial office after 1920. Romanin was an active participant in the affairs of the Jewish community of Padua as well as in those of the Collegio Rabbinico Italiano.

ROMBERG, MORITZ HEINRICH, physician, b. Meiningen, Germany, 1795; d. Berlin, 1873. In 1820 he was made physician to the poor, and from 1830 to 1867 taught special pathology and therapeutics at the



Sigmund Romberg

University of Berlin. In 1845 he was appointed full professor, and in 1851 he received the title of privy councillor. Romberg was the founder of pathological physiology and neurology.

His works include *Neuralgiae nervi quinti specimen* (1840); *De paralysi respiratoria commentario* (1845); and *Lehrbuch der Nervenkrankheiten* (1840-46). He was the first scientist who succeeded in delineating the ailments of the nervous system, especially in regard to tabes dorsalis.

Lit.: Hirsch, *Biographisches Lexikon der hervorragenden Ärzte;* Pagel, *Biographisches Lexikon hervorragender Ärzte des neunzehnten Jahrhunderts.*

ROMBERG, SIGMUND, composer, b. Nagykanizsa, Hungary, 1887. He studied at the University of Vienna, and at the same time also received a musical education. In 1909 he came to the United States to fill an engineering post, but soon thereafter turned exclusively to the composition of light music. Romberg composed infectious music for an operetta, *The Midnight Girl,* which scored an immediate success in 1913. During the first World War he served in the United States Army. After that he composed the music for a wealth of operettas and reviews, some of which were extraordinarily successful, including *Maytime; Blossom Time; The Student Prince; The Desert Song;* and *New Moon.*

Romberg had an engaging flair for melody, and was able to produce numerous lilting songs which caught the fancy of the entire country. Later he lived in Hollywood where, from time to time, he composed music for the screen. Romberg was president of the Song Writers' Protective Association. He was a member of the B'nai B'rith of Beverley Hills, Cal.

ROMBRO, JACOB (Philip Krantz), Yiddish author and editor, b. Zupran, Russia, 1858; d. New York city, 1922. After early training in the Zhitomir Yeshiva, he studied at the high school and subsequently at the St. Petersburg Institute of Technology. He was converted to radicalism while at school, and spent a year (1877) in prison. After the assassination of Alexander II (1881), Rombro had to flee from Russia because of his association with the terrorists who had provoked the act. In Paris he wrote for Russian émigré periodicals, and became affiliated with political agitation among Jewish workers.

Rombro left Paris for London in 1883, and here he eventually learned how to write Yiddish, becoming the editor (1885) of the first Yiddish socialist newspaper in the world, *Der Arbeiter Fraind.* In 1890 he was called to New York city to edit the weekly *Arbeiter Tzeitung,* which became the daily *Abendblatt* in 1894. He was the first editor of the *Tzukunft* (1892). Soon after 1900 Rombro joined the staff of *Die Yiddishe Velt,* a non-socialist newspaper. But later he was called to Warsaw, to edit a projected Socialist daily. Government prosecution, however, forced a change of plans, and he seems to have become, instead, the editor of a monthly published in Vilna (1907). During this period he acted as correspondent for the *Morgen Zhurnal* in New York. When he returned to New York, not long afterward, he joined the staff of the *Forward,* where he remained until his death.

Writing as Philip Krantz, and using several other pseudonyms, Rombro was an important factor in the development of political thought among the Yiddish-speaking public. His own orientation changed from an almost bellicose radicalism (he began by participating in Yom Kippur balls and other activities of the anti-Orthodox Jews) to quiet exegetic writing. He remained an assimilationist, but changed his revolutionary attitude for one of evolutionary convictions. Rombro's pamphlets, brochures, educational books and newspaper series touched on numerous historical, economic and social subjects.

Among his works were *Kultur Geshichte* (1900); *Geshichte fun der Frantzezisher Revolutzion* (1903); *Aristotle, der Printz fun Filozofen* (1903); *Gott, Religion un Moral* (1906); *Lessing un Mendelssohn* (1906); *Geshichte fun Gantz Amerika* (Warsaw, 1905; New York, 2 vols., 1929); and *Geshichte fun Sotzialism* (1920). NATHAN RICARDO.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 3 (1929), cols. 728-40; Cahan, Abraham, *Bletter fun Mein Leben* (1926-31).

ROME. Rome was the capital in ancient times of the Roman Republic and of the Roman Empire; in modern times it has been the capital of the papal dominions and of the kingdom of Italy.

1. The Roman Republic and the Imperial Period. Rome is one of the oldest Jewish communities in Europe. The religious propaganda carried on by the Jews in Rome prompted the praetor Hispalus, as early as 139 B.C.E., to banish all Jews who were not Roman citizens. This banishment, however, did not extend to the Jewish settlements on the right bank of the Tiber. This edict was in force for only one year, the usual term of the praetor's civil service. Through their number and active participation in Roman politics, with which they identified themselves, the Jews exerted, as early as 59 B.C.E., a considerable influence on the public life of Rome. The petition to dethrone the royal house of the Idumeans, introduced by a Palestinian deputation, was joined in by 8,000 Jewish residents of Rome (3 C.E.).

They owed their rights within the Roman Empire to Julius Caesar; these rights permitted them to hold public devotional exercises, otherwise not allowed in the city, for which the Jews were grateful to him. They possessed in the city ten houses of prayer (*proseuche*), including the synagogues of the Augustesians, Agrippesians and the Volumnesians which were founded by members of the Familia, i.e. the Jews emancipated by Augustus, by the Jewish King Agrippa, and by the Roman procurator Volumnius. There

was also the synagogue of the Vernaculean or Vernaclesian Jews (*vernaculi*) who were emancipated by Imperial decree. Most of the city Jews were emancipated by prominent Roman families, and for that reason they used, together with their own names, the family names of their emancipators, such as Flavius, Severus, Julianus, Aurelius, Tullius and Sempronius. The synagogues were under the supervision of the Archontes, whose chief was called the Gerusiarch. The leader of the community was called the Archisynagogus, and he was assisted by the Hyperetes, who served as his adviser. The spiritual head of the community was the Rabbenu (Rabbinou), who was assisted by the rabbinical collegium (*talmide hachamim;* known also by the Greek title of *mathetai sophon*) and by the secretary (*sofer;* called also *grammateus*).

The religious propaganda carried on by the city's Jewry was extensive. The expulsion of the Jews under Tiberius (in 19 C.E.) was the consequence of this missionary activity. Nevertheless, in 31 the return of the Jews to Rome was again permitted. Emperor Claudius forbade the Jews' religious worship on account of the disturbances caused by the appearance of a Messianic visionary in the city. On the other hand, the period of the reign of Nero, whose wife Poppaea Sabina was inclined toward Judaism, was favorable to the Jews.

The unfortunate conclusion of the war in Palestine (70 C.E.) and the conquest of Jerusalem had little if any influence on their situation. Judaism in Rome was now put on the footing of a privileged religion instead of its adherents being treated as members of a separate nation. A small number of Palestinian families settled in Rome, creating or increasing the community of the "Hebrews." The only tangible difference was the Fiscus Judaicus which was levied for the benefit of the temple of Jupiter Capitolinus and which replaced the tax paid to the Temple of Jerusalem. Emperor Domitian severely punished all attempts to evade payment of this exceptionally humiliating tax. His successor, Nerva, apparently put an end to certain abuses connected with this tax, as a medal testifies. However, it appears that the strict measures taken after the suppression of the Jewish uprisings under Trajan and Hadrian did not affect the Jews of the city. During their stay in Rome Gamaliel, Eleazar and Akiba, and later Simeon ben Yohai and Eleazar ben Jose, preached in the synagogues of Rome, the spiritual leader of which at that time was the distinguished physician Theudas (Theodosius); following him, Mattithiah ben Heresh was rabbi.

2. The Period of the Earlier Papacy. The first bishops of Rome appear to have been unprejudiced against the Jews. In the 5th cent. the Jew Telesinus was in the service of Pope Gelasius. Beginning with the 6th cent. the popes became the actual rulers of the city. The just and mild Gregory I (590-604), through his tolerance, exercised especial influence upon his successors. About the year 1000 the custom was introduced that the Jews of Rome were to pay homage on the occasion of the public entrance of an emperor or a newly elected pope into the city; this homage consisted in their handing over a Scroll of the Law to the officials of the city, as a petition for their further right of domicile in Rome. In 1021, for the first time, there was a persecution of the Jews in Rome.

The Roman rabbinate, during the period in which Nathan ben Jehiel (1035-1101), author of the great Talmudic dictionary *Aruch,* carried on his labors there, enjoyed the highest respect even outside of the Roman Empire. The "wise men of Rome" were regarded as authorities even by far distant Jewish communities. The etymologist and Bible commentator Abraham ibn Ezra, in the course of his wanderings, lived in Rome for a long period (1140 on) as a teacher, and was actively engaged in literary work there.

The resolutions of the Third and Fourth Lateran Councils (1179 and 1215), which were inimically disposed toward the Jews, were hardly heeded in Rome itself, nor were the oppressive decrees of the church councils held even in Rome ever applied. In 1268 one of the oldest synagogues in the Trastevere was destroyed by fire, and not long afterward the Jewish cemetery of the same community was desecrated by a mob in the course of a riot.

The sojourn in Rome of the pseudo-Messianic enthusiast Abraham Abulafia (1240-92), who endeavored to convert Pope Nicholas III to Judaism in 1280, had no effect upon the history of the Jewish community. Pope Nicholas IV took the Jews under his special protection, perhaps as a result of the influence of his Jewish personal physician, Maestro Gaio, a friend of the philosopher Hillel ben Samuel of Verona. On the other hand, Boniface VIII was a pronounced enemy of the Jews. The rabbi of the community of Rome, Elijah de Pomis, was burned at the stake under his rule in 1298. During the Jew-baiting which took place in 1322, instigated by Sanctia, wife of Robert of Naples, copies of the Talmud were burned publicly on the festival of Shabuoth, and a number of prominent members of the community were murdered by the mob.

3. Internal Conditions. During these troubled times there lived in Rome a great number of scholars who, like Judah Romano (b. 1292), created works of importance in the field of philosophy. Such poets as Immanuel ben Solomon (b. 1270), imitator of Dante, and Kalonymus ben Kalonymus (b. 1286), and such Bible investigators as Shemariah ben Elijah Hakriti wrote important works. Friendly intercourse between cultured Jews and Christians was of common occurrence. The will of Menahem of Rimini, who in 1392 left part of his property for the restoration of the walls of Rome, evidences the attachment of the Jews of Rome to their city.

The papal bulls issued in 1309, 1345 and 1402 indicate in which parts of the city the Jews lived at all these periods. Their quarter extended from the Piazza Giudea to the Piazza dei Savelli, and included the entire Rua Judaeorum (Jews' street) and the Platea Judaeorum (Jews' Square) as far as the Platea in the Templo Judaeorum (Jewish Temple Square), from which their street ran as far as the palace of Lucretius Cecchus de lo Mastro.

Some Jews resided in that part of Rome known as the Regio Ripa, but the greater number lived in the district of Trastevere, with its gate, Porta Judaeorum. The whole district inhabited by them was called the "Convicinum." The principal synagogue was situated in the neighborhood of the Church of St. Thomas, while most of the Jewish physicians lived in the Trastevere district, where the public medical and grammar schools were located.

At a meeting of the Italian Jewish communities held in Bologna (1416), in which the leaders of the Jewish community of Rome also participated, it was resolved to collect money for the protection of the Jewish communities against further attacks, and to send a delegation to the new pope, Martin V. Soon after his accession Martin V confirmed the Roman Jews in all their legal rights, as given by the charter of Calixtus II contained in the bull *Sicut Judaeis non,* in which he took the Jews under his own fatherly protection. He was, personally, on friendly terms with the Jews, and allowed the scholar Aaron ben Gershon Abulrabi to lecture in the Vatican on the cherubim; another scholar, Elijah Giudeo, was appointed his personal physician, and remained in that position until his death. Especially noteworthy was the bull of February 14, 1429, by which Martin V placed the Jews under the jurisdiction of the civil law, allowed them to attend the public schools and exempted Jewish tradesmen from

wearing the Jew badge, thus evidencing a very rare example of freedom from prejudice.

4. The Centuries of Disfranchisement. Hence the Roman Jews experienced all the more painfully the strict execution of the bull of Eugenius IV (1442) which was inimical to the Jews, with the result that a number of prominent members of the Jewish community were forced to emigrate to Mantua, where they settled by permission of Francisco Gonzaga.

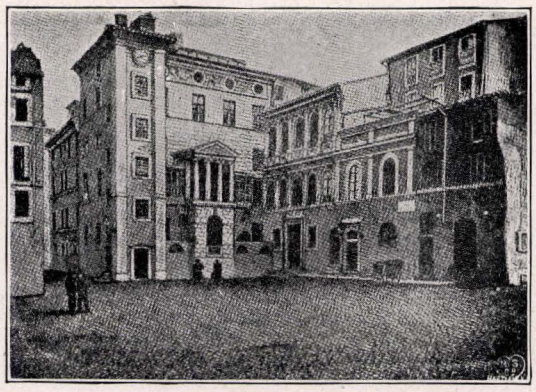
His first bull, issued on February 8, 1433, forbade the beating of Jews on their holy days, the levying of special taxes, disinterment of Jewish corpses, and resort to violence in the collection of taxes. But his bull of the latter part of 1442, which he was probably induced to issue by the Council of Basel, and which comprises forty-two articles, forbade Jews to study civil law or engage in handicrafts, and ordered the abolition of Jewish courts. However, the leaders of several congregations of Rome met in Tivoli and Ravenna, and by the speedy collection of enormous sums of money succeeded in having this bull withdrawn, although the clause which taxed the Roman Jewish community in the sum of 1,000 scudi remained in force. But the community was impoverished to such an extent that Moses ben Isaac, later physician to Pius II, had to turn for aid in its behalf to other Italian communities. In addition, the inciting speeches of John Capistrano endangered their position and created such a state of unrest in Rome that the Jews were compelled to barricade themselves in their houses. The general political situation fortunately prevented the carrying out of the anti-Jewish measures planned by Calixtus III.

Pope Paul II enjoys the doubtful fame of having introduced contests for Jews during carnival week which annually led to brutal excesses of the mob against the Jews, who had also to pay a carnival game tax of 1,100 florins annually. The appearance of the Marranos, who fled from the Spanish Inquisition to Italy, became a constant danger to the security of the Roman Jewish community. The severe bull of Innocent VIII (July, 1487) against the Marranos disclosed the dangerous situation into which the Jews of Rome were drawn by their former coreligionists who had been forcibly baptized.

This explains the repelling attitude of the city's Jews against the admission to Rome of the Jews expelled from Spain in 1492. Very soon these Spanish immigrants founded a fourth house of prayer, in addition to the three already existing, and came to form the main community of Roman Jewry. Its first rabbi was Bonet de Lattes, of the Provence, papal physician and astronomer, to whom Johann Reuchlin later, in the course of the dispute over the Talmud, appealed for a recommendation to Pope Leo X. Further additions to the Roman community were caused by the admission of a number of Jews expelled from Naples and the settlement of



An ancient tombstone inscription (in Greek) in the old Jewish cemetery of Rome



The five synagogues in Rome

ransomed Jews from the Barbary States under Julius II and Paul III. The influx of so many homeless Jews made a new constitution for the community indispensable. With the express approval of Pope Clement VII, this new organization was created under the leadership and direction of Daniel ben Jehiel of Pisa; in 1524 it was confirmed by the pope, and remained in force into the 19th cent.

When David Reubeni and his disciple Solomon Molcho came to the papal court (1524), Clement VII offered them protection and gave them letters of recommendation. After his successful audience with the pope, the Jewish community hailed him with great hopes and enthusiasm. Reubeni, however, aroused suspicion among various members of the community; this resulted in the formation of two parties which remained at variance with each other until he left the city in March, 1525. His shameful end was a heavy blow for the Jews of Rome.

In May, 1527, the Spanish-German troops of Charles IV advanced against Rome and pillaged the city; the Jews also suffered severely. Paul III granted permission in 1545 to establish a Hebrew printing press in Rome—such a press had previously existed in Rome in 1518, perhaps even as early as 1480—thus evidencing his tolerance.

The establishment of a loan house "to curb Jewish usury" (1543) and the introduction of a tax on synagogues to be applied toward the maintenance of the Casa dei Neofiti ("the house of the newly baptized") marked the beginning of an era of reaction. The public burning of the Talmud on the Jewish New Year on the Campo dei Fiori (September, 1553) was the signal for an open attack on the Jewish community. Imminent bloodshed was averted at the last minute through the intervention of Cardinal Alexandro Farnese, who succeeded in proving that an alleged ritual murder was actually the murderous act of a Spanish Christian.

The reaction came into full force with the accession of Paul IV (1555-59) to the papacy. The Jewish quarter was transformed into a ghetto by the erection of a wall, the wearing of the Jew badge was enforced, consulting Jewish physicians was prohibited, the Jews were forced to sell all their property situated outside of the walls of the Jewish quarter, and all synagogues except two were closed. In 1556 the burning at the stake of the Marranos of Ancona terrified the Jewish community. The joy of the Jews when the death of this "Haman" became known in Rome is easily understandable. His successor, Pius IV (1559-66), revoked all his predecessor's anti-Jewish regulations. Although the ghetto was not abolished, the Jews were at least permitted to carry on their businesses in any part of the city. Even the printing of the Talmud was permitted in 1564.

However, Pope Pius V not only renewed the decrees of

Paul IV, but expelled the Jews from the entire papal states, with the exception of Rome and Ancona. In 1577 a new income tax was imposed upon the Jews, and in the same year the pope issued a decree that from then on, on every Sabbath, the Jews were to attend conversionist sermons. This regulation proved for the Jews a source of unbearable slighting and humiliation. A special bull issued in 1581 extended the jurisdiction of the Inquisition to apply to cases in which Jews were accused of blasphemy or of defection from Christianity. Indeed, in 1583 Diego Lopez and Gabriele Enriquez, converts to Judaism, were burned at the stake in Rome.

Pope Gregory XIII (1572-85) proved more friendly toward the Jews. However, in 1572 the ghetto was attacked during the Passover by troops assembled in Rome, but the Jews successfully defended themselves. Although the pope ordered the soldiers to leave the city, the Jews found it necessary to establish a patrol (September 21, 1573) to guard the ghetto against the mob. On January 10, 1577, Gregory XIII approved the organization set up by Clement VII, and the community was taxed according to the income of its members (*per aes et libram*).

On September 1, 1577, the pope issued a decree that on every Sabbath the Jews should attend conversionist sermons. The first such preacher was Josephus Florentia; the second, and more important, was the apostate Joseph Zarfati of Fez, whose sermons were characterized by his thorough knowledge of rabbinic literature. A second bull, issued on September 1, 1584, ordered that these sermons were to be attended by at least one hundred Jewish men and fifty women. The result was that several Jews submitted to baptism, among them the wealthy Samuel Corcos. The sermons of Domenico Gerosolomitano, who succeeded Joseph Zarfati, are extant in Hebrew and Italian.

The first bull which actually affected the internal affairs of the ghetto was issued on June 1, 1581; it granted the Inquisition the right to proceed against Jews in cases of blasphemy, demon worship and heresy. As a result, Joseph Sanalbo, a convert to Judaism, was burned at the stake in 1583. Abtalion ben Mordecai of Modena conducted at Rome in 1583, in the presence of the pope, a disputation in Latin as the result of which the decree for the confiscation of the Talmud was repealed.

Under Pope Sixtus V (1585-90) the situation of the Jews changed slightly for the better. But in 1593 Clement VIII caused a further expulsion of the Jews from all the papal territories, with the exception of Rome, Ancona and Avignon, and in 1601 again ordered the Talmud burned at Rome. In 1603 new police regulations for the ghetto were issued, and shortly thereafter it was prescribed that the Jews should pay a yearly tax of 800 scudi to make up for the loss in taxes formerly received from the Jews who had been expelled from the papal states.

Paul V, in 1611, deprived the Jews of the civil jurisdiction which they had heretofore been permitted to exercise, and thus the last remnant of their autonomy was taken away from them. In 1668 the Jews were required to pay an annual tax of 300 scudi in return for the abolition by Clement X of their compulsory participation in the carnival games; this was regarded by the Jews as an alleviation of their lot. In 1625 two decrees forbade the erection of tombstones by Jews; those already in existence were removed, and were used in the construction of the city walls. The detailed account of the pestilence in Rome in 1656 by the physician Jacob Zahalon presents a vivid picture of the inner life of the Jewish community of those times.

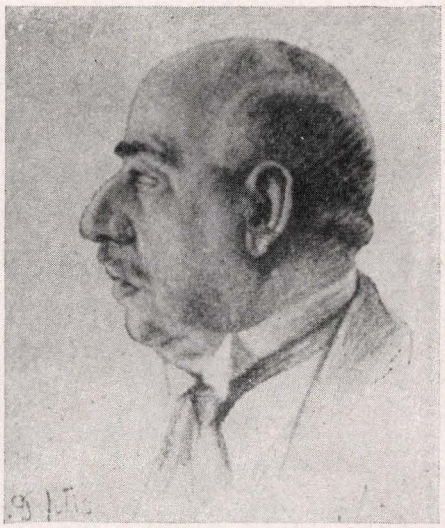
The 18th cent. did not bring about any favorable change in the lot of the community. Petty persecutions and vexations of all sorts harassed it, and only too often endangered its very existence. Especially painful were the repeated confiscations of Hebrew books in the papal states (1731, 1738, 1748 and 1753.) On the other hand, the edict of Pope Benedict XIV against the ritual murder accusation, an edict drawn up in 1758 by Cardinal Lorenzo Ganganelli, who later became Pope Clement XIV, incurred their deepest gratitude. As early as 1705 their rabbi, Tranquillo Vita Corcos, published a polemic in Italian against the charge of ritual murder.



A glimpse of the erstwhile Roman ghetto

5. The Nineteenth Century up to 1870. The condition of the community changed suddenly when the French General Berthier entered Rome in 1798. The Jews received the rights of citizenship and were accepted into the national guard. A Jew named Baraffael was appointed a major of the guard, and Ezekiel Morpurgo was named a senator. However, the Jews were forced to pay heavy taxes. The entrance of the Neapolitans into Rome put an end to this brief period of freedom, which recommenced in June, 1809, with the departure of Pope Pius VII from Rome but was finally and suddenly brought to an end with the collapse of French rule.

The consistory established at Rome in 1811, under the leadership of Rabbi Leone di Leone and after the French model, was dissolved, the Inquisition was reintroduced, the gates of the ghetto which had been opened by the French were closed again, and the community was deprived of all the privileges granted it. Conditions became still worse under Leo XII and Pius VIII, when all the medieval restrictions against the Jews were renewed. For that reason the election to the papacy of the mild Pius IX (1846) and the evidence of his humane feelings were accepted with grateful appreciation by the Jews, especially since an attitude of friendliness toward the Jews on the part of the non-Jewish citizens was successfully fostered by Ciceruacchio, a man of the people. On April 17, 1848, the pope decided to have the ghetto walls removed, and on February 9, 1849, the revolutionary Assemblea proclaimed the full civic equality of the Jews. However, as early as June 30th of that year the new government was overthrown and was replaced by an extremely reactionary government. Compulsory baptisms and the searching of houses of Jews suspected of having church property in their possession were of daily occurrence.



Angelo Sereni, former president of the Jewish Community of Rome



The principal synagogue, Tempio Israelitico, of Rome

Not until Victor Emmanuel II conquered Rome did the ignominious disfranchisement of the Jews come to an abrupt end on September 20, 1870. The ghetto walls were torn down. The Jews left their miserable quarters reluctantly, because they could not afford the high rents in other parts of the city. PAUL RIEGER.

6. From 1870 to 1942. The end of the secular power of the popes and of the pontifical state in Rome opened new horizons for that ancient Jewish community, secluded within the walls of a ghetto for a period of more than 300 years. The entrance of General Cadorna's troops into Rome on September 20, 1870, was greeted with fervor by the Jewish inhabitants of the ghetto, who were reduced from 12,700 persons in 1842 to less than 9,000 at the time of their emancipation from papal servitude. They gave expression to their overwhelming joy in an address of homage which they presented on October 3, 1870, to King Victor Emmanuel II. In this address the Jews of Rome, interpreting the sentiments also of their coreligionists in other parts of the finally achieved Italian United Kingdom, expressed their desire to be considered citizens of the new realm, to share the duties and responsibilities of all other Italians and to devote their energies to the upbuilding of a liberal Italian state.

Although the Jews of Rome only reluctantly left their old dwellings within the abolished gates of the ghetto section, due partly to the lower rents which were fixed in accordance with the *jus hazagga* for the houses situated in the ghetto, the new emancipation era did not fail to have its far-reaching repercussions on the internal life of the Roman Jewish community. The tendency to become assimilated with the rest of the population, to forget a humiliating past, the desire fully to enjoy the benefits and advantages of unlimited civil equality, considerably loosened the traditional ties which bound the inhabitants of the ghetto to their community and to its institutions, schools and charitable organizations.

The first effects of the new situation were felt by the Talmud Torahs of Rome, which had before been the center of Jewish education and tradition in the ghetto. Roman Jewish youths were now attracted by and to the general institutions of culture and education. The Jewish community itself soon went through a severe crisis which was part of a strong wave of indifference for the internal matters of Jewish communal life, provoked by the new opportunities of the emancipation era and its strong assimilationist tendencies. The efforts of the most enlightened Roman Jews who were most closely attached to the old Jewish communal and cultural values, such as Settimio Esdra, Giuseppe Pontecorvo, Lazzaro De Rossi, Simone Toscano, Crescenzo Alatri and, last but not least, Samuele Alatri, to revive interest in the Talmud Torah schools and to maintain them met with but little response.

Equally unsuccessful were the attempts of Rabbi Angelo Fornari and of the secretary of the community of Rome, Sabato Scazzocchio, to reorganize the community and to arouse a more lively interest for it among the inhabitants of the former papal ghetto. Along with the efforts of several representative Roman Jews to maintain the integrity of the old community there was evident also a desire to promote a sounder economic basis of life for those hundreds of Jew-



The Levantine synagogue of Rome

ish families which, during the long years of ghetto existence, had been compelled to engage in the lowest occupations and were reduced mostly to peddling with used clothes and scrap metals. Thanks to the initiative of Vittore Rava, Marco Alatri, Mose G. Ascarelli, Pellegrino Pontecorvo and other communal-minded Jews of Rome, there was created in 1874 the Societa di fratellanza pel progresso civile degli israeliti poveri di Roma (Brotherhood for the Civil Progress of the Poor Jews of Rome). This new organization sought to promote manual labor among the Jews of Rome, organizing professional courses, placing young Jews in factories and trade-shops, and publishing and distributing pamphlets and books of instructional and cultural value. In the same year there was established also in Rome the Societa degli asili infantili ebraici (Society for Jewish Children's Homes), with the purpose of revitalizing the existing but decadent institutions of this kind, and of creating new and better equipped schools for Jewish children.

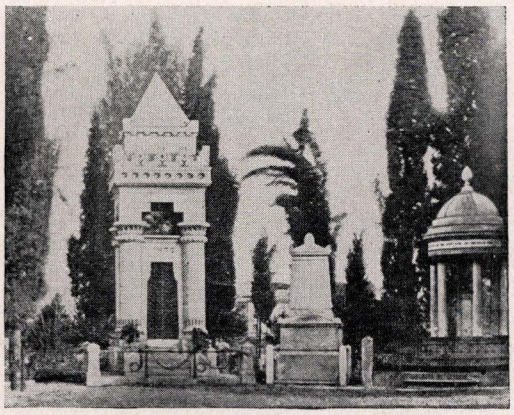
In 1877 the old traditional "Talmud Torah" was reopened, due mainly to the untiring efforts of Rabbi Angelo Fornari. At that time it became evident likewise that the Jewish community of Rome, now the capital of United Italy, needed urgent organizational reforms, so as to serve eventually as an example to and as an influence upon the other communities of the Italian peninsula.

The Jewish community of Rome, at the time of the fall of the papal government, was divided into five autonomous organizations, according to the various "rites" or "scuole" which existed in the ghetto. There was the ancient "Scuola del Tempio," the "Scuola Nuova," "The Scuola Siciliana," "La Castigliana" and "La Catalana," each forming separate units, with its own administration, income, functionaries, schools and charities. The Jewish community of Rome exercised over those five cultural units merely the right of general control or vigilance. The promoters of the reorganization of the Jewish community of Rome sought to put an end to this situation, to reunite the various "schools" or local rites into one communal unit, under one administration and leadership. In November, 1880, after many discussions and the final elimination of age-old customs and attachments, a general assembly was convoked for the purpose of establishing a mixed commission for the reorganization of the community, the elaboration of its new statute, and the definition of its scope and functions. The chairman of the newly created extraordinary council was Samuele Alatri, who directed all his devotion for the community of Rome to the task of creating a unified and authoritative community on the Tiber river. The new Statute of the Roman Jewish Community finally was prepared and received governmental approval with the royal decree of September 20, 1883. It remained in force until 1930, the year when the new Statute for the Jewish Communities in Italy became effective. During this period of almost fifty years the Roman Jewish community was governed by a council composed of forty-two members, elected by the contributing member of the community. One-third of its members were replaced by new elections each year. The community council elected a president and a presidential council, composed of two vice-presidents and four deputies who were in charge of the particular functions and tasks of communal life.

Symbolically enough, at the time of the approval of the new Statute of the Jewish Community in Rome, in September, 1883, there began also the demolition of the most antiquated and dilapidated structures of the old ghetto, situated on the left bank of the Tiber between the Ponte Quattro Capi and La Regola. The new community council, together with the Brotherhood for the Civil Progress of the Poor Jews of Rome, then sought to locate in new and more hygienic and comfortable dwellings those inhabitants of the ghetto who remained homeless after the razing of their miserable and unsanitary houses. These efforts were, however, only partially successful, since the inhabitants of the Ghetto quarter, for atavistic reasons, clung to that neighborhood. In fact, after the demolition of the major part of the ghetto structures, they moved to the adjacent streets, such as Via Arenula, Via del Pianto and la Reginella, which in the following years became the Jewish quarter of Rome. The last vestiges of what was once the ghetto of Rome disappeared in 1929 when, following his program of what he called giving Rome an "imperial" aspect, Benito Mussolini ordered the final pulling down of the structures around the ancient Teatro Marcello where Jewish habitations and stores of Jewish merchants were located.

The extraordinary council which was formed for the elaboration of a statute for a new unified Jewish community was dissolved in 1885, and in the next year the first regular community council of the Roman Jewish community was installed. One of the major aims of the new council and of its president, Samuele Alatri, was to lay plans for the construction of a new Temple in Rome and for the transferring to the capital of the realm of the famous Italian rabbinical college in Padua. In 1887 the college was transferred to Rome, and three years later its rector, Rabbi Moses Levi Ehrenreich, was appointed chief rabbi of Rome. Aided by Moses Sorani and Leone Racca, Chief Rabbi Ehrenreich gave the rabbinical college, in its new seat in the capital of Italy, a new and major impulse as an institution of learning and of the training of spiritual heads for the small and scattered Jewish communities of the kingdom.

In 1896, after the death of Tranquillo Ascarelli, president of the community, he was succeeded by a young man of thirty-three, Angelo Sereni, who for over forty-five years, without interruption, guided the destinies of this ancient community. He brought to its final conclusion the project for the construction of Rome's great Tempio Israelitico situated on Lungotevere Cenci, according to the architectural plans of Vincenzo Costa and Osvaldo Armanni. Four years later, in 1900, the first stone was laid for this imposing structure, and on July 2, 1904, King Victor Emanuel III officially visited the new Temple. It was dedicated on July 28, 1904, by a solemn ceremony in the presence of the highest authorities of the Italian state and of the municipality of Rome. The religious ceremony was performed by Rabbi Vittorio Castiglioni, who as chief rabbi of Rome greatly contributed to the revival of the community organizations and to the



A section of the Jewish cemetery of Rome

promotion of Hebrew and religious teaching among the younger generation of Roman Jews.

In 1912, after the death of Vittorio Castiglioni, the rabbinical chair of Rome was offered to Angelo Sacerdoti. The Roman Jewish community at that time, through its numerous institutions of social and charitable character, its acquired prestige, and the fact that the mayor of the city, Ernesto Nathan, was a Jew, attained a most enviable position in Italy, and served as an example of the undisputed and complete civic emancipation enjoyed by the Jews of Italy. The Jews of Rome answered in great numbers the call of their country when Italy entered the first World War on the side of the Allies in 1915; the names of the fallen were inscribed in a tablet carved out on the outside wall of the Tempio Israelitico. Chief Rabbi Sacerdoti strove to meet the increasing educational and religious needs of the Jewish population in Rome, particularly after the Fascist government decreed that the entire teaching in Italy's elementary schools should be imbued and pervaded with Catholic doctrine and spirit. Together with Senator Vittorio Polacco, he organized the Scuola Elementare Israelitica, which began to function in October, 1924. The school later was transferred to new premises, enlarged, and after the death of Senator Polacco, in July, 1927, assumed the name of this courageous defender of religious liberty in Italy.

The death of Angelo Sacerdoti in February, 1935, rendered still more acute the crisis which existed within the Jewish community of Rome between extreme assimilationists, anti-Zionists and the "traditional" (Orthodox) group. These dissensions became stronger with the growing tide of official anti-Semitism, in the wake of the Axis consolidation between Rome and Berlin and the Italo-British conflict in the Mediterranean. The long vacancy which followed Sacerdoti's death was finally filled in February, 1937, with the appointment to the chief rabbinate of Rome of David Prato, formerly chief rabbi of Alexandria, Egypt. However, his rabbinate in Rome, which coincided with the mounting tempo of the Fascist anti-Semitic and anti-Zionist propaganda, was clouded by grave internal dissensions and by the final adoption by the Fascist Grand Council, in the fall of 1938, of anti-Jewish and racial legislation, modelled along the pattern of the Nazi German "Nuremberg Laws." Prato left Rome in December, 1939, for Tel-Aviv, Palestine, and his chair was assumed by Ignazio Zoller-Zolli, chief rabbi of Trieste.

The material decadence and impoverishment of the Jewish community of Rome, as a result of the application of the discriminatory racial laws, of emigration and of the anti-Jewish attitude of the governmental agencies, put a grave strain upon the existence of Jewish communal institutions. Among these institutions the most notable were the Asili Infantili Ebraici, which were attended in 1938 by 250 children, the Scuola Israelitica Vittorio Polacco, which had five classes and more than 500 pupils, mostly of the poor elements of the Roman Jewish population, the Orfanotrofio Israelitico Italiano, and the Jewish Hospital and Old Age Home. The Jewish Cultural Club in Rome (Convegno di Studi Ebraici), which had developed a rich cultural program in the decade preceding the anti-Semitic course of Mussolini's government, was among the first victims of the new Fascist policy, since all public cultural manifestations of the Italian Jews were prohibited.

See also: ANTONINUS PIUS; AUGUSTUS; CAESAR, CAIUS JULIUS; CALIGULA, CAIUS CAESAR; CARACALLA; CATACOMBS, JEWISH; CICERO, MARCUS TULLIUS; CLAUDIUS; CONSTANTINE I; DIOCLETIAN; EMPEROR WORSHIP; HADRIAN; ITALY; MARCUS AURELIUS ANTONINUS; NERO; PAPAL BULLS; POPES; PERIODICALS AND PRESS; PUBLIC OFFICE; ROMAN WRITERS ON JEWS; TITUS; VESPASIAN.

DAVID KLEINLERER.

Lit.: Blustein, *Storia degli Ebrei in Roma* (1921); *La comunità Israelitica, organo della comunità Israelitica di Roma,* quarterly publication issued by the Jewish community in Rome (1931-38); Milano, A., and Bachi, R., *Storia e riordinamento dell'archivio della Università Israelitica di Roma* (1929); Falco, M., "Lo spirito della nuova Legge sulle comunità israelitiche italiane," *Rassegna mensile di israel,* vol. 6 (1931); Milano, Attilio, "Gli enti culturali ebraici in Italia nell'ultimo trentennio (1907-1937)" *ibid.,* vol. 12, No. 6 (1938); Vogelstein, Hermann, *Rome* (1940).

ROME, HAROLD JACOB, composer and lyricist, b. Hartford, Conn., 1908. At Yale University he studied a miscellany of subjects, including law, architecture, drama and music.

He received, in addition to the A.B. degree (1929), a bachelor of fine arts degree from the Yale School of Architecture (1934). He played with the Yale Band, and went with them to Europe. In New York city, unable to earn a living at architecture, Rome concentrated on song-writing.

But his real debut came with the musical *Pins and Needles,* produced by Labor Stage theatre group of the International Ladies' Garment Workers' Union, in 1937. The "class-conscious" labor musical was an overnight Broadway hit, and to Rome's lyrics and music went much of the popular and critical acclaim. Rome wrote new songs for the two new editions of the musical staged in 1939 and 1940.

After *Pins and Needles,* Rome collaborated with Charles Friedman, who had directed the Labor Stage success, on a musical for Max Gordon, *Sing Out the News.* One of the songs of the review, "Franklin D. Roosevelt Jones," was a nationally popular hit. For this and for the song "Sunday in the Park" from *Pins and Needles,* Rome received prizes of $1,250 each from the American Society of Composers, Authors, and Publishers.

Rome also collaborated on the show *The Little Dog Laughed* (1939), and worked on *Caleb Catlum's America* (1942). He wrote a suite for piano, *Opus New York.*

Lit.: *Current Biography,* April, 1942.

RÓNA, JÓZSEF, sculptor, b. Lovasberény, Hungary, 1861; d. Budapest, 1940. He studied at Budapest and at the Academy of Vienna. For three years he studied with Zumbusch. At Berlin, in 1885, he won a scholarship for Rome with his *Saint Sebastian* and *Olympic Champion.* Róna excelled in the treatment of Biblical subjects. His *Adam and Eve, Judith and Holophernes, Saul and David,* as well as *Lot's Wife,* are marked by majesty and grace. His *Deborah's Song,* in relief, adorns the Girls' Gymnasium of the Jewish



Sir Landon Ronald

Community of Pest. His *Joseph and Potiphar's Wife,* carved in wood, won a large gold medal in Budapest. Other gold medals were awarded him at Antwerp and Paris, and a grand prix at London. He also treated classical subjects, such as *Anacreon* and *Faun Giving a Music Lesson.*

Róna created the statue on horseback of *Eugene of Savoy* which is a landmark of Budapest. Among scores of monuments of outstanding Hungarians are his statue of *Empress-Queen Elisabeth* at Gödöllő and his three statues of *Louis Kossuth* at Szeged, Miskolc and Rozsnyo. Several of his statues and groups are in the Museum of Fine Arts in Budapest. He was president of the Hungarian Society of Graphic and Plastic Arts and of the Union of Hungarian Sculptors. His memoirs, *Egy magyar művész élete* (The Life of a Hungarian Artist; 2 vols., 1929), offer an interesting background of Jewish life in Hungary in the second half of the 19th cent.

RÓNA, SÁMUEL, dermatologist, b. Halas, Hungary, 1857; d. Budapest, 1910. He studied medicine at the University of Budapest, and became an assistant to the eminent dermatologist Moriz Kaposi at Vienna. In 1886 he founded at Budapest a dispensary for the treatment of the diseases of the skin for the sick poor. From 1899 on assistant professor at the University of Budapest. He was also head of the skin department of the Szent István city hospital of Budapest. Róna was a recognized authority in his field; his articles were published in medical journals of England and Germany.

In addition, he published many volumes in Hungarian on venereal diseases, lupus erythematosus, the pathology of rhinoscleroma, eczema, nosocomial gangrene and tuberculosis of the skin and mucuous membrane. His handbook of dermatology and syphilology was published in Hungarian and German (1909).

RONALD, SIR LANDON, conductor and teacher, b. London, 1873; d. London, 1938. He was the son of Henry Russell, well-known song composer, and brother of the impresario Henry Russell.

After a successful debut as pianist (1890) he entered the field of conducting, directing comic operas in the provinces. From 1891 to 1894 he was assistant conductor at Covent Garden, and in 1894 he visited the United States as accompanist to Melba. For the next few years he was a successful conductor at Covent Garden and the Lyric Theatre, of the London Symphony Orchestra, and of successful summer concerts in Blackpool. He also assisted in state concerts at the royal palaces of the king and queen. In 1908 he toured Europe extensively, directing most of its famous orchestras.

Following this, he became the permanent conductor of the New Symphony Orchestra (later renamed the Royal Albert Hall Orchestra), which he was responsible in developing into one of the greatest of England's symphonic ensembles. In 1910 he was appointed principal of the Guildhall School of Music, a post which he held with distinction for twenty-seven years. During this period he appeared frequently as a guest conductor of most of the great English orchestras. For his outstanding services to music he was knighted in 1922.

As a composer Ronald produced several operettas, ballets and orchestral works which were performed in England. But his principal contributions were as conductor and teacher. He was a critic on several leading London newspapers, and wrote an engaging autobiography, *Variations On a Personal Theme.*

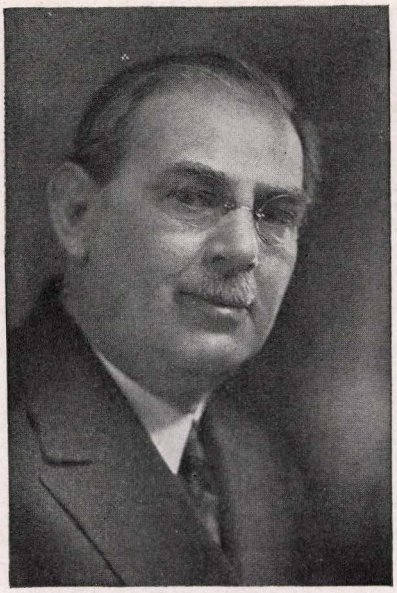
RONETTI-ROMAN, author, b. Galicia, 1853; d. Jassy, Roumania, 1908. His place of birth was never identified, nor is his original name known. He adopted the name Ronetti-Roman after he had lived at Roman, an important Jewish center in Moldavia.

His Talmudic treatises published in *Hamaggid* (1872-74) over the signature Moses Roman bear proof that he received a thorough Talmudic education. His first work written in the Roumanian language was the satirical *Domnul Kanivertstan* (Mr. Kanivertstan; 1877). Two years later appeared *Radu,* a poem in three cantos, which won him the admiration and friendship of Roumania's most respected literary critic, Titu Maiorescu, and brought him in contact with Eminescu and Carageale, the two greatest names in Roumanian letters.

Ronetti-Roman's principal work was *Manasse,* a four-act play (1900). In his *Istoria Literaturii Romane* (1934) Nicolae Jorga said: "Manasse was received not only with appreciation but with enthusiasm and, according to the Shakespearean pattern, two figures are in the limelight—the rigidly honest Manasse, the Jew of profound Biblical tradition, and the intermediate agent, the clever and cynical buffoon of the drama, Zelig Schor." Demonstrations by anti-Semitic students caused performances of the drama at the National Theatre of Bucharest to be stopped after it had been played before the royal family, and it was sponsored by other Roumanian theatres. Translated into Yiddish, German, French, Italian and English, it was performed in the latter language, previous to the first World War, under the title *New Lamps and Old.*

Ronetti-Roman published (1893) *Doue Masuri* (Two Measures), aiming to prove that the Roumanian people was the first to suffer from the anti-Jewish policy. A farmer himself, Ronetti-Roman lived among the peasants. He presented their problem in *Latifundiile* (On the Large Landed Estates), one among his many manuscripts published posthumously.

RONGY, ABRAHAM JACOB, surgeon and gynecologist, b. Vilna, Lithuania, 1878. He came to the United States in 1893, and received his medical degree from the Long Island College Hospital in 1899. Choosing gynecology as his field, Rongy entered practice at a time when crude methods of obstetrics still were used in the heavily populated East Side sections of New York city. To combat the dangers of improper treatment, Rongy organized the Jewish Maternity Hospital, which initiated out-patient service in 1906 and in-patient service in 1909. He was attending gynecologist at the Hospital for Joint Diseases and Lebanon Hospital, as well as consultant gynecologist at several other hospitals in the metropolis. Throughout his



Abraham Jacob Rongy

career Rongy has been a courageous innovator of new methods of treatment and surgery in gynecology, and the originator of new theories in connection with sterility and the process of birth. He was chairman (1928-34) of the Greater New York Periodic Health Examination Committee.

In the medical field, Rongy was author of *Abortion—Legal or Illegal?* (1933); *Childbirth Yesterday and Today* (1937); *Safely Through Childbirth* (1937); *The Contribution of the German Jew to Medicine* (1933); *Half a Century of Jewish Medical Activities in New York City* (1937); *The Palatal Arch and the Pelvis* (1940). From 1929 to 1940 he was a member of the editorial board of *Preventive Medicine*. *Abortion—Legal or Illegal?* was regarded as a classic on the subject, and was included in many selected, recommended lists of books in 1933. It also evoked considerable controversy, particularly in Catholic religious circles. Thus the *Linacre Quarterly* assailed Rongy's book editorially on the ground that it tended to "break down Christian morale." This journal called upon Catholic and Protestant physicians to "serve notice on this militant group that they will not be allowed to succeed in their propaganda." In contrast with this, the *Medical Mentor,* an authoritative mouthpiece of medical writers, extolled the efforts of Rongy, placing him "in that rare class which thinks constructively. No one can read the book without being impressed with the sound logic and saneness of the author's contention and his sincerity."

Rongy has been a vital participant in diverse Jewish scientific and philanthropic activities. He also fostered Jewish literary endeavor. He was vice-president of the American Jewish Congress (1925-26), chairman of the national council of the Zionist Organization of America (1935-36), on the board of directors of the Conference of Jewish Relations, and a member of the national council as well as a director of the Joint Distribution Committee. Rongy served as chairman of the American section of the Jewish Health Committee. He wrote also "Collation Chats," "Medical Pickwick," and numerous other articles on health and communal problems.

LOUIS RITTENBERG.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 259-60, 688; *American Hebrew,* May 5, 1933; p. 443; Dec. 22, 1933, p. 118; April 12, 1935, p. 444; July 3, 1936; *Medical Mentor,* July and Oct., 1933.

ROOSEVELT, FRANKLIN DELANO, 32nd president of the United States, b. Hyde Park, N. Y., 1882. He was educated at Harvard, graduating in 1904, and then studied law at Columbia. He passed the bar in 1907 and entered the firm of Carter, Ledyard and Milburn.

In 1910 Roosevelt was elected to the New York State Senate, on the Democratic ticket, from his home county, and he was reelected in 1912. But the following year he joined the Federal Government as Assistant Secretary of the Navy in the administration of Woodrow Wilson, for whom he had campaigned at the Democratic presidential convention. The assistant secretaryship of the Navy became a vital post during the second Wilson term, with the entry of the United States into the first World War. Nomination for the vice-presidency in the 1920 elections, as running-mate to James M. Cox, followed, but the Republicans came into office with Warren Gamaliel Harding. Roosevelt returned to private life, and soon afterward was stricken with infantile paralysis.

The long convalescence, in addition to tempering the character of the man, served also for study. When he reentered political life finally (1928), winning the election to the governorship of New York state, he had already reached some conclusions about modern international relations that seemed foreign to the complacency and the prosperity of the period. In his first inaugural address as governor, Roosevelt said:

> "Our civilization cannot endure unless we, as individuals, realize our personal responsibility to and dependence on the rest of the world. For it is literally true that the self-supporting man or woman has become as extinct as the man of the stone age."

His inauguration as 32nd President of the United States (March 4, 1933) took place within the same weekend during which the German Reichstag passed an Enabling Act giving Adolf Hitler absolute power. Within that narrow span of time the two men rose to confront one another, and ultimately to struggle against one another. Although Roosevelt was far from being the only exponent of the democratic philosophy that was to challenge the Hitlerian tyranny, although European leaders stood geographically closer to the conflict, and although the power of Roosevelt's speech—simple and moving as it was—did not reach the profundity and the eloquence achieved by some of the others, it was his very simplicity, and the very geographical distance from the source of attack that made him a significant spokesman for the allied democratic forces.

Because of his role in history, Roosevelt's connection with Jewish life was great. Yet it was not a direct connection with Jewish affairs or Jewish problems; its prominence was an outgrowth—and only a very minor one—of the beliefs he defended and signified. Circumstance had made the Jews the immediate butt of tyrannical attacks. In formulating the shield for civilization against these attacks, Roosevelt could not but shield the Jews with seeming primacy, since they had been persecuted with flagrant primacy.

The Roosevelt administration was from the outset unhesitant in condemning the special Nazi excesses against the Jews, as it condemned Nazi cruelties against religious and political liberalism, but international amenities restricted action. In 1933, Roosevelt's orders to William E. Dodd, Ambassador to Germany, were that whatever could be done to moderate the general persecution by unofficial and personal influence ought to be done. But not until 1938 was Hugh R. Wilson, who had succeeded Dodd, recalled from his post, in protest against the pogroms that occurred in November of that year.

Earlier in 1938 (June), Roosevelt had called a 28-Power refugee parley at Evian-les-Bains, France, to discuss possible resettlement opportunities for refugees of all kinds. The one positive result of the parley was the offer by President Rafael Trujillo of the Dominican Republic to settle 100,000 refugees on the rich soil of that country. Anti-immigrant and anti-refugee sentiment was not entirely absent in the United States, even apart from its utilization by pro-Nazi elements. Roosevelt was outspoken in his condemnation of such attitudes, as for instance in his speech to the Daughters of the American Revolution (1938):

> "All of us, and you and I especially, are descended from immigrants and revolutionaries."

With the progressive continuation of persecution in Germany, Roosevelt suggested to the State Department that the many refugees who were in the United States on six-month visitors' visas be granted an indefinite number of extensions of these visas. Their status did not permit them to work, but it saved them from being thrown back to the area of persecution. Roosevelt, making this suggestion, pointed out that a large percentage of refugees were not Jews.

Another anti-democratic undertone, affecting the Jews as well as other minority groups, which Roosevelt combatted was discrimination in industrial employment. In June, 1941, when the country—not yet at war—was under emergency routine, he sent a memorandum to William S. Knudsen and Sidney Hillman, the co-administrators of emergency production, stating:

> "No nation combatting the increasing threat of totalitarianism can afford arbitrarily to exclude large segments of its population from its defense industries. American workers, both organized and unorganized, must be prepared to welcome the general and much-needed employment of fellow-workers of all racial and nationality origins in defense industries."

In January, 1942, several weeks after the United States entered the war, Roosevelt, in an official statement, deplored the dismissal of aliens from industry, and his message to the 77th Congress warned against racial discrimination and its use as a technique to create division within a democracy. Later (May, 1942), in a message to the conference of the American Committee for the Protection of the Foreign-Born, Roosevelt said:

> "Our country expects those who are known as its foreign-born to be accorded the right to go on as a free people precisely as it has been and will be accorded to all Americans."

Toward inter-faith movements as well as to Jewish activities, Roosevelt frequently voiced support that showed familiarity with Biblical precepts of religious living. In 1939, he was awarded the *American Hebrew* medal for outstanding service in promoting better understanding between Christians and Jews. Acknowledging the award, Roosevelt said:

> "After all, the majority of Americans, whether they adhere to the ancient teaching of Israel or accept the tenets of the Christian religion, have a common source and inspiration in the Old Testament. In a spirit of brotherhood we should, therefore, seek to emphasize all the many essential things in which we find unity in our common Biblical heritage."

Roosevelt repeatedly expressed his interest in the establishment of a Jewish national home in Palestine and reiterated that the United States had an interest in the handling of the British Mandate over Palestine. In 1940 he was presented with a replica of the Jewish National Fund Golden Book, inscribed in tribute to Roosevelt by nearly 1,000 Jewish organizations in the United States.

Roosevelt was a democrat, schooled in the tenets of the doctrine, and endowed with both the character and the sense of basic security that made him unafraid of challenge and enabled him not only to meet, but to anticipate, subversive wedges in the democratic creed. To him, the problems affecting Jews everywhere in the 20th cent. were only one phase of the larger question: how the democratic ideal was to be reinforced to meet new economic and social conditions. The attacks on the Jews were masks under which the emancipation of all peoples was threatened. Roosevelt was not misled; he distinguished the direction of the attack and he refused to give it the slightest quarter.

Roosevelt's prolonged term of office, covering a span between national crisis and international struggle, required the introduction of political and intellectual leaders of all kinds into official circles. Roosevelt's approach—stubborn, fearless and democratic to the roots—disregarded any considerations except those of effectiveness. Consequently, the names of Jews figure among his associates, not out of proportion to the contribution they were able to make, but somewhat more plainly than during other periods. Among these was Herbert H. Lehman, who, at Roosevelt's urging, had first accepted the lieutenant-governorship of New York state and who, near the end of his ten years in office as governor (1942), was appointed by Roosevelt director of Relief and Rehabilitation. Another old friend and neighbor was Henry Morgenthau, Jr., who served as Secretary of the Treasury from almost the beginning of Roosevelt's incumbency. Bernard M. Baruch, a life-long Democrat, first called into war service by Woodrow Wilson, was summoned again by Roosevelt to aid in the coordination and concentration of effort during the second World War. Samuel Irving Rosenman, an associate of Roosevelt from his days as governor, remained a trusted adviser while Roosevelt was in the White House.

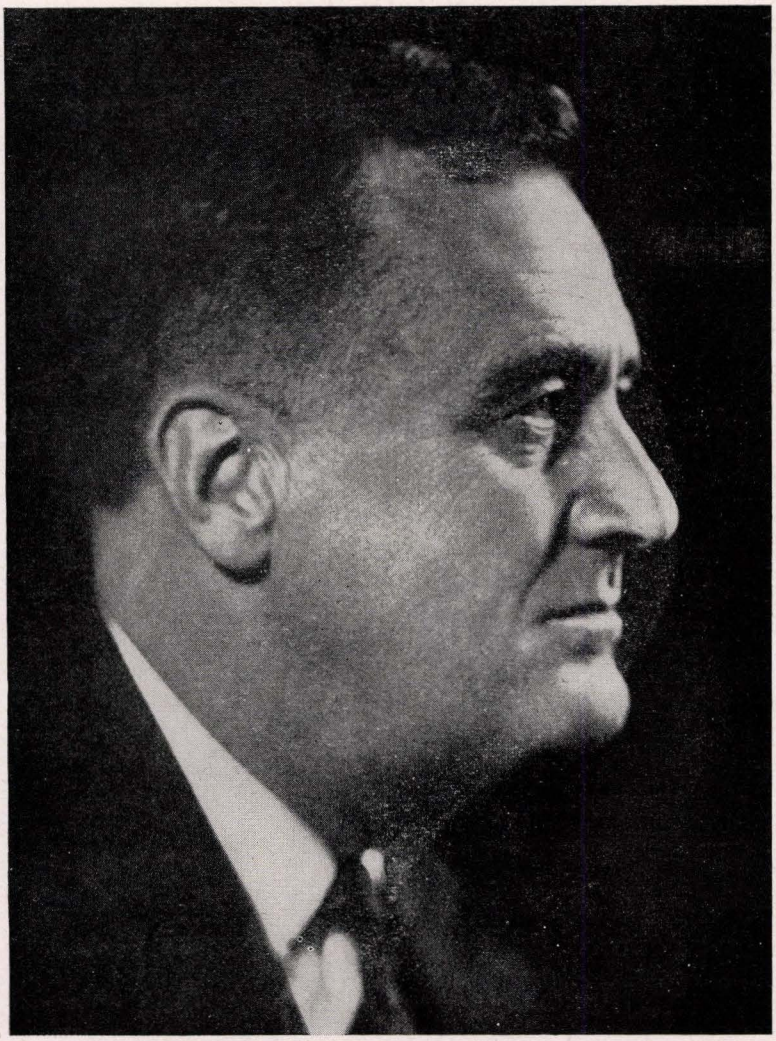
The opportunities which were found by Jews in the Federal government, during the stress of the post-depression and later of the international emergency, were naturally misinterpreted as favoritism, and roused a barrage from Nazi sources. Nazi propaganda also alleged that Roosevelt was of Jewish ancestry. Mrs. Roosevelt (Anna Eleanor Roosevelt) answered one such query in the *Ladies Home Journal* of October, 1941:

> "As far as I know there is no Jewish blood on either side in my husband's ancestry. I do not think he favors any nationality particularly, and neither does he have any prejudice. He looks upon people as people, regardless of their race, religion or color, and when he is trying to find the right person to do a job, I think he tries to think exclusively about the qualities of mind and character which are essential for that job, and I doubt whether any other consideration enters into his decision."

Philip Slomovitz, editor of the *Detroit Jewish Chronicle,* wrote Roosevelt in 1935, asking for an authentic reply to the rumor of his Jewish ancestry. Roosevelt, in his answer, said that all the branches of the Roosevelt family were descended from Claes Martenssen van Roosevelt, who came from Holland to America before 1648. In the almost three hundred years of their American residence, there had been no intermarriage with Jews:

> "In the dim distant past they may have been Jews or Catholics or Protestants. What I am more interested in is whether they were good citizens and believers in God. I hope they were both."

With the precedent-breaking election, to a third term, of Roosevelt in 1940, the struggle that was begun in 1933, when he and Adolf Hitler assumed power on



Franklin Delano Roosevelt as President of the United States

almost the same day, was already in manifest and bloody progress. It did not reach the United States officially for about another year. By that time the attitudes that had motivated Roosevelt's demeanor toward matters in which Jews were concerned—that Jews were human beings, but peculiarly designated as the first victims by elements whose aim was tyranny and destruction for all mankind—these attitudes became recognized as the basis of the contest between freedom and slavery. It was in accord with his frequently enunciated principles that one of the first consequences of the American occupation of Northern Africa, late in 1942, was Roosevelt's demand for the abolition of anti-Semitic laws imposed by the Vichy government (see also VICHY FRANCE).

On December 3, 1942, President Roosevelt received a delegation of representatives of leading Jewish organizations in the United States, composed of Maurice Wertheim, president of the American Jewish Committee; Stephen S. Wise, president of the American Jewish Congress; Henry Monsky, president of B'nai B'rith; Adolph Held, president of the Jewish Labor Committee; Israel Goldstein, president of the Synagogue Council of America, and Israel Rosenberg, chairman of the Union of Orthodox Rabbis of the United States.

This delegation, the first of its kind to be received in audience by Roosevelt since the outbreak of the second World War, received assurance that he was profoundly shocked to learn that two million Jews had perished as a result of Nazi rule and crime. The American people more than ever will feel, he thought, that the conscience of the United Nations and of free men everywhere was revolted by those deeds of savagery and attempted extermination. Roosevelt reminded the delegation that when the American Jewish organizations which they represented met in Madison Square Garden (July, 1942), to protest against the savagery of the Nazis against their victims, he made clear that all Americans without regard to religious allegiance would share in the sorrow of American Jews.

At that time, Roosevelt recalled having said: "The American people not only sympathize with all victims of Nazi crime but will hold the perpetrators of these crimes to strict accountability in a day of reckoning which will surely come."

As for the proposal submitted by the delegation that a commission be named by the United States, which in conjunction with the United Nations shall promptly collect and examine all evidence bearing upon such criminal acts, Roosevelt gave assurance that the American government would give it full consideration and that he did not doubt that the United Nations will be prepared, as the American government would be, to take every step which will end these crimes against the

Jews and against all other civilian population of the Hitler-ruled countries and to save those who may yet be saved. Reiterating what he had previously said, Roosevelt remarked: "The mills of the gods grind slowly but they grind exceeding small. We are doing everything possible to ascertain who are personally guilty."

ANNA ELEANOR ROOSEVELT (b. New York city, 1884), Roosevelt's wife, was his distant cousin and a niece of Theodore Roosevelt. They were married in 1905. Mrs. Roosevelt did not enter public life until 1924, when she became finance chairman of the woman's division of the New York State Democratic Committee. Later, and particularly after Roosevelt's election to the presidency, Mrs. Roosevelt's activities increased in scope and number until she was acknowledged as the first president's wife to occupy her own position in the life of the nation. Her interests went far beyond the mere political, and included various aspects of social welfare, particularly those dealing with young people. She was also the author of a daily syndicated column for the newspapers and of several books. Her personal affiliations, like those of the president, were chosen for their human value, and therefore she also was charged with favoritism towards Jews, radicals and other groups who were classified together by reactionaries who sought every means of overthrowing the democratic system. Her unofficial position, however, allowed her to be even more outspoken than was the president in her defense of civil rights and equality.

SARA DELANO ROOSEVELT (b. 1855; d. 1941), Roosevelt's mother, was often the guest of and advisor to Jewish institutions. After her death, the Roosevelt New York city home was bought by a group of organizations, of which the B'nai B'rith Hillel Foundation was one, and converted into the Sara Delano Roosevelt Inter-Faith House for the students of Hunter College. The three honorary chairmen of this institution were (1943) John S. Burke, president of the Altman Foundation; Henry Monsky, president of B'nai B'rith, and Charles Tuttle, a director of the Greater New York Federation of Churches. A children's hostel in England was also named for her by the Jewish division of the Inter-faith Association for British War Relief.

LIBBY BENEDICT.

Lit.: Rosenman, Samuel Irving (editor), *Public Papers and Addresses of Franklin D. Roosevelt,* 9 volumes (1938-41); Ludwig, Emil, *Roosevelt* (1937); *Current Biography* (1942); *American Hebrew,* March 9, 1934, p. 332; May 11, 1934, p. 546; Feb. 7, 1936, p. 349; Feb. 28, 1936; *Opinion,* July, 1942, p. 4; *Liberty,* Aug. 22, 1942; Sept. 12, 1942; Sept. 26, 1942; Oct. 3, 1942; Oct. 10, 1942; *New York Times Magazine,* Sept. 14, 1941.

ROOSEVELT, THEODORE, twenty-sixth president of the United States, b. New York city, 1858; d. Oyster Bay, N. Y., 1919. Roosevelt was descended from Claes Martenssen van Rosenvelt (or Klaes Martensen van Roosevelt, as his *Autobiography* has it) of Zeeland, Holland, who migrated to the United States between 1649 and 1650. Theodore Roosevelt was elected governor of New York state (1898), vice-president of the United States (1900), became president in 1901 on William McKinley's assassination, and was elected president in 1904.

Theodore Roosevelt undoubtedly thought well of American types "who like myself are of the old stock but mainly of English stock." He was, however, aware of the contributions which more recent immigrants were making to American civilization. He invariably characterized nationality as a condition of the mind and not of blood. In an essay entitled "Race Decadence" he lamented the failure of the old American stock to reproduce its kind. Yet he ventured to predict that should his warnings about their "race suicide" go unheeded, the traditions, purposes and principles of the founders of the Republic would find their believers among their descendants by adoption. "And in such a case," he added, "I, for one, would heartily throw in my fate with the men of alien stock who were true to the old American principles."

Roosevelt was outspoken against hyphenated Americanism, and insisted that a basic tenet of the American creed was the renunciation of Old World political allegiances. He denounced partisan appeals to recently naturalized Europeans made in terms of their Old World political and cultural traditions, but was equally opposed to similar appeals to peoples of longer standing in the United States. "Know-nothingism (American nativism of the 1850's) in any form is as utterly un-American as foreignism. It is a base outrage to oppose a man because of his religion or birthplace, and all good citizens will hold any such effort in abhorrence."

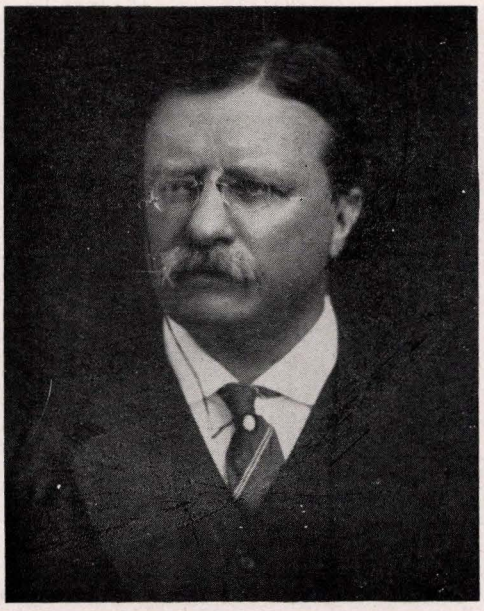
During the years of his presidency, Theodore Roosevelt had ample opportunity to manifest his humanitarianism in a series of protests directed at countries where minority peoples were less fairly treated than in his own. With the able assistance of John Hay as Secretary of State, a type of international action was inaugurated which was in keeping with the broadest extension of democratic principles.

In 1902 the State Department intervened for the purpose of protecting Jewish rights in Roumania. This was accomplished by addressing a circular note to the American ambassadors at the capitals of those European nations who were signatories of the Berlin Treaty (1878), Article 44 of which protected the rights of minority peoples in Roumania. Action was urged on the powers who were supposed to guarantee the sanctity of the treaty by Roosevelt's Secretary of State John Hay, author of the Roumanian note (August 11, 1902). This document stated in effect that a section of the Treaty of Berlin was being violated; that the violation was not without effect upon the United States because of the forced emigration of numbers of Roumanian Jews; that the powers addressed should "persuade the Government of Roumania to reconsider the subject of the grievances in question." The European powers declined to act on the proposal.

On April 19 and 20, 1903, there occurred the tragic Kishinev pogrom. On June 15, 1903, a select committee representative of the B'nai B'rith, and including Simon Wolf and Leo N. Levi, called at the State Department. They were received by Hay, to whom they presented a tentative draft of a petition of protest to the Russian government which had been approved by the executive committee of the order. The secretary replied formally and then spoke cautiously about the subject at hand. The sentiments of the President, said Hay, were clear.

> "No one hates more energetically than he does such acts of cruelty and injustice as those we deplore. But he must carefully consider all the circumstances and then decide whether any official action can be taken in addition to the impressive and most effective expression of public opinion in this country during the last month."

Then the President himself addressed the committee. He recalled the admirable service which Jews had rendered the American republic; that the old Jewish cemetery at Newport had been the inspiration for a poem by Longfellow; that Jews had been effective in the struggle for American independence and in the various wars of the Republic; that he himself had a high regard for the Jewish people. He spoke of the time when, as police commissioner of New York city, he had appointed Jewish policemen to serve as bodyguard for a visiting European anti-Semite, Rector Hermann Ahlwardt. About Kishinev the president said: "I have felt



Theodore Roosevelt as President of the United States

a degree of personal sympathy and personal horror of this dreadful tragedy, as great as can exist in the minds of any of you gentlemen yourselves."

Roosevelt went on to state that he had been visited by the Russian ambassador, who informed him that the governor of Kishinev had been removed; that between three and four hundred arrests had been made; and that the perpetrators of the outrage would be punished. Roosevelt promised to consider the proposals submitted by the B'nai B'rith, and the committee departed. On June 24, 1903, Hay wrote to Simon Wolf that the president had decided that it would be in the interests of "your persecuted and outraged co-religionists in Russia" to submit the B'nai B'rith petition to the Russian government. Hay asked that the petition be forwarded to the president in due form.

On July 14, 1903, after a luncheon at which Oscar S. Straus, Leo N. Levi and Simon Wolf were among those present, the president framed a letter of instructions to American Chargé d'Affaires Riddle at St. Petersburg. He used as a basis a tentative draft of instructions which had been previously prepared by Hay, who had been of the opinion that the petition previously submitted to the president should not be forwarded to Russia. Roosevelt was compelled to modify considerably the note which Hay had originally prepared, and to the final draft he attached a printed copy of the petition. Riddle was instructed to ask an audience of the minister of foreign affairs; to communicate to him the substance of the petition and amount of support behind it in America; and to inquire whether or not the petition would be received by the minister for submission to the czar.

Although the petition was not received, this much was accomplished: the American government and the American people, due to the wide circulation afforded the petition, had expressed their views on the Kishinev horror in no uncertain terms. Russia's failure to respect the American passport when in the hands of American Jews became an issue during the Roosevelt administration as it had been earlier in the history of the Republic. Roosevelt, on November 18, 1903, promised the membership of the Board of Delegates on Civil Rights of the Union of American Hebrew Congregations that his administration would do all in its power to obtain recognition for the validity of the American passport. Yet in 1908, when the American Jewish Committee became convinced that the normal course of diplomatic negotiation would be of no avail against the Russian government, it found the administration most unwilling to adopt stronger measures. In a letter of May 18, 1908, addressed to the president and signed by Judge Mayer Sulzberger, it was suggested that the United States denounce existing treaties with Russia and draw up new ones which would guarantee the end of discriminatory practices. This letter was acknowledged by the State Department, but no further reply was received from the president.

That Roosevelt, and particularly the State Department, should be reluctant to take up with the Russian government the issue of its failure to recognize the validity of the American passport may be interpreted in terms of an unwillingness to antagonize Russia and thereby make the United States a loser in the game of power politics which the great nations of the world were playing in the Far East.

During his administrations, Roosevelt named a special committee to investigate the treatment of immigrants on Ellis Island. He appointed Oscar S. Straus Secretary of Commerce and Labor; Louis Sulzbacher and Adolf G. Wolf justices of the Supreme Court of Puerto Rico; and corresponded frequently with Jacob H. Schiff, whose advice he frequently sought on matters affecting the economic life of the nation.

See also HAY, JOHN. EDWARD N. SAVETH.

Lit.: *Foreign Relations,* 1902, 1903 and 1904; Adler, Cyrus, "Jews in the Diplomatic Correspondence of the United States," *Publications of the American Jewish Historical Society,* No. 15 (1906) 60-75; Wolf, Simon, *The Presidents I Have Known from 1860-1918* (1918); *American Jewish Year Book,* vol. 11 (1909-10) 21-43.

ROSALES, IMMANUEL (Jacob Hebraeus Frances Bocarro Rosales), physician and astronomer, b. Lisbon, Portugal, 1593; d. Italy, 1668. The son of a Marrano, he became an eminent physician in his native country upon completing his medical and mathematical studies at the University of Montpellier. In order to escape the Inquisition he fled to Rome in 1625, entering into friendly relationship with Galileo. After a short stay in Amsterdam, where he professed Judaism, he established himself as a physician in Hamburg in 1932, but returned to Amsterdam in 1647. His essay on the comets which were observed in November, 1618, was the fruit of his diligent studies in the astrological field, and were published at Lisbon in 1619 under the title of *Tratado das cometas que aparecerão em novembro pasado de 1618.* Five years later he issued his then epoch-making work *Status astrologicus sive anacephalacosis de monarchia lusitana,* in which he glorified Portugal's kings, counts and scientists.

Rosales dedicated his *Poculum poeticum,* written in Latin hexameters, to his friend Abraham Zacuto Lusitano, whose famous work, *De medicorum principum historia,* he completed with the *Armatura medica.* Rosales' great work, *Regnum astrorum reformatum,* which he created through the inspiration of Galilei, was published at Hamburg in 1664. Emperor Ferdinand III appointed him count palatine (Comes palatinus) in 1647, by which title he acquired the right of conferring academic degrees.

Lit.: Kayserling, M., *Sephardim* (1859) 209 et seq.; idem, *Geschichte der Juden in Portugal* (1867) 299 et seq.; Landau, R., *Geschichte der jüdischen Ärzte,* 113 et seq.

ROSALSKY, JOSEPH S., judge, b. New York city, 1877; d. New York city, 1937. He received his law degree from New York University in 1899, and became associated with his brother, Otto A. Rosalsky,



Otto A. Rosalsky

in law practice. In 1905 to 1906 Rosalsky was deputy attorney general; in 1927 he was elected to a ten-year term as general sessions judge. During his incumbency he was appointed referee in several important cases, including the investigation of profiteering and intimidation in the New York city poultry industry.

ROSALSKY, OTTO A., judge, b. New York city, 1873; d. New York city, 1936. He received his law degree from the New York University Law School in 1894, and was admitted to the bar the following year. Entering the practice of criminal law (with his brother Joseph S.) Rosalsky chose the field that was eventually to bring him to the deanship of the New York Court of General Sessions and to recognition as one of the outstanding jurists in the field of criminal law in the history of the United States.

Rosalsky's first official post was that of assistant district attorney, to which he was appointed in 1897. In 1905 Governor Frank W. Higgins appointed him to a vacancy in the Court of General Sessions, but Rosalsky, running on the Republican ticket, failed to win the seat permanently in the elections that followed soon thereafter. In 1906 the governor again appointed Rosalsky to a vacancy, and in November of that year he was elected to the full fourteen-year term, despite the fact that he was still in his early thirties and every other candidate on the Republican judiciary ticket was defeated. Subsequently Rosalsky was reelected in 1920 and again in 1934.

As a judge, Rosalsky had no patience with the pampering of hardened criminals, but he was ready to accept innovations in criminology, both from a scientific and a psychological point of view. His unyielding treatment of certain gangsters who came before him for sentence resulted in the sending of two bombs to him in 1911, from both of which Rosalsky escaped injury. He was the recipient also of numerous threats from the Mafia and other lawless groups. But it was Rosalsky who introduced the probation system into the criminal courts. He was instrumental in establishing the acceptance of finger prints as evidence of identification. Rosalsky's concept of premeditation, in which he stated that premeditation did not necessarily involve a lapse of time, but might be almost simultaneous with the deed, was accepted as precedent in criminal law throughout the United States.

An Orthodox Jew, Rosalsky was identified with numerous Jewish activities. He was vice-president of the committee which raised the funds for the building of the Yeshiva College, and was a trustee of the college. On his fiftieth birthday the Jewish Education Association raised a $500,000 fund in honor of Rosalsky's service to Jewish youth, and devoted the fund to further educational undertakings. Rosalsky was several times head of the New York Committee of the United Palestine Appeal, head of the Jewish Communal Survey of New York, and was affiliated in directive capacities with many philanthropic institutions in New York city. NATHAN RICARDO.

Lit.: *New York Times,* May 12, 1936; *New York Herald Tribune,* May 12, 1936; *American Hebrew,* April 17, 1925, p. 51.

ROSANES, noted Sephardic family which derived its name from the small seaport of Rosanes near Barcelona, Spain. After the expulsion of the Jews from Spain (1492), members of this family migrated to Turkey and other countries. Among its most prominent members were:

ABRAHAM ROSANES, THE ELDER, Talmudist, rabbi in Constantinople in the 17th cent., and author of responsa and commentaries, of which the most important is *Pene Mosheh* (1738). Some of his responsa are found in Samuel Primo's *Kehunnath Olam.*

ABRAHAM ROSANES, THE YOUNGER (b. Constantinople, 1685; d. 1756), prominent rabbi in Constantinople, who was for a time in Smyrna, where he won great popularity for his spirited opposition to Sabbatai Zevi.

JACOB ROSANES, mathematician (b. Brody, Galicia, 1842; d. Breslau, Germany, 1922), who became assistant professor in 1873 and associate professor in 1876 at the University of Berlin. In 1897 he was given the title of Geheimer Regierungsrat, and in 1903 to 1904 was rector of the university. His treatises on algebra and geometry appeared chiefly in the *Crellesches Journal für die reine und angewandte Mathematik.*

Lit.: On Abraham Rosanes the Elder: Azulai, H. J. D., *Shem Hagedolim,* vol. 1; Buber, *Anshe Shem,* 198; Fürst, Julius, *Bibliotheca Judaica,* vol. 3, pp. 167-68; Wininger, S., *Grosse Jüdische National-Biographie.* On Abraham Rosanes the Younger: Fünn, S. J., *Keneseth Yisrael* (1886-90) 63, 271; Buber, *Anshe Shem,* 198. On Jacob Rosanes: Poggendorff, J. C., *Biographisch-literarisches Handwörterbuch zur Geschichte der exacten Wissenschaften;* Frankel, M., in *Allgemeine Zeitung des Judentums,* vol. 86, No. 3.

ROSANES, JUDAH, Hacham Bashi (chief rabbi) of Turkey, and Talmudist, b. 1657; d. Constantinople, 1729. He was one of the most ardent antagonists of Sabbatai Zevi, and is known through his missive to the German rabbis. After his death his sermons, comments and other writings were carefully collected and edited by his disciple Jacob Kuli and published in two volumes.

The first, *Parashath Derachim* (Constantinople, 1728), contains twenty-six sermons preached at various times, and a criticism of the commandments by Maimonides and Nahmanides. The other, *Mishneh Lamelech,* contains notes to Maimonides' *Mishneh Torah,* and is printed together with it.

Lit.: Prefaces of Jacob Kuli to Judah Rosanes' works; Azulai, H. J. D., *Shem Hagedolim.*

ROSANES, SOLOMON ABRAHAM, historian, b. Ruschuk, Bulgaria, 1862; d. Sofia, Bulgaria, 1938. He made a thorough study of the Jewish archives of the Balkans, and published his findings in numerous historical treatises. These are of great value because they include documents which theretofore had never

been published. Rosanes was considered the best historian of the Balkan Sephardim, although some of his theses are not accepted by other scholars. He held high Bulgarian orders, among them the National Order of Merit.

The writings of Rosanes, who mastered many languages, include *A Short History of the Jews in Bulgaria* (Roumanian; 1888); *Dibre Yeme Yisrael Betogarmah* (3 vols., 1909-12; new ed., Tel-Aviv, 1930); *Shekel Yisrael* (on Jewish coins); and biographies of Joseph Caro and Theodora, the Jewish-born queen of Bulgaria.

ROSANOFF, MARTIN ANDRÉ, chemist, b. Nicolaev, Russia, 1874. He studied in Nicolaev, and migrated to the United States in 1891. After receiving a degree from New York University in 1895, he returned to Europe for four years of study, then became a research fellow at New York University (1899-1900).

From 1900 to 1903 Rosanoff was editor of exact sciences for the *New International Encyclopedia.* The next year he worked as research assistant with Thomas A. Edison, then joined the faculty of New York University, where he was made assistant professor in 1905. In 1907 Rosanoff was called to Clark University, where he became chief of the department of chemistry and head of the laboratories. He retained this post until 1914, after which he spent five years as professor in chemical research at the Mellon Institute of the University of Pittsburgh, then retired for a long period. In 1933 he was made professor of chemical research at Duquesne University; in 1934 he became dean of the graduate school, and held both positions until 1940.

Rosanoff was local research administrator for the office of education of the United States Department of Interior in 1936 to 1937. His "Reminiscences of Edison," which originally appeared in *Harpers Magazine,* was subsequently included in Durling and Watt's *Biography* (1941).

AARON JOSHUA ROSANOFF, psychiatrist (b. Pinsk, Russia, 1878; d. Los Angeles, 1943), was the brother of Martin André Rosanoff, and came to the United States in 1891. Rosanoff received his medical degree from Cornell University Medical College in 1900. Until 1922 he practised in the East, then moved to California. In 1924 he was made California state director of institutions in his special field of psychiatry. He became a lecturer in psychiatry at the University of Southern California in 1926. Rosanoff was a member of the editorial board of the *Journal of American Psychiatry* and the translator and editor (1905) of Rogues de Sursac's *Manual of Psychiatry,* which in later editions was further revised and supplemented under Rosanoff's editorship.



Martin Andre Rosanoff



Ernestine L. Rose (See article on next page)

Lit.: Durling and Watt, *Biography* (1941) 121; Bogert, Marston T., "The Special Value of Pure Research in Chemistry," *Science,* Nov. 26, 1915.

ROSÉ, ARNOLD JOSEF, violinist and teacher, b. Jassy, Roumania, 1863. After completing his studies at the Vienna Conservatory he made his debut at the Leipzig Gewandhaus (1879). In 1881 he was appointed concertmaster of the Vienna Court Opera orchestra, retaining this post until his retirement in 1938. During these many years he was one of the most dynamic musical figures of Austria. In 1882 he founded the Arnold Rosé Quartet, which became world-famous particularly for its espousal of modern music; the Rosé Quartet toured the United States in 1928.

In 1881, Rosé was concertmaster of the orchestra at Bayreuth. From 1909 to 1924 he was professor of violin at the Vienna Conservatory. Rosé was married to Justine Mahler, sister of the world-famous composer, in 1902.

ROSE, BILLY, theatrical producer, b. New York city, 1899. After a public school education in New York, Rose, whose parental name was Rosenberg, found himself a shorthand champion.

In 1918 he acted as stenographer for Bernard M. Baruch at the War Industries Board in Washington. A versatility of talent, however, and a diversity of interests prompted him to forfeit the profits which his shorthand netted him and, after a trip West, to try song writing. He was successful in this as well, turning out *Barney Google, Follow the Swallow, Would You Like to Take a Walk?* and other hits.

Next he turned to the theatre, and the scope of his concepts was as colossal as his own physical stature was small. *Crazy Quilt* (1930) was a variety show which toured the country. Subsequently Rose inaugurated a theatre restaurant in New York (Casino de Paree), produced *Jumbo,* a theatre-circus, directed the performances at the Fort Worth, Texas, exposition (1936-

37), and directed the Aquacade at the Great Lakes Exposition in Cleveland in 1937, at the New York World's Fair in 1939 to 1940, and at the San Francisco Fair in 1940.

After that he directed Billy Rose's Diamond Horseshoe in New York city, and was the president of several theatrical corporations.

Lit.: Current Biography (1940) 694-96.

ROSE, ERNESTINE L. (POTOSKI), suffragist, b. Piotrków, Poland, 1810; d. Brighton, England, 1892. She was the daughter of an Orthodox rabbi, but revolted against the religious fanaticism of her environment and left home at the age of seventeen. As a disciple of Robert Owen, whom she met in 1832, she was banished from Austria. She became the wife of an English army officer, and in 1836 went to London, where she circulated the first petition for property rights of married women. A frequent lecturer throughout Europe and the United States, she was a United States delegate from the National Women's Suffrage Association to the Women's Industrial Congress in Berlin (1869), and was a delegate to all the women's rights conventions from 1850 to her death in 1892. Much of her time was spent in the United States, where she collaborated with Susan B. Anthony. She began woman suffrage agitation in the West, and was largely responsible for the adoption of woman suffrage by Wyoming in 1869.

Lit.: American Hebrew, Dec. 27, 1929, p. 285; Stanton, Anthony Gage, *History of Woman Suffrage,* vol. 1 (1881), 95-100; Remy, Nahida, *The Jewish Woman,* 221.

ROSE, SAMUEL, government expert, b. Stuchin, Poland, 1895. He came to the United States in 1905. After working in an executive capacity with the Bureau of War Risk Insurance (later the Veterans Administration) in 1917 to 1918, he resigned to enlist in military service in the first World War. He was detailed back to the Bureau for special work and promoted to regimental sergeant major. Attaining successively higher posts, he was (1936) appointed assistant to the chief of the contact in the Veterans Administration, and the following year was made chief of the contact service, which post he still occupied in 1943.

Active in several veterans' associations, Rose was representative of the Administrator of Veteran Affairs at the national encampments of Jewish War Veterans in 1934 to 1936. In 1935 this latter organization awarded Rose the Distinguished Service Medal and Certificate of Honor. Previously, for 1930 and 1932, he was awarded the Watson B. Miller trophy by the District of Columbia department of the American Legion, for outstanding service.

ROSEBERRY, HANNA (Countess), *see* ROTHSCHILD FAMILY.

ROSEN, JOSEPH A., agronomist and outstanding expert in the field of Jewish colonization and resettlement, b. Moscow, 1876. At seventeen young Rosen was one of a group of students to be exiled to Siberia by the czarist government for "revolutionary activity." He escaped after six months of exile to the university city of Heidelberg, Germany, after traversing European Russia.

Rosen studied for two years at Heidelberg, and then emigrated to the United States in 1903. For two years after he arrived in the United States Rosen was a farm worker. From 1905 to 1908 he added scholastic knowledge to his experience by attending the Michigan Agricultural College, graduating with the degree of Master of Agriculture. Later he received his doctorate in agricultural chemistry from the University of Minnesota. Rosen's rise as an agronomist came quickly. While still in Michigan he had written a series of articles for Russian agricultural magazines on the subject of American farming methods as applicable to Russian conditions. In these articles he projected the idea of establishing an agricultural bureau in the United States which would study American methods of agriculture with a view toward introducing them into Russia.



Joseph A. Rosen

The articles attracted the attention of prominent agriculturists in Russia, and in 1908 the provisional government of the Russian province of Ekaterinoslav established the bureau which Rosen had proposed, appointing him its chief. The bureau was later transferred to the Kharkov Agricultural Society, with Rosen as its head from 1908 to 1915 in Minneapolis, Minn. It was during this period that Rosen discovered a new variety of winter rye, named after him. "Rosen rye," which for ten consecutive years was the winner of all prizes at the Chicago grain exhibit, is now grown all over the United States, particularly in Michigan, Minnesota and Wisconsin. Rosen also introduced into Russia a great many American varieties of corn and fodder crops, following a study of farmland of similar physiographic conditions in both countries.

During the period from 1915 to 1918 Rosen was for a year director of the Baron de Hirsch Agricultural School in Woodbine, N. J., and for three years head of the agricultural department of the New York office of the International Bank of Commerce of Petrograd. Rosen's rounded experience led to his outstanding contribution to the rehabilitation of Jewish life overseas. In 1921, after a meeting with the late Felix M. Warburg and with James N. Rosenberg, he joined the staff of the American Relief Administration, which was then operating in Russia, as the representative of the American Jewish Joint Distribution Committee.

Three years later he was actively engaged on a project which was his in conception and development —the settling of Russian Jews, who had been deprived of the means of earning a livelihood by the Revolution of 1917, on farms in the Ukraine and Crimea. For this purpose the Joint Distribution Committee organized the American Jewish Joint Agricultural Corporation (Agro-Joint), which in 1928 became the agency for the American Society for Jewish Farm Settlements in Russia, Inc.

Rosen's initial plan called for the resettlement of some 1,000 Jewish families, but as the need rose to greater and greater proportions the project grew correspondingly. By the time the Agro-Joint wound up its activities in 1938 some 250,000 Jews had been settled on nearly 3,000,000 acres of land in the Ukraine and Crimea. In the course of Agro-Joint (and later American Society for Jewish Farm Settlements in Russia) activities, Rosen supervised the administration of $16,000,000. As a result of this project, which also included industrial training for those unsuited to agriculture, the number of "lishentzy" (Jews deprived of citizenship rights) was reduced from 70 per cent in 1924 to about 5 per cent in 1935. When, in 1937, it was found that Russian Jews no longer required the assistance of outside organizations, the Agro-Joint liquidated its affairs in Russia.

Rosen's knowledge and services were again utilized in 1939 when he joined a special commission, appointed jointly by the British government and President Roosevelt's Advisory Committee on Political Refugees, to survey the possibilities of refugee settlement in British Guiana. That same year he made a similar survey in conjunction with the American Friends Service Committee (Quakers) in Mexico.

In 1940 Rosen embarked on another significant undertaking, that of directing the settlement of refugees in the Dominican Republic, a project which had been initiated by James N. Rosenberg of New York. As vice-president of the Dominican Republic Settlement Association, Inc. (Dorsa), Rosen made several trips to the colony at Sosua.

At every step of his career Rosen's success was due to unusual personal qualities of forthrightness, patience and administrative ability which not only endeared him to his associates but also earned the respect and confidence of governmental officials with whom he had to deal, of philanthropic laymen who backed his projects, and of the colonists who were the beneficiaries of his labors.

See also: AGRO-JOINT. FANNY R. ADLERSTEIN.

Lit.: Werner, M. R., *Julius Rosenwald* (1939) 245-49, 251, 253, 259; *American Hebrew*, Dec. 8, 1922, p. 146; the files of the American Jewish Joint Distribution Committee.

ROSEN, LIA, actress and diseuse, b. Braila, Bucovina, 1893. During her childhood she won the attention of the directors of the Burgtheater in Vienna by her dramatic ability. At the age of fifteen she was leading lady for Josef Kainz, one of Austria's greatest actors. She was particularly renowned for her performances as Hannele in Hauptmann's *Himmelfahrt*, as Hedwig Ekdal in Ibsen's *The Wild Duck* and as the Jewess of Toledo in Grillparzer's *Jüdin von Toledo*.

In 1910 she was called to Berlin by Max Reinhardt, and in 1925 she came to New York. In addition to her performances on the stage, she was excellent in dramatic recitations. After moving to Palestine in 1928 she retired from the stage.

ROSEN, THEODORE, judge and American war hero, b. Millsville Township, N. J., 1885; d. Philadelphia, 1940. He was graduated from Rutgers College with the B.S. degree in 1916.

On the entry of the United States into the first World War in 1917, Rosen left his position as manager of the Hopewell State Farms in Hopewell, N. J., and enlisted. After completing his officers' training course, he was commissioned a second lieutenant; subsequently he was promoted to a first lieutenancy.

On November 4, 1918, exactly one week before the armistice, Rosen, who had once before been wounded and returned to action, volunteered for dangerous reconnaissance duty, in a sector north of Verdun. Caught by an unseen German machine gun nest, he was wounded in the right arm; but in order to protect several fellow officers in the line of fire, he used his automatic. This resulted in his being attacked by hand grenades. When Rosen regained consciousness, he was in a German hospital in Belgium; he had lost his right arm at the shoulder and the thumb of his left hand, his left wrist was fractured, he lost seven teeth and had severe head and body wounds, and was affected both in sight and in hearing.

His courage and loyalty won for him the Distinguished Service Cross and the Order of the Purple Heart. During the course of his rehabilitation in Walter Reed Hospital, in Washington, D. C., Rosen entered the University of Pennsylvania Law School, and in 1922 received his degree. He had already passed his bar examinations and been admitted to practice in 1921. From 1922 to 1926 he served as civilian aid to Secretary of War John W. Weeks, and in 1926 was appointed assistant district attorney of Philadelphia County.

Governor Gifford Pinchot appointed Rosen judge of the municipal court in 1931, commending him for the "fearlessness, impartiality and extraordinary ability" which he had shown in his services as public prosecutor and public defender. He had been appointed to fill a vacancy; later the same year he was elected to the ten-year term in the municipal judgeship. In 1937 he was elected to the court of common pleas, and was serving in this court at the time of his death.

Rosen was an active participant in the Jewish affairs of the Philadelphia community. He was chairman of the Combined Jewish Campaign in 1931, vice-president of the National Farm School, and a director of several Jewish and non-sectarian welfare organizations. The Pennsylvania state senate, in 1941, adopted a resolution requesting the department of military affairs to erect a memorial in Philadelphia in Rosen's honor. NATHAN RICARDO.

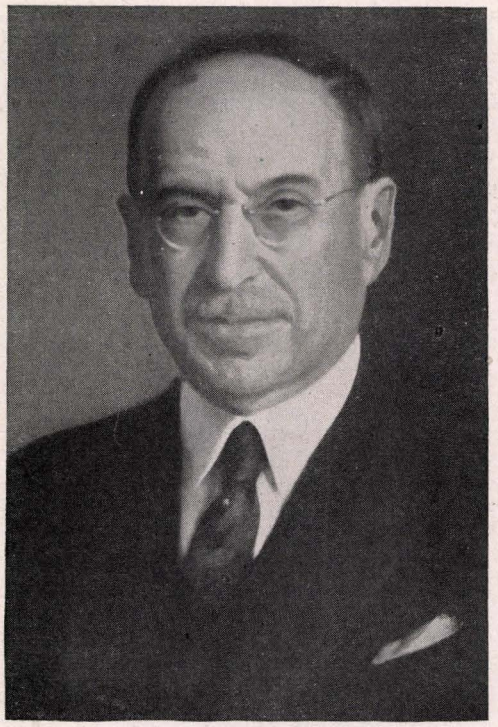
Lit.: Galter, David J., "Theodore Rosen," *American Jewish Year Book*, vol. 43 (1941-42) 425-30.

ROSENAK, LEOPOLD, rabbi, b. Pozsonynádas, Hungary, 1869; d. at sea, 1923. He studied under his uncle, Eliezer Rosner, at the Yeshiva of Nitra, and was a student also in that of Pressburg.

He received the Ph.D. degree from the University of Bern. In 1896 he was called to the rabbinate of Bremen, Germany. As a member of the board of the Hilfsverein der Deutschen Juden and president of its Bremen branch Rosenak aided thousands of Jewish refugees from Russia and Poland who embarked at Bremen for the United States.

A chaplain in the army corps of General Eric von Ludendorff during the first World War, he was stationed (1915-18) at Kovno (Kaunas) after its occupation by the German army, and acted as an advisor to the German administration on matters of Jewish religion and culture. In that capacity he reopened the Yeshiva at Slobodka and founded (1916) a Jewish Gymnasium at Kovno. His charitable activities on behalf of the occupied territories were many; at Kovno he opened a soup kitchen (1916), and in 1917 went on a special mission to Holland where he obtained grain for the civilian population. After the War Rosenak combatted anti-Semitic agitation in Germany. In 1923 he visited the United States to solicit aid for thousands of Jewish orphans from the Ukraine. He succumbed to the sustained strain and died at sea on his way back to Germany.

Among his published works the most important are *Der Fortschritt der hebräischen Sprachwissenschaft vom zehnten bis zum dreizehnten Jahrhundert* (1898) and *Maamar Mordecai* (1915), interpretations of the eighth tractate of the Talmud. Several scholarly works of his remained in manuscript.



Milton Joseph Rosenau

ROSENAU, MILTON JOSEPH, sanitarian, b. Philadelphia, 1869. He received his medical degree from the University of Pennsylvania in 1889.

Although he did some work in hygiene in Berlin (1892-93), at the Pasteur Institute in Paris (1900) and in other European cities, he was, from 1890 to 1909, a surgeon with the United States Public Health and Marine Hospital Service. From 1899 to 1909 he was director of the Hygienic Laboratories of the Service. During his period of affiliation with the government bureau Rosenau was stationed in various key cities, and was thus responsible for the protection of American citizenry through the control of immigration. He was in Hamburg and Antwerp while the cholera epidemic of 1893 raged; later he was in Texas during a smallpox epidemic, in San Francisco, where he fought the plague, and (after the end of the Spanish-American War) in Santiago, Cuba, where he had to clean up one of the most virulent pest cities in the world.

While in charge of the laboratories in Washington, Rosenau succeeded in mastering the problem of anaphylaxis, or sensitivity to toxin proteins; he standardized the diphtheria anti-toxin and worked with Joseph Goldberger and others on the conquest of yellow fever. In 1909 Rosenau left the United States Public Health Service to become professor of preventive medicine and hygiene at the Harvard Medical School; in 1922 he was also made professor of epidemiology at the Harvard School of Public Health. The twenty-fifth anniversary of his association with Harvard (1935) was celebrated by a public testimonial, tendered by his fellow-scientists, and by the presentation of his portrait to the Harvard Medical School. In 1935 Rosenau became professor emeritus at Harvard and was made director of the division of public health at the University of North Carolina (1936-). He became dean of the School of Public Health of the university in 1940, and director in 1941.

Of Rosenau's many published works in the field of medicine, his *Preventive Medicine and Hygiene,* which first appeared in 1913 and had gone into a sixth edition in 1935, was recognized as the textbook which had more influence on the advancement of public health throughout the world than any one other factor. It is found in the libraries of every medical school in the world, and is known to practitioners and hygienists in the most remote centers of civilization.

Rosenau held advisory posts with many scientific organizations; among these were his membership on the advisory committee of the National Health Council of the United States Public Health Service and of the National Research Council. NATHAN RICARDO.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 387-89, 764-65; *American Hebrew,* July 7, 1935, p. 71.

ROSENAU, WILLIAM, rabbi and scholar, b. Wollstein, Posen, Germany, 1865. He was brought to the United States at the age of eleven by his father, Rabbi Nathan Rosenau, who served in various communities in the east, the last being Trenton, N. J. William Rosenau studied at the University of Cincinnati (B.A., 1888) and the Hebrew Union College (rabbi, 1889), and later at Johns Hopkins University (Ph.D., 1900). After serving at Omaha, Neb., from 1889 to 1892, he received a call from Baltimore to become rabbi of Oheb Shalom Congregation. He served as active rabbi of that congregation until 1939, when he became rabbi emeritus; in 1942 he completed his fiftieth consecutive year as rabbi of the congregation, one of the longest terms in the history of the American rabbinate. During this period the congregation completed the change from German prayers and German sermon to English prayers and sermon, the compulsory wearing of hats during services was abolished, a late Friday evening service was instituted, and a community house acquired. During the same period, from 1902 to 1932, he was on the faculty of Johns Hopkins University in the department of Semitics.

Rosenau was an active force in the Jewish and general community of Baltimore. Although modern in his principles, he possessed a thorough knowledge of rabbinical literature and a conservatism in temperament which enabled him to preserve the traditional values of Judaism and, although a Reform rabbi, to win the respect of the Orthodox.

He took an active part in all the affairs of the Jewish community, especially in the work of the Mt. Pleasant Sanitorium and the Associated Jewish Charities. He served the general community as a member of the city's board of education (1900-10), of the executive boards of the Maryland Society for the Study and Prevention of Tuberculosis and the Maryland Prisoners' Aid Society, and as a member of Governor Albert C. Ritchie's commission on state-aided colleges and Governor Harry Nice's commission for the higher education of negroes.

He was prominent in nation-wide Jewish affairs. He was an active member of the Central Conference of American Rabbis, serving as its president from 1916 to 1918. These were the years of military action, and under his administration the Conference arranged for services and a prayer-book for Jewish soldiers; he himself, in conjunction with Isaac Landman, compiled *A Ritual for Jewish Soldiers.* He was one of the founders of the Jewish Welfare Board, of which he was still a director in 1943. He cooperated closely with Henry Berkowitz in the work of the Jewish Chautauqua Society, and for several years served as its chancellor. In 1917 he was appointed to the Board of Governors of the Hebrew Union College, and was still serving in 1943. A unique feature of his service to the American Jewish community was the fact that he gave

personal training to thirty Jewish students for the rabbinate, to whom he acted as mentor during their rabbinical careers.

In addition to numerous articles in periodicals, Rosenau wrote: *Hebraisms in the Authorized Version of the Bible* (1901); *Jewish Ceremonial Institutions and Customs* (1903; revised ed., 1925; it is one of the few works of American rabbis to be translated into German, *Jüdische Sitten und gottesdienstliche Gebräuche,* Berlin, 1929); *Jewish Biblical Commentators* (1904); *The Seder Haggada* (1905); *Jewish Education* (1912); *Book of Consolation* (1914); *The Rabbi in Action* (1937). He contributed a number of articles to the *Jewish Encyclopedia,* and translated *Esther* for the Jewish Publication Society of America.

In 1923 he received the honorary degree of Doctor of Hebrew Law from the Hebrew Union College.

ROSENBACH, ABRAHAM S. WOLF, writer and bibliographer, b. Philadelphia, 1876. He received his Ph.D. degree from the University of Pennsylvania in 1901.

Rosenbach's interest in books, which was to make him perhaps the leading book-dealer in the world, came to him by inheritance, since the Rosenbachs had been in the book business since 1785. As secretary of the Rosenbach Company, Rosenbach became a renowned figure at book sales in the capitals of all countries. His daring bids put a new value on book rarities and oddities. There were times when $10,000,000 a year passed through his hands for the purchase of literary items, either for his own investment or in his capacity as agent for collectors.

By inheritance, too, came Rosenbach's devotion to Jewish matters. His family on both sides belonged to the group of old Philadelphia Jewish settlers, who had been important in the history of the country and in helping to establish Jewish life and culture in the new world. Rosenbach was for many years president of the American Jewish Historical Society, for which he wrote many studies on Jewish aspects of Americana. In 1931 he gave to the Society, in memory of his mother, Isabella H. Rosenbach, a collection of items valued at $150,000. The collection included published material, letters and manuscripts dealing not only with events in the history of the United States, but also with the Jews in Mexico during the period of the Inquisition. Rosenbach was president of Gratz College, a member of the board of governors of Dropsie College and president of the American Friends of the Hebrew University. He was author of *The Unpublishable Memoirs* (1917); *An American Jewish Bibliography* (1926); *Books and Bidders* (1927); *The All-Embracing Doctor Franklin* (1932); *A Book Hunter's Holiday* (1936) and of other studies, as well as editor and compiler of various volumes of bibliographical material.



William Rosenau



Abraham S. W. Rosenbach

ISABELLA H. ROSENBACH (b. Philadelphia, 1834; d. Philadelphia, 1906), mother of Abraham S. Wolf Rosenbach, was the daughter of Hyman Polock, an early Jewish communal worker in Philadelphia, and the great-grandniece of Aaron Levy, Philadelphia pioneer. She taught for many years at the Hebrew Sunday School, of which she was made a director in 1863. From 1887 to 1899 she was president of the school. Mrs. Rosenbach was also secretary of the Associated Board of the United Hebrew Charities and a manager of the Jewish Foster Home. She collaborated with Abraham S. Wolf Rosenbach in some of his studies for the American Jewish Historical Society.

HYMAN POLOCK ROSENBACH (b. Philadelphia, 1858; d. Philadelphia, 1892) was another son of Isabella H. Rosenbach. He wrote for various Philadelphia newspapers, and was author of *The Jews of Philadelphia Prior to 1800* (1893).

See also POLOCK, MOSES. NATHAN RICARDO.

Lit.: American Hebrew, Dec. 5, 1924, p. 143; Feb. 19, 1926, p. 175; June 26, 1931, p. 102; April 6, 1928, p. 774; *Publications of the American Jewish Historical Society,* No. 17 (1909) 217-18.

ROSENBACH, JOSEPH BERNHARDT, mathematician, b. New York city, 1897. He received his M.S. degree from the University of Illinois in 1919. After serving as instructor in mathematics at the University of New Mexico and the University of Illinois, Rosenbach became associated with the Carnegie Institute of Technology in Pittsburgh (1920). In 1935, when he was made full professor, he was the youngest professor in the history of the Carnegie Institute.

Rosenbach, in charge of the evening courses in mathematics at the College of Engineering, was also author of *College Algebra* (1933 and 1939); *Plane Trigonometry and Plane and Spherical Trigonometry* (1937); and *Mathematical Tables* (1937).

ROSENBACH, OTTOMAR, physician, b. Kreppitz, Silesia, 1851; d. Berlin, 1907. He was assistant professor of internal medicine at the University of Breslau from 1888 to 1896. Rosenbach was the creator of the theory of functional diseases, especially in regard to the nervous system.

Some of his outstanding works were: *Über die Bedeutung der Reflexe* (1876-80); *Studie über den nervus vagus* (1877); *Über funktionelle Diagnose und die Diagnose der Insufficienz des Verdauungsapparates* (1890); *Grundlagen der Lehre vom Kreislaufe* (1894); *Energetik und Medizin* (1897). He wrote numerous treatises on physics, especially on tests with the radiometer and variometer and on the theory of colors and the wave theory.

ROSENBAUM, LEWIS NEWMAN, financing and business organizer, b. Homak, Hungary, 1881. He was brought to the United States in 1888, and was admitted to the bar of Tennessee in 1901, and to the bar of Washington state in 1905. Rosenbaum's business financing operations included the organization of chain stores, chains of office buildings, and publishing enterprises, throughout the country. He was an honorary trustee of the Columbia Basin Irrigation League, which preceded the construction of Grand Coulee Dam.

After settling in New York city Rosenbaum was a self-effacing potent figure in endeavors to foster improved Christian-Jewish relations in America. As such he was chairman of the ways and means committee of Religion and Welfare Recovery and during the second World War he aided the Jewish Welfare Board in its cultural program for U. S. O. centers. From 1911 to 1914 he was the representative of the state of Washington on the American Jewish Committee.

Rosenbaum presented (under the auspices of the Herzl Conservative Congregation) a chapel in memory of his mother, Fani Rosenbaum, to Herzl Memorial Park in Seattle.

ROSENBAUM, MORRIS, rabbi and author, b. London, 1871. From 1894 to 1905 he was rabbi at Newcastle-on-Tyne and later at the Borough Synagogue in London, of which he eventually became rabbi emeritus. Rosenbaum was author of *Masonic Lectures* (2nd ed., 1909), and co-editor of an English translation of Rashi's commentary on the Pentateuch, in five volumes (1929-34).

ROSENBAUM, SAMUEL RAWLINS, lawyer, b. Philadelphia, 1888. After receiving his LL.B. degree from the University of Pennsylvania in 1913 and being admitted to the Pennsylvania bar the same year, he studied law at the Inns of Court in London (1913-15). In addition to practising law in Philadelphia, Rosenbaum had various other professional interests, and was president of the WFIL Broadcasting Company. In 1919 to 1920 he was assistant United States attorney in Philadelphia; from 1920 to 1924 he was assistant city solicitor.

Rosenbaum was vice-president of the Philadelphia Orchestra Association, and a member of the banking board of Pennsylvania. He was author of: *The English County Courts* (1916); *Commercial Arbitration in England* (1916); *The Rule-Making Authority in the English Supreme Court* (1917).

ROSENBAUM, SIMON, communal worker, b. Cassel, Germany, 1846; d. Cumberland, Md., 1922. He came to Cumberland at the age of nineteen, but in 1868 went to Montgomery, Ala. After three years there he returned to Cumberland and eventually, with his brother Sussman, built up a merchandising firm known as Rosenbaum Bros., the largest retail house in western Maryland. He was known throughout the community for his support of philanthropic enterprises, both general and Jewish. On the day of his funeral there was a stoppage of all work, including that of municipal offices and courts, for an hour.

ROSENBAUM, SIMON (SEMYON), lawyer and statesman, b. Pinsk, Poland, 1859; d. Tel-Aviv, Palestine, 1935. He received his early education in a Heder and in the Yeshivas of Russia and Galicia. From 1883 to 1887 he studied at Odessa University, and after his graduation settled in Minsk, where he became prominent as a lawyer, social worker, lecturer and contributor to the periodical *Haor.*

While still a student, Rosenbaum was active in the Palestinophile movement. With the advent of political Zionism he became one of its most indefatigable workers, and at the Fourth Zionist Congress he was elected a member of the Actions Committee and director of the Colonial Bank. In 1902 he helped found a branch of the Poale Zion, and in 1906 became head of the Zionist organization in Russia. A year later he was elected by the state of Minsk as representative to the first Imperial Duma, where he ardently advocated equal rights for Jews. Upon the dissolution of the Duma, Rosenbaum signed the so-called Viborg Manifesto, and together with other signatories of the document served a prison sentence. Later he appeared as defense attorney in many pogrom trials and in cases against Zionists.

From 1915 to 1918 he lived in Vilna, where he served as legal advisor for the Jewish community and as head of the Zionist organization. The latter year found him the leader of a delegation which discussed questions concerning Zionism with the Grand Vizier Talaat Bey in Constantinople, and with committees in Copenhagen and Stockholm.

At the end of the first World War Rosenbaum took an active interest in the formation of an autonomous Lithuanian state and in the safeguarding of Jewish rights there. In 1919, having moved to Kaunas (Kovno) with the Lithuanian government, he was elected a delegate to the Peace Conference in Paris. At the beginning of 1920 he was elected to the Lithuanian Vaad Haleumi, and later in that year he was instrumental in concluding a peace treaty with the Bolsheviks for the Lithuanian government.

Rosenbaum drafted the constitution of the Lithuanian Republic in collaboration with Minister Soloveichik. For five years he was president of the Jewish National Council, and for more than a year minister of Jewish affairs in the cabinet of the Lithuanian Republic. After the dissolution of both bodies he went to Palestine (1924), where as president of the Mishpat Hashalom he worked for the theoretical and practical development of Jewish law. In 1929 he was named Lithuanian consul general in Palestine, serving until 1933. He wrote essays and studies on law, as well as personal reminiscences, for Russian, Austrian, Lithuanian and Palestinian periodicals, as well as a work on the concept of sovereignty (1932).

LEON SHUBITZ.

Lit.: *Yevreiskaya Entziklopediya,* vol. 13, col. 579; Zitron, S., *Lexikon Zioni* (1924); *The Palestine Directory and Handbook* (1932).

ROSENBAUM, SOLOMON GUEDALIA, merchant and communal worker, b. Raleigh, N. C., 1868; d. New York city, 1937. From 1906 on he was trustee and from 1923 to 1933 president of the Baron de Hirsch Fund. From 1920 to 1930 he served as president of the Montefiore Hospital in New York city. Rosenbaum wrote *The Causes for the Loss of the Battle of Waterloo* (1923).

ROSENBERG, ANNA M., government executive, b. Budapest, 1900. She was educated in Budapest and in New York city. During the first World War she



Anna M. Rosenberg

volunteered for public service as a Liberty Bond salesman and as a nurse. In the decade and a half that followed she played an increasingly larger role in public affairs, and in 1934 was named New York state director of the National Recovery Administration. She was executive assistant of the National Emergency Council, member of the New York State Minimum Wage Commission and member of the New York City Industrial Relations Board. In 1935 she was appointed regional director of the Social Security Board. In 1938 she was a member of the Commission of Industrial Relations in Great Britain and Sweden.

During the second World War she assumed additional responsibilities, becoming regional director of the Office of Defense Health and Welfare Services, board member of the State Defense Council, and board member of the Policy Committee of the Office of Coordinator of Inter-American Affairs. Because of her record as a labor arbitrator she was named by President Franklin D. Roosevelt in 1942 non-partisan alternate to the National War Labor Board, and later was appointed by him secretary of the President's Combined War Labor Board. In that same year she was named New York state regional director of the War Man-Power Commission by its director, Paul V. McNutt.

She participated actively in numerous Jewish causes, including the United Palestine Appeal, serving as director of the Women's Division in New York, the women's division of the Joint Distribution Committee, and the Federation for the Support of Jewish Philanthropic Societies of New York City.

Lit.: Current Biography, Jan. 1943, pp. 36-39.

ROSENBERG, ARTHUR, historian, b. Berlin, 1889; d. Brooklyn, 1943. He received his Ph.D. degree from the University of Berlin in 1911, and served as instructor (1914-30) and assistant professor of history (1930-33) there. He was a member of the German Reichstag from 1924 to 1928. After the Nazis came to power in 1933 he left Germany for England, where he was visiting professor at the University of Liverpool (1934-37). In 1937 he arrived in the United States, where until his death he served on the faculty of Brooklyn College.

Rosenberg was active in the Jewish youth and student movement in Germany, vice-president of the Jewish Students' Federation of Great Britain, and faculty adviser of the Avukah Zionist Students' Federation of America.

He wrote: *Die Entstehung der deutschen Republik 1871-1918* (1928; English trans., *Birth of the German Republic,* 1931); *Geschichte des Bolschewismus von Marx bis zur Gegenwart* (1932; English trans., *History of Bolshevism,* 1934); *Geschichte der deutschen Republik* (1935; English trans., *History of the German Republic,* 1936); *Demokratie und Sozialismus* (1938; English trans., *Democracy and Socialism*).

ROSENBERG, ISRAEL, rabbi, b. Lomza, Poland, 1875. He was educated in the various Polish Yeshivas and was ordained in 1899. In 1902 he came to the United States, and subsequently held rabbinical posts in several Eastern states. Rosenberg was elected chairman of the praesidium of the Union of Orthodox Rabbis in 1926. He held this post until 1928 and was reelected to it in 1940; in 1943 he was still serving in this capacity. From 1928 to 1930 he was president of the Union and from 1930 to 1939 he was first honorary president. As a representative of the Union, he was a member of the delegation that presented to President Franklin Delano Roosevelt, in December, 1942, a detailed account of the Nazi slaughter of the Jews of Europe and elicited from the President a promise that the culprits would be sought out and punished.

Rosenberg was also active in Zionist work, through the Mizrachi agencies, and he was for many years affiliated in directive capacities with the Central Relief Committee. He was a contributor to numerous rabbinical publications.

ROSENBERG, JACOB, art historian, b. Berlin, 1893. He was assistant, then curator of engravings at the Berlin Museum, whose director was then Max J. Friedländer. Rosenberg specialized in the 15th to 17th cent. art of The Netherlands and Germany. His work on Jacob van Ruisdael (1928) won acclaim from the profession mainly for its scientific attitude.

This study was followed, in 1930, by *Die niederländischen Meister,* written in collaboration with Elfried Bock—a descriptive index of the Netherlands collections in the sections on engraving of the Berlin Museum. The book is an exemplary piece of work. Together with Friedländer, Rosenberg was commissioned by the Deutscher Verein für Kunstwissenschaft to write *Die Gemälde von Lucas Cranach* (1932). In the following year he wrote a study of the drawings of Martin Schongauer. In the *Jahrbuch der preussischen Kunstsammlungen* Rosenberg published essays on Hobbema (1927) and Cornelis Hendricksz Broon (1928), and the pen and ink drawings of Rubens (1926 and 1929).

In 1937 Rosenberg came to the United States, and was appointed professor of the history of art at Harvard, and also director of engravings at the Boston Museum.

Lit.: Kürschner, Joseph, *Deutsches Gelehrten-Lexikon* (1931 and 1935); New York Public Library Catalogue.

ROSENBERG, JAMES NAUMBURG, lawyer and communal worker, b. Allegheny City, Pa., 1874. He received his law degree from Columbia University in 1898, and was admitted to the New York bar the same year. Rosenberg became associated with Jewish welfare work during the first World War; in 1921 to 1922 he was in Europe as director of the American Jewish Joint Distribution Committee activities. Subsequently he aided in the formation of the Central Bank of Cooperative Institutions in Palestine. He organized and became chairman of the Agro-Joint, and in 1943 was still its chairman as well as honorary chairman of the executive committee of the Joint Distribution Committee. It was under his direction that the American

Society for Jewish Farm Settlements in Russia, which supervised the Jewish colonization of Biro-Bidjan, was incorporated in 1926.

Rosenberg was president of the Dominican Republic Settlement Association, organized as the result of the offer made by President Rafael L. Trujillo of the Dominican Republic at the Evian Conference (1938), promising accommodation for the settlement of 100,000 refugees. The contract was signed in 1940, and in 1943 progressive colonization was under way.

Among Rosenberg's other communal posts were his membership on the board of directors of the Council for Democracy, of the National Conference of Christians and Jews and the American Jewish Committee.

Interested in art and literature, Rosenberg was both a patron and participant. He exhibited in several museums, and was chairman of the American section of the Bezalel Art School. His published works include *Pastel Expressions* (1920); *Corporate Reorganizations and the Federal Courts* (1924); and *On the Steppes* (1927). His play, *Wall Street,* was produced in 1927.

Lit.: *American Hebrew,* May 25, 1923, pp. 25, 28; *ibid.,* Nov. 1, 1940, p. 4; *Jewish Tribune,* May 6, 1927, p. 2; *Judaean Addresses,* vol. 3 (1927) 164-67.

ROSENBERG, JOSIAH (pseudonym, Karl Vornberg), Yiddish writer, b. Slobodka, near Kovno, Lithuania, 1872; d. New York city, 1937. His first work was as German correspondent with a bank in Kovno. Later he began to write for Russian periodicals, including *Voskhod.* In 1900 he made his debut as a Yiddish writer in *Die Velt* (Vienna). Rosenberg received his Ph.D. degree from the University of Bern in 1902, and in the following year he came to the United States. In the United States he was best known under the pseudonym of Karl Vornberg, although he used many other pseudonyms. He was associated with the *Tzukunft,* which he edited in 1906, the *Forward,* the *Wahrheit,* and from 1906 until his death with the *Day.*

From 1910 to 1913 he lived in Chicago, editing *Die Yiddishe Arbeiter Velt.* Later he was editor also of *Literatur un Leben,* a literary periodical, and in 1924 he founded the *Yiddishe Shtimme (Jewish Voice),* a Yiddish and English newspaper published in Newark, N. J.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 3 (1929), cols. 20-25.

ROSENBERG, LOUIS, sociologist and author, b. Goniendz, Poland, 1893. He was brought to England in 1896 and educated in Leeds, attending the university there.

From 1913 until 1915, when Rosenberg came to Canada, he taught in England. In Canada he continued to teach for several years, but in 1919 joined the Canadian staff of the Jewish Colonization Association as organizer of cooperative credit unions. Until 1940 he continued to serve as manager of the farm settlements of the Jewish Colonization Association in Western Canada.

Rosenberg was an active citizen in the community of Regina, Saskatchewan, where he lived. He was treasurer of the Regina People's Forum (1925-34), member of the Regina public school board (1937-40), chairman of the board in 1938 to 1939, chairman of the housing committee of the Social Service Council of Saskatchewan, and chairman of the Regina Consumers Council (1938-39). He was also (1941) secretary of the Canadian Unity Council, representing thirty-five ethnic groups in Western Canada. As a leader in the Canadian Jewish community, Rosenberg was vice-president of the western division of the Canadian Jewish Congress (1938-40) and executive director of the western division of the Canadian Jewish Congress and United Jewish Refugee and War Relief Agencies (1940-). He was also chairman of the bureau of social and economic research of the Canadian Jewish Congress (1934-).

Rosenberg wrote a great deal for English Jewish periodicals throughout North America and for Hebrew and Yiddish publications elsewhere. Among his special studies were *Jews in Agriculture in Western Canada* (1931); *Die Yiddishe Bafelkerung fun Canada* (1932); and *Canada's Jews,* a comprehensive social and economic study of the Jews in Canada (1939). Rosenberg was a contributor on Canadian subjects to the *Universal Jewish Encyclopedia.*

ROSENBERG, LOUIS JAMES, lawyer and American consul, b. Riga, Latvia, 1876. He came to the United States in 1890 and received his LL.B. degree from the Detroit College of Law in 1900. He was the American consul at Seville, Spain (1906-9), then served as consul at Pernambuco, Brazil (1909-10), and as honorary consul of Panama (1923-).

The king of Spain made Rosenberg a Knight of the Order of Isabella la Catolica (1924). Made honorary legal advisor to the Michigan State Board of Escheats in 1935, he was active in this capacity in 1943. Rosenberg, who advocated legislation against the spread of tuberculosis and the establishment of a juvenile court in his home state, Michigan, was also (1943) a board member of the Society of Prevention of Cruelty to Children. In 1929 he was made national legal advisor of the Civil Legion of the United States.

A member of the B'nai B'rith and active in its anti-defamation work, he was also chairman of the Committee of Two Hundred in Detroit in the first nation-wide campaign of the Zionist Organization of America (1919). From 1919 to 1922 he served as a trustee of the Jewish Publication Society of America.

His published works include *Sociologic Studies* (in collaboration with N. E. Aronstam, 1902); *Mazzini: the Prophet of the Religion of Humanity* (1903); *The Medical Expert and Other Papers* (1911) and *Scraps and Bits* (1916).

Lit.: "An Intellectual Diplomat," *The Jewish Tribune,* June 1, 1928; *The Legal Record* (Detroit), Sept. 12, 1938; *The Herald* (Miami, Florida), Dec. 19, 1940.

ROSENBERG, MARC, historian of art and expert on goldsmithing, b. Kamienetz, Russia, 1852; d. Baden-Baden, Germany, 1930. He published several monographs on the art treasures in the castles of Karlsruhe, Dessau and Weimar. His main work was *Der Goldschmiede Merkzeichen* (vols. 1 to 3, 1890; vol. 4, 1928). Rosenberg was professor of the history of the fine arts at the Polytechnic Institute of Karlsruhe, and internationally known collector of rare specimens of goldsmithery.

ROSENBERG, MOISÉS, editor, b. Warsaw, Poland, 1904; d. Mexico City, Mexico, 1942. He studied law in Warsaw, and migrated to Mexico in 1929. While in Warsaw he had been editor (1924) of a literary periodical in Yiddish, *Shprotzungen.* In Mexico he became editor of the Young Men's Hebrew Association journal, *Nuestra Palabra,* and in 1930 founded a Yiddish newspaper, *Der Veg (El Camino),* of which he was publisher and editor. Subsequently (1937) Rosenberg became editor also of a Spanish newspaper, *La Verdad.*

Rosenberg was active in Mexican Jewish affairs, participating not only in cultural and Zionist movements, but also in the struggle to keep German Nazi propaganda from successful infiltration into the country. Graetz's *History of the Jews* appeared in its first Spanish translation under the auspices of the Verdad publishing house founded by Rosenberg. He was president of the Union de Escritores Israelitas.



Pauline Hanauer Rosenberg

ROSENBERG, PAULINE HANAUER (Mrs. Hugo Rosenberg), communal worker, b. Pittsburgh, 1863; d. New York city, 1940. She studied at the University of Pittsburgh and later at Barnard College. From 1903 to 1908 Mrs. Rosenberg was national president of the National Council of Jewish Women. At the tercentennial exhibition held in Jamestown, Va., in 1907, during her incumbency, the Council was awarded a gold medal. Later she served on various committees and on the executive of numerous local and national organizations of a general and Jewish nature.

She was an early advocate of flood control, did much work for the blind and for the aid of immigrant women and girls, and was active in movements for alleviating the hardships of the deaf and other physically handicapped groups. She was author of several papers on philanthropy and civics, and the recipient of the Diplôme d'Honneur from the International Jury in Social Economy.

ROSENBERG, ROSE, communal worker, b. London. She became affiliated with the Labor movement during her childhood, and joined the Labor Party officially in 1918. In 1923 she became secretary to Ramsay MacDonald, Labor Party leader. In the following year, when he became prime minister, he established a new precedent by retaining a woman secretary. Again from 1929 to 1935 Miss Rosenberg was with MacDonald in Whitehall. She visited the United States and Canada in 1929 as a member of the official delegation which accompanied MacDonald.

Subsequently she became legal adviser to the National Council for Civil Liberties and a member of the Home Office Women's Advisory Council of Women's Voluntary Services for Civil Defense.

ROSENBERG, SAMUEL, "patriarch of Chinatown," and communal worker, b. Kolo, Poland, 1830; d. New York city, 1936.

On his arrival in the United States in 1853 he started to manufacture bow-ties. In 1907 he gave up this business, and began the manufacture of canvas and flannel iron-holders, which came to be used not only by the Chinese laundrymen of his own district but throughout the United States and Mexico. At the age of ninety-eight he retired from active business, but remained a participant in political and communal activities.

Rosenberg's first vote was cast in 1864, for the re-election of Abraham Lincoln; in order to cast his last vote he had to be driven to the polling-place in an ambulance. Among his services to the Jewish community were his organization of the Elihu Meizel Society of German and Austrian Jews (1875) and later of Congregation Kolo.

Lit.: New York Times, Dec. 2, 1936; *New York Herald Tribune,* Dec. 2, 1936.

ROSENBERG, SAMUEL, painter, b. Philadelphia, 1896. He studied at the National Academy of Design in New York city, and in 1926 received his B.A. degree from the Carnegie Institute of Technology in Pittsburgh. That same year he was made assistant professor of drawing and painting at the Institute. In 1937 Rosenberg also joined the faculty of the Pennsylvania College for Women. Rosenberg, who devoted himself mainly to portrait paintings, exhibited in the leading galleries throughout the United States.

He was awarded a second prize in 1917, a first prize in 1920, and a portrait prize in 1921 by the Associated Artists of Pittsburgh. Rosenberg also won the Bakewell prize in 1930, the Carnegie Institute award for the 1935 exhibit and a first prize in 1936.

ROSENBERG, WILHELM, lawyer and banker, d. Vienna, 1923. As a student at the University of Vienna he excelled in law and economics. He found no pleasure in making money, and scorned political life under the Habsburg monarchy. Nevertheless he won esteem as jurist and economist. By 1914 Rosenberg, having gained the confidence of British and other foreign bankers, was regarded as an outstanding financial expert in Vienna. He figured prominently in the independent constitution of the Anglo-Austrian bank after the collapse of Austria in 1918. In 1921 he became financial adviser of the Austrian government. Most of the post-War reconstruction in Austria was upon the advice of Rosenberg. Grief over the death of his son led him to suicide.

ROSENBLAT, JOSEPH MICHAEL, law historian, b. Cracow, Poland, 1853; place and date of death unknown. He was for years professor of law at the University of Cracow. Rosenblat's best known published works were: *O procesach przeciw czarownicom w Polsce* (Lawsuits against Witches in Poland, 1882); *O udziale w przestepstwach* (Participation in Crime, an interpretation of the code, 1874).

He also wrote *O konkurencji karnej* (Penal Competition, 1877); *Wykład procesu karnego* (Exposition of Penal Lawsuits, 1889) and *O Rewizji procesu karnego* (Revision of Penal Lawsuits, 1903).

ROSENBLATT, BERNARD A., judge and Zionist leader, b. Grodek, near Bialystok, Poland, 1886. He was brought to the United States in 1892, and educated at Columbia University (M.A., 1908; LL.B., 1909). He was a Democratic candidate for the United States Congress in 1916, and in 1921 was appointed justice in the Magistrate's Court of the City of New York. The first American representative in the Palestine Zionist Executive (1921-23), Rosenblatt originated the bonds of the city of Tel-Aviv, Palestine, the first Jewish municipal bonds in history, an issue of which was successfully floated in the United States (1923).

From 1925 to 1927 he served as president of the Jewish National Fund of America. In 1929 Rosenblatt was appointed a Zionist member of the council of the new Jewish Agency. In 1943 he was serving as chairman of the board of the Palestine Foundation Fund (Keren Hayesod). He published: *The Social Commonwealth* (1914); *Social Zionism* (1919); *Federated Palestine and the Jewish Commonwealth* (1941). Rosenblatt's family claimed descent from Rashi.

ROSENBLATT, HENRY (pseudonym, Hey Roisenblatt), Yiddish poet, b. Ladishow, province of Podolia, Russia, 1878. His early education was traditionally Orthodox. Because of the oppressive decrees issued by the czarist regime against Jews dwelling in villages his father, a miller, immigrated with his family to the United States. Hey Rosenblatt (known at the time as Chaim Rosenblitt), then thirteen, immediately began to work in sweatshops. Financial difficulties forced him to abandon his studies at Jamaica Normal College, Brooklyn, N. Y., before he had completed the course.

His first poems were published in *Jewish Daily Forward* in 1900; thereafter he contributed to important Yiddish periodicals. He was a member of the group of young poets known as Yiddishe Yugnt, which published four issues of the magazine *Yugnt* (Youth), protested against the attitude of the existing press toward new poets, and bridged the gap between the social school of the 1880's and 1890's and the impressionist school in modern Yiddish literature. Rosenblatt seems to have been the most outstanding member of this group of belated naturalists and romantic individualists.

His poetry evolved along a most diverse path, touching upon almost every stage peculiar to the development of modern Yiddish literature. From his first book of poetry, *Lieder* (1910), through *Gezamelte Gedichte un Lieder* (1905-15), *Unter Gotts Himlen* (1920), *Bloye Flamen* (1925) and *Hrudes* (1930), to *Leim* (1935), he merged his naturalism and folkism with tender and authentic sentimentalism.

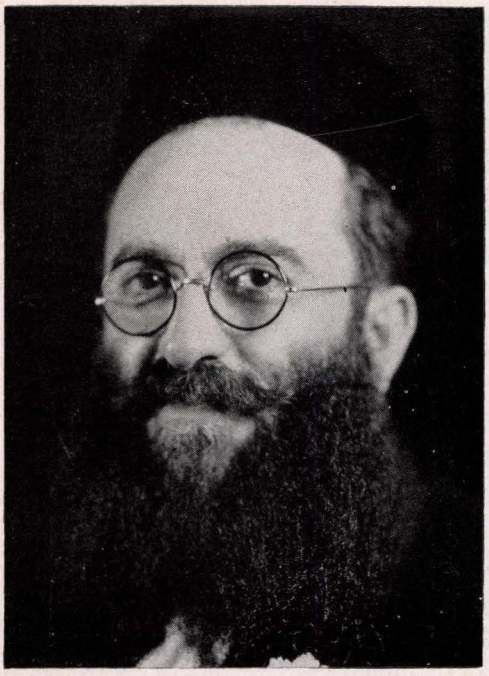
An earnest student and admirer of English literature, Rosenblatt translated into Yiddish Edgar Allan Poe's "The Raven" (published in *Tzukunft,* 1904) and Oscar Wilde's "Ballad of Reading Gaol" (London, 1908). He was editor of the *Detroiter Vochnblatt* (1917), and in 1943 was editor of *Kalifornier Shtimme.* N. B. MINKOFF.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1930), cols. 299-303; Niger, S., in *Tzukunft,* Feb., 1931; Rivkin, B., *ibid.,* Feb., 1937.

ROSENBLATT, JOSEF, cantor, b. Biela Cherkov, Southern Russia, 1880; d. Tel-Aviv, Palestine, 1933. When he was seven his father, a learned Baal Tefillah (reader of prayers in the synagogue), moved to Sadagora, Bucovina. Here in the Hasidic atmosphere the young boy "Yosele" absorbed the plaintive, wistful songs of the Hasidim as well as the traditional chants of the synagogue.

At nine, accompanied by a brother seven years old, Josef, chaperoned by his father, began his travels and concertizing which ultimately led to his becoming the most popular cantor of his age. At seventeen, his father having passed away, Josef went to Vienna to study for six months at the conservatory and to listen to the local cantors. His first position was in the ultra-Orthodox community of Munkács, Hungary. He then went to Pressburg, which was famed for its Yeshiva. Here Rosenblatt remained for five years, and from here the fame of "Yosele Pressburger" began to spread over the continent. The Orthodox congregation of Hamburg claimed him for the next six years. Throughout this period Rosenblatt continued to study and began to compose. In Hamburg he published his *Zemiroth Yosef* in two volumes (synagogue songs for cantor and choir).

The Hungarian Congregation Ohab Zedek of New York city, then in quest of a cantor, sent a committee to Hamburg to engage him. From here, through his many public appearances for Liberty Bonds and various



Josef Rosenblatt

charity institutions, and especially through his numerous recordings, the name of Yosele Rosenblatt became as well-known as that of Caruso. Indeed, the opera impresario C. Campanini offered him $2,000 for an appearance with the Chicago Opera Company. The pious cantor declined the invitation.

In 1921 he published *Psalm 113* for mixed choir, dedicated to Warren G. Harding, and in 1922 *Psalm 114* for mixed choir and *Uvnucho Yomar* for male chorus, also *Tefilos Yosef* (New York, 1927), recitatives for cantor.

Although some of his compositions are banal and entirely unworthy of the synagogue and their creator, most of them are imbued with the Jewish spirit and the traditional modes.

He possessed definite intuition for natural and graceful melody and even the less worthy of his compositions appeared as gems when sung by him with unparalleled sweetness and inimitable technique. His coloratura was amazingly smooth and effortless; his voice, though difficult to classify, had the quality of lyric baritone with a tenor-like upper register. There is hardly a city in the United States or a metropolis on the continent which was not visited by Rosenblatt on his many tours.

Due to unwise business ventures, Rosenblatt lost a great deal of money, and was even threatened with bankruptcy. In order to clear his name he was forced to accept a national tour on Loew's vaudeville circuit. In 1933 he was engaged to sing in a Jewish film, *The Dream of My People.* For this purpose he went to Palestine. A heart attack cut this venture short, and this sweet singer of Israel found his final resting place on the Mount of Olives in Jerusalem.

MAX WOHLBERG.

Lit.: *Hazanuth* (1924) 188; *Die Chazanim Velt,* Nos. 8, 29 and 36 (1934-36); Goldstein, Israel, *Toward a Solution* (1940) 335.

ROSENBLATT, SAMUEL, rabbi and author, b. Pressburg, Hungary, 1902. He was the son of Cantor Josef Rosenblatt. Rosenblatt was brought to the United States in 1912, and graduated from the College of the City of New York in 1921. He received his rabbinical degree from the Jewish Theological Seminary of Amer-

ica, and in the following year, while a Hazard fellow at the American School of Oriental Research, he was ordained also in Jerusalem. In 1927 he received his Ph.D. degree from Columbia University.

Rosenblatt became rabbi of Beth Tfiloh Congregation in Baltimore in 1927, and in 1943 still held this post, as well as that of lecturer in Jewish literature at Johns Hopkins University, to which he was appointed in 1930. He was author of *The High Ways to Perfection of Abraham Maimonides* (vol. 1, 1927; vol. 2, 1938); *Interpretation of the Bible in the Mishnah* (1935); *Our Heritage* (1940); and *This is the Land* (1940). He contributed to various Jewish and scientific periodicals. From 1926 to 1928 Rosenblatt was Gustav Gottheil Lecturer in Semitics at Columbia University.

ROSENBLATT, SOL ARIAH, lawyer, b. Omaha, Neb., 1900. He received his law degree from Harvard in 1924, and was admitted to the New York bar the following year. In 1932 he became affiliated with the Democratic party, in the motion picture division of the National Campaign Committee. For the next national campaign (1936) he was director of the motion picture committee, and in 1940 was made general counsel of the Democratic National Committee. With the establishment of the National Recovery Act in 1933 Rosenblatt was made divisional administrator. He became national director of compliance and enforcement of the Act in 1934.

From 1935 to 1940 he was impartial chairman of the cloak and suit industry. In 1939 he was also made impartial chairman of the Joint Board of Cloak Unions and of the New York and Brooklyn Cloak Trucking Association. He was a major in the Specialists' Reserve of the United States Army.

ROSENBLOOM, BENJAMIN LOUIS, attorney and American Congressman, b. Braddock, Pa., 1880. He studied law at the University of West Virginia, and was elected to the senate of West Virginia, serving there from 1915 to 1919. Rosenbloom was elected on a Republican ticket to the House of Representatives from the first West Virginia District, and served there from 1921 to 1924. He was the first Jew to be a member of the West Virginia senate and also the first Jew to represent the state in Congress. In 1933 he was a delegate to the West Virginia convention to ratify the 21st Amendment to the United States Constitution. In 1935 he was made vice-mayor and in 1939 mayor of Wheeling.

ROSENBLOOM, JACOB, biochemist, b. Braddock, Pa., 1884; d. Pittsburgh, 1923. He received both a medical degree and a Ph.D. degree from Columbia University. For a time Rosenbloom was an associate in chemistry at the College of Physicians and Surgeons of Columbia University; subsequently he was made associate professor of biological chemistry at the University of Pittsburgh. Rosenbloom was one of the first physicians to emphasize the consequences of disorders in metabolism. His researches into this and other biochemical problems made him one of the country's prominent scientists in his field. The promise, however, was nullified by his early death. Rosenbloom was author of *1,000 Problems in Biochemical Research,* and a member of the staff of *Medical Life.*

ROSENBLOOM, SOL, philanthropist and communal leader, b. Grodno, Russia, 1866; d. New York city, 1925. He came to the United States in 1889 where, with his wife, he became one of the outstanding supporters of the Palestine movement. Rosenbloom donated $250,000 for the establishment of an Institute of Jewish Studies in The Hebrew University, Jerusalem (1922). He was a member of the board of trustees of the Palestine Development Council, and a leader in the movement to erect a synagogue center in Jerusalem.

CELIA NEUMARK ROSENBLOOM (b. Lyck, Germany), wife of Sol Rosenbloom, was his associate in local and other philanthropic work. She donated the funds for a building to house the Institute of Jewish Studies at The Hebrew University, as a memorial to her husband. Mrs. Rosenbloom was a member of the executive board of the American Friends of the Hebrew University, organizer (1927) and honorary president of the Women's Division of the American Jewish Congress, and a member of the administrative committee of the Congress.

ROSENBLOOM, SYDNEY, composer and teacher, b. Edinburgh, Scotland, 1889. He studied at the Royal Academy of Music in London where, from 1907 to 1910, he served as assistant teacher of piano. In 1911 his concert debut as pianist took place in London. For several years he taught piano at the Blackheath Conservatory. In 1920 he toured South Africa extensively, settling permanently in Johannesburg in 1921 to become professor of piano at the Harrison Conservatory. Rosenbloom composed several works for chamber music groups, but is best known for his songs, some of which achieved great popularity because of their charm.

ROSENBLUM, WILLIAM FRANKLIN, rabbi, b. Grodno, Poland, 1892. He was brought to the United States as a child. In 1916 he received two law degrees from Tulane University in New Orleans—a degree in common law and one in civil law.

Rosenblum became executive secretary of the Young Men's Hebrew Association in Nashville, Tenn., in 1917; and, at the death of Isidore Lewinthal, served for eight months as acting rabbi of the Vine Street Temple in that city. In 1923 he entered the Hebrew Union College, although his choice of a rabbinical career had involved rejecting the offer of a nomination to a city judgeship. Ordained in 1926, Rosenblum became assistant to Rabbi Abram Simon at Washington Hebrew Congregation in Washington. While in Washington he organized the Jewish Welfare Federation and helped organize the Washington Community Chest.

In 1930 Rosenblum was called to serve as co-rabbi with Maurice H. Harris, at Temple Israel in New York, and succeeded Harris when the latter died (1930). Rosenblum succeeded S. Parkes Cadman as grand chaplain of Masons of the Grand Lodge of the State of New York. In 1941 he served as civilian chaplain at Camp Edwards, Mass., and in 1942 as civilian aide chaplain in the office of the United States 3rd Naval District. During the first World War Rosenblum was in the United States Navy.

ROSENBLUTH CASE, an American trial that lasted for several years and terminated in October, 1924, when the United States District Court at Tacoma, Wash., dismissed a murder indictment against Captain Robert Rosenbluth. The sudden death of Major Alexander P. Cronkhite occurred on October 25, 1918. According to the testimony, it happened while Cronkhite and one Sergeant Pothier were engaged in the frivolous pastime of firing revolver shots at a tobacco can. The tragic incident took place at Camp Lewis, in the state of Washington. Rosenbluth and others, who were not far off, rushed to the scene. After an autopsy was made, a board of inquiry declared that Cronkhite's death was due to a self-inflicted wound. More than two years later Rosenbluth and Pothier were arrested on federal warrants, but the case was turned over to the state of Washington when it was

shown that it did not come under the jurisdiction of the federal government. Despite the decision of the county prosecutor, who after investigation exonerated Rosenbluth and Pothier, a federal grand jury indicted them. About seventy witnesses from all parts of the country were called to testify. The case against Captain Rosenbluth ended in an honorable dismissal, following the acquittal of Sergeant Pothier. The prosecution of this trial is said to have cost the federal government nearly $200,000.

Lit.: Marshall, Louis, in *American Jewish Year Book,* vol. 27 (1925-26) 451-59; idem, in *American Hebrew,* Oct. 24, 1924, p. 754.

ROSENCRANTZ, ESTHER, physician, b. San Francisco, 1876. She received the A.B. degree from Stanford University in 1899 and a medical degree from Johns Hopkins University in 1904. Subsequently she worked in hospitals in England, France, Germany and other European countries. Specializing in pulmonary diseases, she was affiliated with various sanatoriums, both in the west and the east. In 1913 she was appointed instructor in the University of California Medical School, and eventually became associate professor. She contributed to medical journals and textbooks. In recognition of her services with the Red Cross Tuberculosis Commission to Italy, she was decorated by the Italian government (1919).

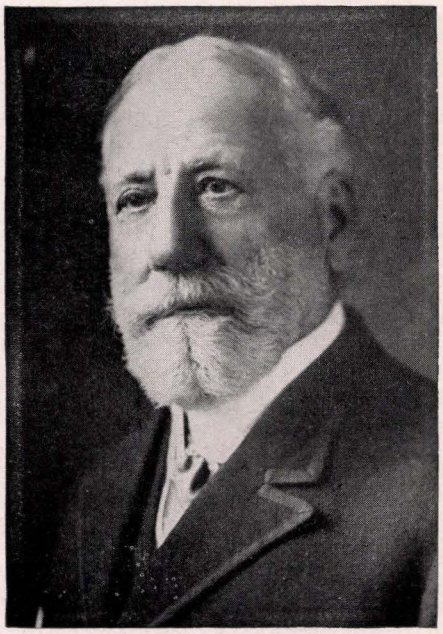
ROSENDALE, SIMON W., lawyer and public official, b. Albany, N. Y., 1842; d. Albany, 1937. He started to study law at a private law office at the age of sixteen, then supplemented his general education at the Barre Academy in Vermont. In 1868 Rosendale was elected on the Democratic ticket to the post of city recorder for a four-year term. In 1878 he was made corporation counsel of Albany, but in 1881 retired to enter private practice. Among his partners at this time was Rufus W. Peckham, who later became a justice of the United States Supreme Court. Rosendale served as attorney-general of New York state from 1892 to 1894.

Educational and communal activities of many kinds had Rosendale's guidance. He was president of the board of trustees of Albany Medical College, president of the board of governors of Union College and vice-president of the State Board of Charities. He was vice-president of the American Jewish Historical Society from 1899 to 1917, for many years president of the court of appeals of the Independent Order B'nai B'rith, and also active in Albany Jewish affairs.

ROSENFELD, HIRSCH, Yiddish writer and translator, b. Rohatchav, Volhynia, Russia, 1884. He was given an Orthodox Jewish education, but as early as 1902 he became involved in the Socialist movement and subsequently spent a short time in prison for revolutionary activity. Rosenfeld came to the United States in 1906, where he studied chemistry at Cooper Union, in New York city. His first literary efforts did not appear until 1919 when, at the suggestion of Moissaye Olgin, he began to do translations for publication.

Among these were renditions from the Russian novelists and other writers, including Jack London, Rosa Luxembourg and Karl Kautsky. He wrote for various Yiddish literary periodicals. In 1943 he was on the staff of the Joint Distribution Committee in New York.

ROSENFELD, JONAH, Yiddish novelist, b. Rafalovka, Russia, 1882. Orphaned in his childhood, Rosenfeld became apprenticed to a turner in Odessa. His first story, *Dos Lernyingel* (The Apprentice), was published by Isaac Loeb Peretz in his periodical *Freind* in 1904. This and further excursions into the life of Jewish workers attracted so much attention that from 1905



Simon W. Rosendale

on Rosenfeld devoted all his time to writing. His story *Konkurenten* (Competitors), afterward dramatized, was subsequently produced by the Yiddish Art Theatre in New York city. His first full length novel, *In der Shtil,* was published serially in Odessa in 1912. In 1921 Rosenfeld came to New York and joined the staff of the *Forward,* with which he was associated in 1943.

Rosenfeld's work deals largely with the morbid subconscious; fear, lunacy, eroticism and other pathological phenomena provide his material. Often the narrative is lost in a maze of somber detail, but Rosenfeld always strives to clarify the human riddle with which he is preoccupied. In 1927 *Er un Zei,* a novel, was published. His earlier published works were collected in eight volumes of short stories, which appeared in Vilna in 1932. *Ainer Alain,* an autobiographical novel, appeared in 1940.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1929), cols. 130-39; Mukdoni, A., in *Morgen Zhurnal,* Dec. 26, 1927.

ROSENFELD, KURT, lawyer and German statesman, b. Marienwerder, East Prussia, 1877. He joined the German Social Democratic party, served in the army (1914-18) and was minister of justice in Prussia (1918-19) and councillor of the city of Berlin (1910-20). As minister of justice and as a member of the Social Democratic fraction in the German Reichstag (1919-32) he was the sponsor of many law reforms. Rosenfeld was particularly opposed to capital punishment, and wrote a book against it (*Gegen die Todesstrafe,* 1929).

A noted lawyer, Rosenfeld was called "the Clarence Darrow of Germany" because on numerous occasions he lent his legal talents to the defense of unpopular causes. As a lawyer in Munich it fell to his lot in 1932 to cross-examine Adolf Hitler, who, however, declined to answer the questions of a Jew. Rosenfeld compelled him to pay a fine of 1,000 marks to the court, thereby incurring his personal hostility.

Rosenfeld escaped from Germany after the Nazis came to power (1933), and arrived in the United States in 1934. He became an American citizen in 1939, and in 1943 was



Morris Rosenfeld

active as a lawyer and as a lecturer on modern politics. An interesting sidelight is the fact that American Nazis, seeking to discredit Rosenfeld, were advised by Berlin that, "apart from his Jewishness," there was nothing reprehensible in his career.

ROSENFELD, LEO, see KAMENEV, LEO.

ROSENFELD, MAURICE BERNARD, music critic and pianist, b. Vienna, 1865; d. Chicago, 1939. He came to the United States as a child, settling in Chicago, where he studied at the Chicago Musical College. From 1888 to 1911 he taught the piano at the College, and from 1912 to 1916 he was a member of its board of directors. He distinguished himself as a music critic because of his independence, tolerance, and keen analytical intellect. From 1907 to 1915 he was the critic on the Chicago *Daily Examiner;* from 1917 to 1931 he served in a similar post with the *Daily News.*

In 1916 he founded his piano school in Chicago, which he directed until 1931. He appeared extensively as a lecturer on music history and esthetics, and composed several undistinguished works for orchestra and chamber-music groups.

ROSENFELD, MAX, Polish deputy, b. Drohobycz, Galicia, 1884; d. Vienna, 1919. The head of the Austrian Poale Zion, he became well-known as an advocate of national autonomy for the Jews of Austria. His chief work, *Die polnische Judenfrage* (Vienna, 1919), sets forth the principles of national autonomy. After the first World War Rosenfeld was the only Jewish Socialist to be elected to the Polish Constituent Assembly; however, he died shortly afterward, his mandate being taken over by Ignatz Schipper.

After the revolution Rosenfeld for some time was president of the Jewish community of Przemysl. There he tried to put into practice his idea of Jewish national autonomy within his own community. The political situation, however, forced him to leave the country. He was active in the Jewish national council of Vienna. In his pamphlet *Soziale Steintafeln* he applied Mosaic social legislation to modern Zionist problems.

Lit.: Rosenfeld memorial number of *Arbeiterzeitung,* Warsaw, March, 1918.

ROSENFELD, MORRIS (MOISHE-YANKEV ALTER), Yiddish poet, b. Boshko, province of Suvalki, Russia, 1862; d. New York city, 1923. He came of a family of fishermen. His early education in Bible and Talmud was followed by studies in German and Polish.

His early literary education was highlighted by memorizing the poetry of such forerunners as Eliakim Zunser, Michel Gordon, Abraham Goldfaden, and others. At the age of fifteen Rosenfeld wrote his first poem in Yiddish. In 1882 Rosenfeld emigrated from Russia. For a few months he lived in Amsterdam, where he was engaged as a diamond-cutter. His visit to the United States was of short duration; he returned to his native country only to emigrate again, this time to London. There he became a tailor. For two and a half years Rosenfeld and his family lived in London in great poverty. Toward the autumn of 1886 they emigrated to the United States. In New York Rosenfeld worked as a tailor in the sweatshops whose inferno he so tragically immortalized in his famous poems of the shop.

Rosenfeld's earliest published verse was "Dos Yor 1886" (*Yiddishe Folkstzeitung,* December 17, 1886). Many others appeared in the London *Arbeiter Freind* (1888-89). So moving was the pathos in his verse that he was immediately acclaimed as a great singer of the toiling masses.

Die Gloke (The Bell; 1889), his first book of verse, blended satire with pure poetic elements and described the oppressive life of the worker; it delineated types in the same genre as Vintchevsky, who was the pioneer of this poetic form in Yiddish. *Die Blumen-Kette* (The Flower Wreath), his second book of verse, evidenced a more mature personality of definite poetic physiognomy. It was during this period that Rosenfeld was also contributor to several newspapers: *Die Varheit; Der Morgnshtern; Dos Yiddishe Folksblatt* of St. Petersburg; and the *Arbeiter Tzeitung,* launched in 1890, of which he became the official poet. It was the latter that published his remarkable poems dedicated to labor which were widely recited and sung in shops, in tenement houses, at workers' meetings and at workers' concerts. Yet, despite such fame, he suffered dire need. In 1894 Rosenfeld and the poet A. M. Sharkansky edited the satiric weekly, *Der Ashmodai.* Herein Rosenfeld published most of his biting satires. One of these, "Latutis," served as a direct reply to all who spoke disparagingly of his occupation as a tailor.

Dos Liederbuch (1897) attracted the attention of Leo Wiener, professor at Harvard, who became an enthusiastic admirer of Rosenfeld's rare talent. Wiener published a number of Rosenfeld's poems (in English transliteration with an English translation). In 1898 Professor Wiener published (Boston) a complete translation of Rosenfeld's verse, under the title of *Songs of the Ghetto.* Thus the Yiddish poet now gained international renown. He was invited to read his verse at Harvard (1898), at Chicago University (1900), at Wellesley and Radcliffe Colleges (1900). He went on tour through Western Europe and Galicia (Austria), where he was rapturously acclaimed in Cracow, Czernowitz, Vienna, Budapest, and London. As a contributor to the *Jewish Daily Forward* (up to 1913) he revealed himself also to be a versatile prose writer, especially of striking feuilletons.

Rosenfeld's collected works were not issued prior to 1943. The most important of his works are contained in six volumes of *Shriftn* (publisher, Internatzionale Bibliotek); three volumes of *Geveilte Verk* (*Naiste Shafungen,* 1912; *Dos Buch Fun Liebe,* in two parts, Ferlag M. Gurevitch); and two biographies of Judah Halevi and Heinrich Heine (publisher, Internatzionale Bibliotek). Rosenfeld's verse was translated into French, German, Czech, Roumanian, Polish, Russian, Hebrew, Hungarian, Japanese, and other tongues.

Rosenfeld is considered one of the most significant, perhaps the most dynamic, among the Yiddish poets, for within the confines of realistic description he created a classic and vigorous tonality of boundless scope. In an

atmosphere of toil and sweatshops, where esthetic values were almost unknown, this remarkable poet, by dint of a volcanic subjectivity, sublimated his creative personality, employing a forthright and realistic method of approach. His direct cadence, his vigorous tempo with its pronounced musical rhythms, his poetic temperament—these filled his verse with freshness and passionate simplicity. It was as though a throbbing well had burst into tragic and heroic eloquence. Rosenfeld attained perfect classic expression wherever his primitive impetuosity did not weaken the dynamic force; indeed he succeeded in retaining the spark of the poet's original inspiration to the very end of such poems. Pathos and ecstasy were blended with dynamicism, thus achieving extraordinary completeness. He created an impression of spontaneity when, in the course of a poem, he brought about an abrupt change of tempo, leaving with the reader an awareness of intense emotional upsurge. Rosenfeld's verse sometimes reflected pure lyricism and poetic contemplation, particularly when he was able to maintain a balance between his natural massiveness and his meditative mood.

N. B. MINKOFF.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1930), cols. 167-69; Shtarkman, M., Marmor, K., and Merrison, I. A., in *Pinkes,* vol. 1 (1927-28); Shatzki, J., in *Zamlbicher,* vol. 1 (edit. J. Opatoshu and H. Leivik, May, 1936); Minkoff, N. B., in *Yiddishe Klassiker Poetn* (1936) 65-98; Bialostotsky, B. I., in *Undzer Tzeit* (Sept., 1942).

ROSENFELD, PAUL, music critic, b. New York city, 1890. He received his B.A. degree from Yale University, following which he attended the Columbia University School of Journalism. He first distinguished himself as a music critic on the literary journal, *The Dial,* where from 1920 to 1927 he conducted a music chronicle which championed the modern composer and ultra-modern tendencies in music. Some of his best essays from *The Dial* were collected into books, namely, *Musical Portraits* (1920) and *Musical Chronicle* (1923). From 1927 on he contributed essays on music to *The New Republic* and various other literary and musical journals. Besides the books mentioned above, he wrote also a novel, *The Boy In the Sun,* two volumes of personal and critical portraits of personalities in the world of literature, music, and art; *Port of New York; Men Seen;* and a critical study of modern tendencies in art, *By Way of Art.* His more recent musical criticisms were collected into a book called *Discoveries of a Music Critic* (1936).

ROSENFELD, SAMUEL, Yiddish journalist and author, b. Chruskoye, province of Kherson, Russia, 1869. His first literary work was in Hebrew, and began with the publication of an article in *Hamelitz* in 1889. In 1894 he became a regular contributor to the periodical. Rosenfeld's debut in Yiddish occurred later, in *Der Yud.*

His conversion to political Zionism at the very inception of the movement led him to the editorship, for three months, of the Zionist weekly, *Die Welt,* which Theodor Herzl founded in Vienna (1900). In 1903 Rosenfeld was called to St. Petersburg, to work for *Hazeman* and *Der Freind.* A short time later he severed his connection with *Hazeman,* remaining with *Der Freind,* of which he became editor in 1908, and with which he moved to Warsaw in 1908; here he retained his editorship until the first World War brought the publication to an end. In 1917 he was in Petrograd, as editor of the *Petrograder Tageblatt.* After the October revolution Rosenfeld remained in Russia and for some time cooperated with the commissariat for Yiddish literature.

In 1919 he returned to Warsaw, where he worked with the *Haint* and other periodicals. In 1923 he came to the United States, joining the staff of the *Tog,* with which he was affiliated in 1943. Rosenfeld was one of the outstanding publicists of his generation, drawing on a many-faceted knowledge of general and Jewish culture for illuminating studies of contemporary as well as historical subjects. Among his larger studies were *Rebbe Yisrael Salanter,* which appeared also in Hebrew and Russian (1910); *Rebbe Menashe Ilier* (1913); *Moishe Leib Lilienblum* (1919); *Die Haskoleh Bevegung bei Yidden* (1909; 1920); and *Yiddishe Geshichte,* written in biographical form (1927).

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1929), cols. 169-76.

ROSENFELD, SYDNEY, playwright and theatrical manager, b. Richmond, Va., 1855; d. New York city, 1931. The Civil War ruined his father's merchandising business, and with two other boys young Sydney ran the northern blockade and came to New York. At the age of fifteen he was writing boys' stories. He began to write for the theatre in 1874, starting with burlesques of popular plays. Later he did many translations and adaptations from the German, and wrote the librettos for musical comedies. Rosenfeld was the first editor of *Puck,* which had been established in 1877, and later edited *The Rambler,* a theatrical journal.

Among Rosenfeld's own plays were *The Club Friend, or A Fashionable Physician* (1897); *Children of Destiny* (1910); *A House of Cards; The Lady or the Tiger; The Mocking Bird;* and *Virginia Runs Away,* his last play (1923).

Lit.: Rosenfeld, Sydney, "Confessions of a Playwright," *Theatre Magazine,* Feb., 1925; Locke Collection, New York Public Library.

ROSENGARTEN, ALBRECHT, architect, b. Cassel, Germany, 1809; d. Wiesbaden, Germany, 1893. In 1827 he was apprenticed to the Board of Buildings of Cassel; in 1839 a scholarship from the Academy of Cassel enabled him to go to Paris. Here he studied with Henri Labrouste. Rosengarten went to Rome in 1841 and to Hamburg, where he settled, in 1842. He specialized partly in synagogue design, and was responsible for the Temple in Cassel (1839) and for three synagogues in Hamburg, including the synagogue of the old Hamburg Sephardic community. Among other edifices designed by him in Hamburg, all of which were done in the eclectic style of the 19th cent., were the Gast- und Krankenhaus, the Schroeder-Stift and the Schroeder memorial chapel on the Petrikirchhof.

Rosengarten was also a water colorist and the author of several studies on architecture; among his published works were *Die architektonischen Stilarten* (1857); *Architekturbilder aus London und Paris* (1860) and, with L. Runge, *Architektonische Mitteilungen über Italien* (1847).

Lit.: *Hamburg und seine Bauten* (1890); Horwitz, *Die Kasseler Synagoge und ihr Erbauer* (1907); *Geschichte der jüdischen Gemeinde Kassel* (1931) 43-66.

ROSENGARTEN, ISAAC, editor, b. near Zagar, Lithuania, 1886. He arrived in the United States in 1888, received his B.A. degree from the College of the City of New York, and did post-graduate work at Columbia University. Rosengarten was instructor in history in the high school department of Yeshiva College (1915-19), principal of the English department of Yeshiva Etz Haim (1915-19), and general supervisor of the English department of the Jewish Day Schools of New York city (1916-18). He edited the *Jewish Forum,* a monthly, from 1918 on, and in 1937 founded the Jewish Forum Association, for the discussion of Jewish questions.

ROSENHAIN, JOHANN GEORG, mathematician, b. Königsberg, Germany, 1816; d. Königsberg, 1887. He studied mathematics at the University of Königsberg, and belonged to the school of Jacobi and Von Richelot. In 1844, upon publication of a paper on the Abel theorem, he was appointed lecturer at the University of Breslau. In 1846 he received the grand prize from the Academy of Paris for his findings on the inversions of the hyper-elliptic integrals of $p = 2$ which were first published in *Mémoires des savants étrangers* (1851). In 1848 he moved to Vienna, where he became interested in politics while lecturing on mathematics at the University of Vienna. Returning to his native city in 1857, he was appointed associate professor of mathematics at the University of Königsberg, with which he remained until 1885, when he retired.

Rosenhain's works include: *Exercitationes analyticae in theorema Abelianum de integralibus functionum algebraicarum 4°* (1844); *Neue Darstellungen der Resultate der Elimination von aus zwei algebraischen Gleichungen fz = o und φz = o etc.* (1846); *Sur les fonctions de deux variables et à quatre périodes qui sont les inverses des intégrales ultra-elliptiques de la première class* (1851).

Lit.: *Allgemeine Deutsche Biographie,* vol. 29, p. 209; Poggendorff, J. C., *Biographisch-literarisches Handwörterbuch zur Geschichte der exacten Wissenschaften,* vol. 2, p. 695.

ROSENHAIN, WALTER, metallurgist, b. Melbourne, Australia, 1875; d. Kingston Hill, Surrey, England, 1934. After receiving a civil engineering degree from the University of Melbourne, Rosenhain went to England to study at Cambridge, and remained in England. For a time he was affiliated with a Birmingham firm manufacturing optical glass and lighthouse apparatus; later, from 1906 to 1931, he was superintendent of the metallurgy department of the National Physical Laboratory. Rosenhain was for a time president of the Optical Society of London and of the Institute of Metals. He was the Carnegie Medallist of the Iron and Steel Institute in 1906 and Bessemer Medallist of the Institute in 1930. He married the sister of Sir John Monash. Rosenhain was author of *Glass Manufacture* (1907; 1920) and *Introduction to the Study of Physical Metallurgy* (1914).

ROSENHAUPT, MORITZ, cantor, b. Jesberg, near Cassel, Germany, 1841; d. 1900. He received his elementary Hebrew education from his father, who served as preacher, cantor and teacher.

His musical talents were evident at an early age. His fine soprano voice as well as his dexterity on the violin were sources of admiration. In training for the cantorate he was aided by the well-known cantor Lowe of Strasbourg. In 1861 he received his first position as cantor and teacher with the Hebrew congregation in Kochem on Mosel. After three years he heeded the call of the larger congregation in Speyer; here he stayed for seventeen years and pursued his studies in harmony, composition and orchestration with Professor Wiss and Dr. Benz.

The last nineteen years of his fruitful life were spent in Nuremberg as successor to Cantor Josef Singer, who succeeded Salomon Sulzer in Vienna. His magnum opus is *Schirei Ohel Yakov* in three volumes for Friday night (1879), Sabbath morning (1887) and the weekday service (1895). Rosenhaupt also composed a great deal of secular music for orchestra, mixed choir, male chorus, piano and organ, and set to music, for solo voice, some German poems. MAX WOHLBERG.

ROSENHEAD, LOUIS, mathematician, b. Leeds, England, 1906. He received the Ph.D. degree from the Universities of Leeds and Cambridge, and became lecturer on applied mathematics at the University College of Swansea, Wales (1931). In 1933 he was appointed professor of applied mathematics at the University of Liverpool. Rosenhead was honorary president of the Liverpool Mathematical Society and honorary vice president of the Jewish Students' Society at the University of Liverpool. He published scientific articles in *Proceedings of the Royal Society* and in *Proceedings of the Cambridge Philosophical Society.*



Jacob Rosenheim

ROSENHEIM, JACOB, leader of Orthodox Jewry, b. Frankfort, Germany, 1871. He headed the Israelitische Religionsgesellschaft at Frankfort, and was one of the leaders of the Agudath Israel. From 1905 to 1935, in which year he moved to England, he edited the *Israelit,* the weekly of the Agudath Israel in Germany. In 1929 he was elected president of the Agudath Israel World Organization.

His works include *Beiträge zur Orientierung im jüdischen Geistesleben der Gegenwart* (1920), polemics against Hermann Cohen, Martin Buber and Jacob Klatzkin, and *Abrahamitisches oder mosaisches Judentume.* In 1930 he published his collected essays and addresses, *Ohole Jacob* (2 vols.). He emigrated to the United States in 1941, and was living in New York city in 1943.

Lit.: Schwab, H., *Jacob Rosenheim* (1925); *Festschrift für Jacob Rosenheim* (on the occasion of his sixtieth birthday, 1931).

ROSENMAN, SAMUEL IRVING, judge, b. San Antonio, Texas, 1896. He was the son of immigrants from Poland. At the age of nine, Rosenman was brought to New York city, where he was educated. In 1915 he received his A.B. and in 1919 his law degree from Columbia University. In 1920 he was admitted to the bar, after having enlisted during the first World War and won promotion to a first lieutenancy. For a short time he was a partner of Susan Brandeis.

Rosenman's entry into political life, which was to lead him to a position as presidential advisor during a period of international war and national stress, came (1922) with his election to the New York State Assembly on the Democratic ticket. Although the auspices were Tammany's, Rosenman later showed as much independence of the New York political machine as did Franklin Delano Roosevelt himself. While in the Assembly, Rosenman sponsored, among other bills,

the Rosenman rent laws, which protected tenants' interests in such matters as repairs, dispossesses and rent increases. While in the Assembly, he was often closely associated with Belle L. Moskowitz.

In 1920 Rosenman was made the Democratic member of the New York State Bill Drafting Commission. His familiarity with the technicalities of state government brought his name, in 1928, to the attention of Roosevelt, then carrying on a gubernatorial campaign. They met on a boat taking Roosevelt across the Hudson for a campaign trip, and the parallelism of their ideas and ideals seems to have been immediately recognized by both. After Roosevelt's election to the governorship, Rosenman was asked to become Roosevelt's legal counsel. Four years later the country fell into the nadir of depression. By the time that Roosevelt's candidacy for the presidency began to seem probable, the companionship between him and Rosenman in Albany had touched new depths of seriousness and wider political spheres. Roosevelt's "Brain Trust," his first presidential essay into the intellectualization of Federal councils, was the outgrowth of a suggestion made by Rosenman while Roosevelt was still governor.

But when Roosevelt went to Washington in 1933, Rosenman did not join any of the official Federal branches. He had, in 1932, been appointed to fill a vacancy in the New York State Supreme Court. Tammany Hall, however, was not pleased with his loyalty to Governor Roosevelt, and he was not nominated to stand for election. In 1933 Rosenman was again named by Governor Herbert H. Lehman to fill a vacancy, and later that year he won both the nomination and election to the full fourteen-year term.

Serving as a state judge, Rosenman was better able to go with the President into the intricate contingencies the darkening years produced. His role was not only that of advisor, but often that of impartial mediator in the disagreements that arose between the various emergency departments set up by the government. The scope of Rosenman's private guidance was generally centered on national issues; in the international field Roosevelt had other collaborators. Rosenman was known for his forthrightness in offering his own views to the President, but it was a forthrightness ruled always by loyalty. Consequently, such discrepancies as there were between their respective points of view never became public, and Rosenman remained not so much a power behind the scenes as a guide and confidant. What his part was in the creation of the presidential messages to the country at large was never determined; that he, with Robert Sherwood, the playwright, was often a guest in the White House for several days before a message was delivered, was known. But the formulation and the style of the speech, as well as the spirit, were apt to be the President's own; the suggestions of his friends were interwoven into the body of the message.

In his open role as investigator and mediator, Rosenman's activities were more specific. His study of the difficulties between the Office of Production Management and the Office of Price Administration and Civilian Supply was one of the steps that led to the eventual establishment of the War Production Board, after the national emergency became a war emergency. Rosenman, whose mind moved invariably toward clarification and simplification of functions, was also instrumental in the establishment of other coordinating agencies, such as the National Housing Agency and the Office of War Information.

Rosenman edited and compiled *Public Papers and Addresses of Franklin D. Roosevelt* (9 vols., 1928-41).



Samuel I. Rosenman

First elected president of the Jewish Religious Education Committee of New York in 1939, Rosenman was in 1942 elected for the third time. Under his directorship, the merger of the Jewish Education Association, the Bureau of Jewish Education, and the educational interests of the Brooklyn and New York city Federations was effected. Until the entry of the United States into the second World War, Rosenman devoted a great deal of time to the work of the Jewish Education Committee. He advocated home study groups for children who did not attend any formal Jewish schools or classes and also favored the preparation of some approach to Jewish education for those persons who could not affiliate themselves with any specific division of Jewish religious life. Rosenman was a trustee of the Federation for the Support of Jewish Philanthropic Societies and a member of the executive of the American Jewish Committee. But his significance to American Jewish life went beyond his own participation in its organizations.

Rosenman's wife, DOROTHY REUBEN ROSENMAN, was a housing expert and chairman (1943) of the National Committee on the Housing Emergency.

LIBBY BENEDICT.

Lit.: American Hebrew, March 25, 1932, p. 483; July 28, 1933, p. 167; *Current Biography* (1942); *New York Times Magazine,* March 29, 1942; *PM,* Sept. 20, 1942; *Saturday Evening Post,* Dec. 5, 1942, p. 18 et seq.

ROSENSOHN, ETTA LASKER, communal worker, b. Galveston, Texas, 1885. She was the sister of Albert David Lasker, Florina Lasker and Loula Davis Lasker, and the wife of Samuel Julian Rosensohn (b. Russia, 1879; d. New York city, 1939), lawyer and communal worker. Mrs. Rosensohn studied at the University of Texas and later at the New York School for Social Work. She was a director of the National Association for Travelers and Transients, and a member of the national committee on transients and homeless. Like her husband, she was a participant in Zionist work. From 1927 to 1937 she served as treasurer of Hadassah, and resumed the post in 1941.

ROSENSTEIN, FILBERT L., lawyer and judge, b. Lafayette, La., 1891. He had his early schooling in Paterson, N. J., and received his J.D. degree from the New York University School of Law in 1915. That

same year he was admitted to the New Jersey bar. Appointed judge of the second district court of Paterson in 1931, Rosenstein served until 1942, when he reentered the private practice of law. Rosenstein was affiliated with various general and Jewish communal activities in Paterson. He was vice-president of the Paterson Anti-Tuberculosis League (1922-24) and secretary of the Passaic County Planning Association.

ROSENSTOCK, JOSEF, conductor, b. Cracow, Poland, 1895. He graduated from the Vienna Academy of Music in 1920, and in 1922 was appointed conductor of the Darmstadt Opera, rising to the post of general music director in 1925. From 1925 to 1927 he was general music director of the Wiesebaden Opera. For a brief period, during the 1929 to 1930 season, he was conductor of German operas at the Metropolitan Opera House.

For several years, after 1933, he conducted operatic performances for the Jewish Kulturbund in Berlin. In 1938 he settled in Tokyo, where he became conductor of the Imperial Symphony Orchestra and professor at the Conservatory. He composed several smaller works for orchestra, a piano concerto, and various pieces for piano and for chorus.

ROSENSTOCK-HÜSSY, EUGEN, historian of law and sociologist, b. Steglitz, near Berlin, 1888. In 1921 he was appointed director of the Akademie der Arbeit in Frankfort. From 1926 to 1933 he was associate professor of law at the University of Breslau.

Rosenstock wrote several works on the history of German law and constitution, including *Herzogsgewalt und Friedensschutz* (1910); *Ostfalens Rechtsliteratur unter Friedrich II* (1912); and *Königshaus und Stämme in Deutschland von 911-1250* (1914). His sociological and juridical writings include *Industrievolk* (1923); *Industrierecht* (1926); and *Soziologie* (1925). Together with Josef Wittig, he published *Das Alter der Kirche.*

After the rise of the Nazi regime Rosenstock-Hüssy went to the United States (1933), where he lectured at Harvard University (1933-36) and was appointed professor of social philosophy at Dartmouth in 1935. In the United States he published *Out of Revolution, Autobiography of Western Man* (1938). Rosenstock-Hüssy embraced Christianity.

ROSENTHAL, noted family of Hungarian Jewish scholars and philanthropists in the 18th and 19th centuries.

NAFTALI ROSENTHAL (b. Györ, Hungary, 1727; d. Mór, Hungary, 1796), was a scholar and philanthropist. He was a student in the Yeshiva of David Fränkel of Berlin, and became a friend of Moses Mendelssohn. After living for some time at Prague, he settled at Mór, in Fejér county, Hungary, where he conducted a Yeshiva. Among his pupils was Mordecai Benet, subsequently chief rabbi of Moravia. Rosenthal's charitable works and his efforts on behalf of his fellow Jews made him noted throughout Hungary. He had influence with the government, and was a spokesman for the Jewish community of Hungary.

ELIAS ROSENTHAL (b. Mór, Hungary, 1758; d. Pest, Hungary, 1833), book collector and philanthropist, was a son of Naftali Rosenthal. After completing his studies at the Yeshiva of Pressburg, he engaged in business and settled at Komárom, devoting his leisure to studies on Jewish law and the progress of humanity.

His personality and charitable deeds won him the sympathy of many, and at a time when the Jews had no civil rights he was made a citizen of Komárom. For twenty years Rosenthal, influenced by the ideas of the French Revolution, submitted memoranda and petitions concerning the emancipation of the Jews to the government, with which his father had been in good standing. From 1804 on he lived at Pest. His library there, according to Leopold Zunz, was one of the most outstanding privately owned collections. At Pest, as at Komárom, Rosenthal was held in high public esteem for his untiring efforts on behalf of the underprivileged. His eulogy was published in the *Vereinigte Ofner-Pester Zeitung.*



Self-portrait of Albert Rosenthal (See article on next page)

SALOMON ROSENTHAL (b. Mór, Hungary, 1764; d. Pest, Hungary, 1845), scholar, was another son of Naftali Rosenthal. He studied under Mordecai Benet of Nikolsburg, at one time a pupil of his father, and under Meir Barby of Pressburg. Like his brother Elias, Salomon Rosenthal engaged in business at Mór and pursued Jewish studies in his leisure time.

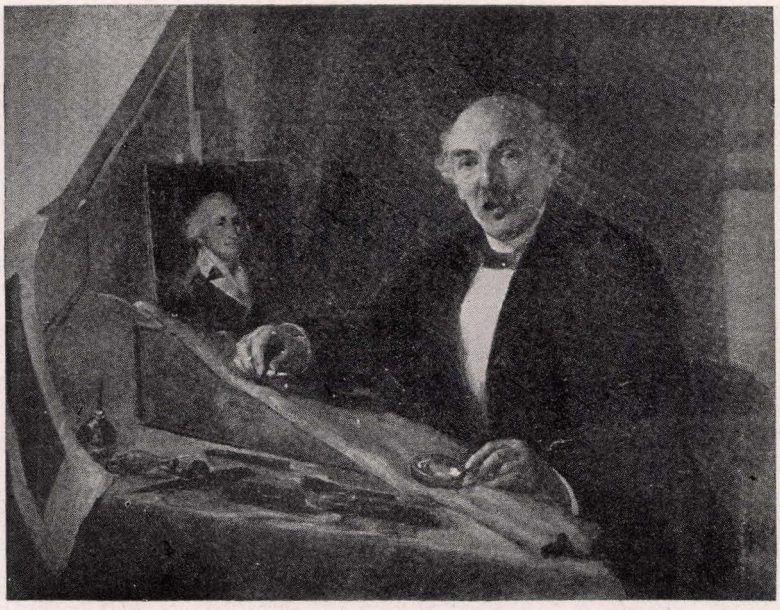
He removed in 1819 to Pest, where he published *Beth Aven* (1839), assailing Creizenach, Luzzatto and Reggio. In addition to scholarly contributions to *Hameassef, Orient* and *Zion,* Rosenthal published Leon da Modena's Cabalistic work *Ari Nohem,* with a preface and notes of his own. He corresponded with Wolfgang Wessely and Isaac Euchel, and left behind the manuscript of his complete Hebrew translation of Mendelssohn's *Phädon.*

Lit.: Reich, Ignác, *Beth El,* vol. 2 (1878); Büchler, Sándor, *A zsidók története Budapesten* (1901); Grünwald (Greenwald), Yekuthiel Judah (Leopold), *Toledoth Mishpahath Rosenthal* (1920).

ROSENTHAL, family of American artists in the 19th and 20th cent.

MAX ROSENTHAL (b. Turek, near Kalisz, Russian Poland, 1833; d. Philadelphia, 1918) was a painter, lithographer, etcher and engraver in mezzotint. The youngest son of the chemist Wolf Rosenthal, he was sent to Paris at the age of thirteen and was indentured there to one of the best lithographers of the time, Martin Thurwanger. When his employer, under contract with a lithographic firm of Philadelphia, came to the United States (1849), Rosenthal, then in his seventeenth year, accompanied him as his first assistant. Rosenthal studied at the Pennsylvania Academy of Fine Arts, and produced numerous portraits and compositions in oil as well as portraits in miniature.

His great accomplishment, however, was the introduction of chromo-lithography into the United States. Rosenthal made the chromo-lithographic plates for what is considered the first book furnished with a set of chromo-illustrations in the country (*Wild Scenes*



Max Rosenthal. From a painting by his son, Albert Rosenthal

and Wild Hunters). In 1854 he produced the largest chromo-lithograph which had been made in the country up to that time (*Interior of the Old Masonic Temple in Philadelphia,* after his own drawing).

Another outstanding contribution to lithographic art in the United States was *The House of the Bishops of the Episcopal Church of America* (after a design by Christian Schuessele, 1860). In 1857 he was awarded a diploma, for his achievements in lithographic art, by the Massachusetts Institute for Arts and Science, and in the following year a diploma by the Historical Society of Pennsylvania for the first facsimile of water-colors reproduced in the United States.

During the Civil War he was attached to the Grand Army of the Potomac as official illustrator for the United States Military Commission, and he drew sketches of every camp up to the time of the battle of Gettysburg. About 1870 he made color plates of the medical and surgical history of the Civil War and for scientific works by Dr. Joseph Leidy and other scientists. He also started a lithographic series of American notables, the members of the Federal Convention, the chief and associate justices of the Supreme Court, the attorney-generals, the governors of Pennsylvania, and British officers of the Revolutionary War. Rosenthal presented a group of his drawings to the Historical Society of Pennsylvania, and an extensive collection is kept in the Smithsonian Institute, in Washington, D. C. In his later years he turned to engravings in mezzo-tint, taking as his guide early English mezzo-tint engravers. Among his technical achievements his invention of the sand-blast process of decorating glass deserves mention.

Two of his brothers were also artists; one of them founded the Philadelphia wet printing firm of Louis N. Rosenthal and Co.

ALBERT ROSENTHAL (b. Philadelphia, 1863; d. New York city, 1939), his son and collaborator, studied at the Pennsylvania Academy of Fine Arts, at the École des Beaux Arts, Paris, and in Munich. He copied for the reception room at the City Hall, Philadelphia, the portraits of the first ten mayors of that city; his portraits of all the chief justices of the Supreme Court of Pennsylvania also hang in the Philadelphia City Hall as well as in the capitol at Harrisburg. Rosenthal lithographed life-size portraits of Thomas Jefferson, Robert Fulton, Gilbert Stuart, Louis Pasteur, John Paul Jones and others. He was considered an expert on the American artists of the 18th and 19th centuries, and was untiring in his efforts to make the United States conscious of its own art and artistic achievements. Serving as an art expert for American museums and private collections, he won (1930) a verdict of $5,000 when a jury in the Supreme Court upheld his opinion that a Gilbert Stuart portrait of Washington was genuine. ALFRED WERNER.

Lit.: Rosenthal, Albert, *Max Rosenthal* (1921); *List of Portraits, Lithographs, Etchings and Mezzotints by Max and Albert Rosenthal; American Hebrew,* Aug. 16, 1918; *American Jewish Year Book* (1904-5) 174; *Dictionary of American Painters, Sculptors and Engravers,* vol. 2; *New York Times,* Dec. 21, 1939.

ROSENTHAL, BENJAMIN JEFFERSON, merchant and philanthropist, b. Chicago, 1867; d. 1936. He first entered the millinery business, then went into real estate and other branches of commerce. From 1894 to 1897 he was a member of the Chicago board of education, and later served on the Civil Service Commission. In 1931 Rosenthal established the Benjamin J. Rosenthal Foundation for the support of Chicago philanthropies.

The Foundation also awards a medal annually to the person most conspicuous in the furtherance of civic projects. Rosenthal was made a member of the French Legion of Honor in recognition of his establishment of a preventorium for tubercular children in Argonne, France.

ROSENTHAL, SIR CHARLES, Australian major general, b. Berrima, New South Wales, 1875. He became an architect and resided at Sydney, Australia. From 1926 to 1930 he was president of the Federal Council of the Australian Institute of Architecture.

In 1903 he joined the Australian military forces, and continued to serve in the army until he was promoted to the rank of lieutenant-colonel. During the first World War Rosenthal served in Gallipoli, Syria, and France. He became commander of the 3rd Australian field artillery brigade, and for a long time commanded the whole artillery of the Anzacs. In 1918, when General John Monash took command of the Australian forces, Rosenthal commanded the second Australian division under the supreme command of Monash.

Rosenthal excelled in the battle of Paschendaele and in the great offensive of August, 1918, especially in the battle at Villers Bretonneux and in the recapture of Saint-Quentin.

He was characterized as "always a man of force and an optimist," but also as a "thrusting personality," a cautious and responsible commander who, however, was a daring leader when circumstances demanded decision.

Promoted to general on the battlefield in 1918, Rosenthal commanded the Australian forces after the War from 1921 to 1926 and from 1932 to 1937. He was elected member of the New South Wales legislative assembly. In 1937 he was appointed administrator of Norfolk Island.

Lit.: Monash, Sir John, *War Letters* (1934); idem, *The Australian Victories in France* (1936); *The Official History of Australia in the War 1914-1918,* vols. 1 to 4.

ROSENTHAL, CONSTANTIN DANIEL, painter and revolutionary, b. Bucharest, Roumania, 1797; d. Pest (Budapest), Hungary, 1852. He was well-known in Roumania as one of the Jews who took an active part in the revolutionary movement of 1848 together with such other Jews as George Isopescu, also a painter, and Davicion Bally, whose biography was published at Bucharest (1939). The name of Rosenthal is closely associated with that of C. A. Rosetti, one of the best-known chiefs of the Roumanian revolutionary movement of 1848, whose life Rosenthal saved in the days of the Bucharest insurrection (June, 1848), while he himself was wounded.

In his memoirs Rosetti speaks of Rosenthal with deep affection. Rosenthal was sent by the Roumanian revolutionaries on a secret mission to Pest, Hungary, where he died in prison in 1852. Later Rosetti, as a member of the government, was one of the most stubborn enemies of the emancipation of the Jews. He who in 1848 had demanded political rights for the Jews issued in 1880, in his capacity as minister of interior, an order for their expulsion from the villages.

ROSENTHAL, DAVID AUGUST, physician, botanist and biographer, b. Neisse, Silesia, Germany, 1821; d. Breslau, Germany, 1875. He was graduated in 1845, and practised medicine in the Silesian towns of Kempen, Landsberg, Ohlau and Breslau. Converted to Catholicism, he became an ardent champion of his church although he advocated tolerance and remained on friendly terms with his Jewish relatives and acquaintances. He edited the poems of Angelus Silesius, a convert from Protestantism, in 1862, and *Konvertitenbilder des 19. Jahrhunderts* (1868), a collection of biographies of converts from Protestantism, Judaism and Islam to Catholicism.

By publishing this work Rosenthal intended to enhance the glory of the Catholic church in general, and to justify all and sundry conversion. He was also a botanist, interested in plants of practical use. His *Synopsis plantarum diaphoricarum* (1862) describes plants useful for food, medicine and industry, and especially those able to serve as substitutes for rare or unavailable materials.

ROSENTHAL, EDUARD, jurist and statesman, b. Würzburg, Germany, 1853; d. Jena, Germany, 1926. In 1881 he became lecturer and in 1896 professor of law at the University of Jena. Interested in justice, history and the problems and practice of administration, he was equally esteemed as a juridical logician and historical scholar possessed of an unsurpassed knowledge of medieval documents.

Rosenthal's studies on the laws of the Bavarian towns in the Middle Ages (1879-83) and his history of the courts and the administration of Bavaria (1898-1906) shed illuminating light on the genesis of modern administration in Germany. Another great scientific problem with which he dealt was that of the introduction into Germany of professional judges educated by Roman law. From 1909 on he represented the University of Jena in the diet. In 1911 he published a study on modern German government compared with the governments of England and the United States.



Herman Rosenthal

In 1919 he became the creator of the constitution of Thuringia; Rosenthal succeeded in obtaining general assent to his ideas without any important alteration while at the same time Hugo Preuss, creator of the constitution of the German republic, was forced to concede alterations of many important items to the leaders of the German political parties. From 1919 to 1925 Rosenthal's authority in the diet of Thuringia was generally acknowledged, although the democratic party, whose leader he was, did not have many adherents. The rise of the Nazis and Communists embittered political discussion, and Rosenthal retired from political activity a year before he died.

ROSENTHAL, FRANZ, orientalist, b. Berlin, 1914. After receiving the Ph.D. degree from the University of Berlin (1935), he taught at the Lehranstalt (1937-38) and the Hebrew Union College (1940-). He published a Palmyrenean grammar, *Die Sprache der palmyrenischen Inschriften* (1936), wrote *Arabische Autobiographie* (1937), a study of Arabic autobiographical literature, and *Die aramaistische Forschung* (awarded the Lidzbarski Prize by the International Congress of Orientalists, 1938), a history of Aramaic studies in the past twenty years.

In addition to collaborating on the *Corpus Platonicum Medii Aevi,* Arabic section (1942), Rosenthal also contributed to the *Hebrew Union College Annual* and *Orientalia.*

ROSENTHAL, HERMAN, librarian, editor and author, b. Friedrichstadt, province of Courland, Russia, 1843; d. New York city, 1917.

He first chose printing as his profession, and established a business in Kremenchug in 1869. Except for the interval of the Russo-Turkish war (1877-78), when Rosenthal served in the Russian Red Cross and was awarded a medal for his assistance, he remained in the printing business in Russia until 1881. He had in the meantime, in addition to carrying on various literary activities, become the head of a society called Am Olam. In this capacity he came to the United States in 1881, leading a group of Russian Jews who planned to settle on the land.

Aided by the Alliance Israélite Universelle, a colony was set up in Louisiana, only to be swept away by a

Mississippi flood. Some of the original settlers founded another colony in South Dakota in 1882, but this, too, had to be abandoned after several years because of insuperable natural obstacles. Rosenthal's interest in agriculture continued, however, and he was a prominent figure in the management of the Jewish farming colony in Woodbine, N. J., in 1891.

In 1892 he went to the Far East on behalf of the Great Northern Railroad Company, on a tour of economic and social investigation. Subsequently he held several communal and civic posts, including that of chief of the discharging department of the immigration bureau at Ellis Island (1894-96). He became head of the Slavonic department of the New York Public Library in 1898, and retained this post until his death.

Rosenthal's literary activities began in Russia, with the publication of a volume of poems, *Gedichte* (1870). He was one of the founders of *Zarya* (Dawn), a daily newspaper which appeared in Kiev in 1878. He translated *Ecclesiastes* (1885) and *Song of Songs* (1893) into German verse, and translated from German into English. While in Russia he was a contributor to *Hamelitz* and other Hebrew periodicals, and in the United States he collaborated with Abraham Hayim Rosenberg in editing a Hebrew monthly, *Hamodia Lahadashim* (1901). He was editor of the Russian department of the *Jewish Encyclopedia.*

MAX ROSENTHAL (b. Kremenchug, Russia, 1865; d. New York city, 1937), physician and author, was the son of Herman Rosenthal. He was connected with various New York city hospitals. Specializing in gynecology, he wrote several books and articles on the subject. NATHAN RICARDO.

Lit.: Jewish Encyclopedia, vol. 10, pp. 478-79; Wiernik, Peter, *History of the Jews in America* (1912) 266-69, 340; Masserman, Paul, and Baker, Max, *The Jews Come to America* (1932) 245-47.

ROSENTHAL, ISIDOR, physiologist, b. Laboschin, Posen, Germany, 1836; d. Erlangen, Germany, 1915. He became instructor (1862), assistant professor (1867) and associate professor of physiology and hygiene (1872) at the University of Erlangen. His chief field of activity was general muscle and nerve physiology.

Rosenthal's published works include: *Elektrizitätslehre und Elektrotherapie* (1883); *Zur Kenntnis der Wärmeregulierung bei den warmblütigen Tieren* (1872); *Allgemeine Physiologie der Muskeln und Nerven* (1877); *Lehrbuch der allgemeinen Physiologie* (1901). He was editor of the *Biologisches Zentralblatt.* Rosenthal was one of the most prominent physiologists of Germany.

ROSENTHAL, JONAS, merchant and government official, b. Oberlauterbach, Alsace, 1843; date of death unknown. He came to the United States in 1860, and settled in Louisiana. During the Civil War he fought in the Confederate Army. Later Rosenthal was a member of the city council of Alexandria, La. for a total of about fourteen years. He was also made a member of the Parish Rapides School in 1879, and served into the 20th cent. He was appointed postmaster of Alexandria by President Grover M. Cleveland, and later served in the same capacity under President Woodrow Wilson.

ROSENTHAL, JOSEPH, subway contractor, b. Eperjes, Hungary, 1866; d. Brooklyn, N. Y., 1938. He came to the United States in 1882, and was the founder of the Rosenthal Engineering Contracting Company, Inc., serving as its president from 1914 on. His contracting projects included the New York State Arsenal Building, Brooklyn, the 101st to 111th Street link of the Independent Subway System (a $5,000,000 contract), the Smith Street link from Willoughby Street to Baltic Street (a $4,800,000 contract), and the Broadway to Fort Washington link of the Independent Subway System (a $1,250,000 contract) in New York city. He was a director of the Brooklyn Hebrew Orphan Asylum.

ROSENTHAL, JULIUS, lawyer and communal leader, b. Liedolsheim, Baden, Germany, 1828; d. Chicago, 1905. He came to the United States in 1854 and almost at once settled in Chicago. In 1859 Rosenthal was appointed public administrator of Cook County, and held this post until 1884. Admitted to the bar in 1860, he eventually became one of the leading lawyers in Chicago. He had studied jurisprudence in Germany, and his knowledge of the law of other countries supplemented his precise knowledge of American law; he specialized in real estate, wills and probate.

From 1867 to 1877 Rosenthal was librarian of the Chicago Law Institute. His efforts toward building up the library were temporarily thwarted by the Chicago fire of 1871, but Rosenthal managed to start anew. He was again librarian from 1888 to 1903. He was instrumental in having the standards for admission to the Illinois bar raised, and became secretary of the first state board of law examiners.

Jewish communal activities were part of his interest throughout his whole life. He was a director of the United Hebrew Relief Society and active in the Russian Relief Society. Various general and German philanthropies also had his support and guidance.

LESSING ROSENTHAL (b. Chicago, 1868) was the only son of Julius Rosenthal, and like his father, a lawyer. After receiving his law degree from Northwestern University in 1891 he was admitted to the bar, and joined his father's law firm in 1894, when the name of the firm became Julius and Lessing Rosenthal. After the elder Rosenthal's death the son became head of his own firm, with various partners.

Rosenthal was a participant in numerous civic and communal activities. He was president of the Civil Service Reform Association of Chicago from 1906 to 1908, and of the Municipal Voters League from 1910 to 1915; he was also chairman of one of the committees of the Chicago Charter Convention (1905-9), and active in improving the lake front. Rosenthal was made a trustee of the Brookings Institution in Washington in 1931 and of Johns Hopkins University (where he had obtained an A.B. degree in 1888) in 1938. He was awarded an honorary LL.D. degree by Northwestern University in 1931.

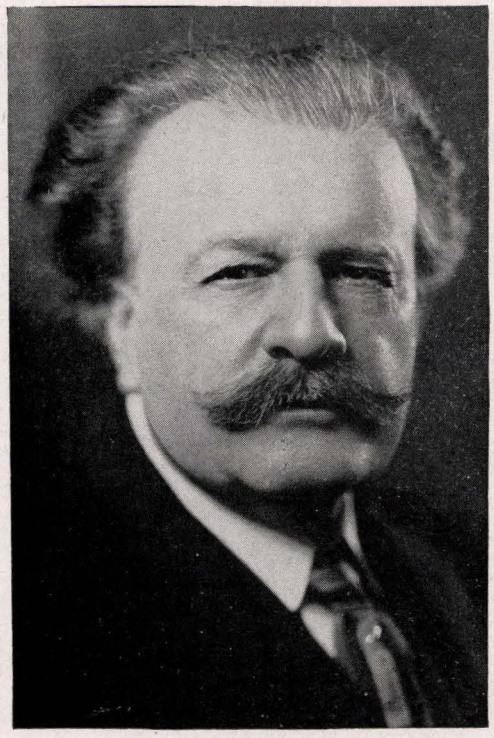
Lit.: Publications of the American Jewish Historical Society, No. 16 (1907) 198-200; Meites, Hyman L., *History of the Jews of Chicago* (1924) 102.

ROSENTHAL, LEON, philanthropist, b. Vilna, Lithuania, 1817; d. Locarno, Switzerland, 1887. After a period of association with the Günzburg firm in St. Petersburg, where he settled in 1850, Rosenthal entered banking on his own account, and became very wealthy. A follower of the Haskalah movement, he strove for the cultural improvement, on a modern basis, of the Russian Jewish masses.

He was one of the founders of the Society for the Promotion of Culture among the Jews of Russia, serving as its treasurer until his death. His *Toledoth Hebrath Marbe Haskalah Beyisrael Beeretz Russia* (2 vols., 1885-90) is a record of the work of this society. Rosenthal was leader of the St. Petersburg group of the Society of the Friends of the Hebrew Language.

Lit.: Kantor, J. L., in the introduction to vol. 2 of *Toledoth Hebrath Marbe Haskalah; Yevreiskaya Entziklopedia,* vol. 13, cols. 584-85.

ROSENTHAL, LOUIS, sculptor, b. Plungian, Lithuania, 1888. In boyhood his talent attracted the



Moriz Rosenthal

attention of Professor Turak of Vienna, through whose interest he came under the instruction of Professor Lilien of Berlin.

At the age of nineteen he arrived in the United States. The well-known American sculptor, Ephraim Keyser, impressed by two plaster groups of the young man, was instrumental in obtaining for him a four-year scholarship at the Rinehart School of Sculpture in Baltimore, of which Keyser was the director. Rosenthal received the first prize on graduation, and he was the recipient also of a three-year scholarship at the Maryland Institute. In 1918, after obtaining a commission from a jeweler to design a small work in gold, Rosenthal first entered the field where he was to win very special distinction. Modelling in wax, he achieved single figures and little groups which, through a special process of his own, were then cast in bronze or other metals, without loss of their original delicacy. These figures and compositions vary from a fraction of an inch to three inches in height, and yet have as much feeling of action and vitality as large works of sculpture possess.

In this regard Rosenthal may be compared with Jacques Callot, the first great etcher, and with Francesco Guardi, finest of 18th cent. Venetian painters, artists consummate in their ability to instil life into the most diminutive of figures. Whether in such imaginative allegorical or symbolic pieces as *Spirit of Test, The Blind Bacchante, Invocation, Industry, Science* and *Hercules and Centaur* or in such portrait sculptures as the Balfour, Beethoven and Steinmetz group, Rosenthal, showing in the charm and general quality of his work the influence of the great Italian artist of the Renaissance, displayed the originality of individual temperament. His work places this exquisite artist in the first rank of living sculptors who have succeeded in giving large-scale animation, with grace and sensitiveness, to miniature pieces.

Rosenthal was a member of the National Sculpture Society, New York, and of the Royal Society of Miniature Painters and Sculptors, London. For more detailed comment as to his art, see *Immigrant Gifts to American Life*, published by the Russell Sage Foundation, and the October 5, 1928, issue of the *American Hebrew;* for an excellent study of Rosenthal's technique, see the paper by Ralph Flint in the August, 1925, issue of the *International Studio.*

GEORGE S. HELLMAN.

ROSENTHAL, LUDWIG and JACQUES, learned booksellers. LUDWIG ROSENTHAL (b. Fellheim, Bavaria, 1840; d. Munich, 1928), founded (1859) his firm, which was removed to Munich in 1867. His catalogues were considered scientific works for the specialists. He discovered many valuable documents, among others the *Missale Speciale,* Gutenberg's earliest print. In 1912 he published a catalogue containing a collection of Hebrew incunabula. He reproduced a papal bull against the ritual murder accusation. In 1922 he retired from business. His son, Norbert Rosenthal (b. Munich, 1874), was his successor.

JACQUES ROSENTHAL (b. 1854; d. Munich, 1937) founded his firm at Munich in 1872. He discovered many single copies and collected manuscripts. He published *Beiträge zur Forschung,* assisted by his son, Erwin Rosenthal (b. 1889), who published studies on early book illustration and a monograph on Giotto.

ROSENTHAL, LUDWIG A., Talmudist, b. Putzig, West Prussia, Germany, 1855; d. Berlin, 1928. He was rabbi in Köthen-Anhalt, in Rogaren, Posen, in Preussisch-Stargard and in Berlin, where he was also lecturer at the Hochschule für die Wissenschaft des Judentums. His chief contribution was his research into the origin of the Mishnah, *Über den Zusammenhang, die Quellen und die Entstehung der Mischna* (3 vols., Berlin, 1918). Rosenthal's other scientific and popular works were published under the title of *Gesammelte Schriften L. A. Rosenthals* (1926).

ROSENTHAL, MORITZ, neurologist, b. Nagyvárad (Grosswardein), Hungary, 1833; d. Vienna, 1889. He studied medicine at the University of Vienna, and in 1863 became lecturer there; from 1875 on he was assistant professor. He published over seventy treatises in medical journals. His *Klinik der Nervenkrankheiten* (1875), a standard work of the time, was translated into English, French, Italian and Russian.

Other books published by Rosenthal dealt with brain tumors, cervical paraplegy, the cortical centers of the brain, post-luetic myelitis and tabes, the affections of the stomach, stammering and apparent death. He was one of the founders of electrotherapy; his book on electrotherapy in the diseases of the nerves and muscles appeared in 1865.

ROSENTHAL, MORIZ, pianist, b. Lemberg, Galicia, 1862. He studied with Joseffy in Vienna, following which he gave a successful concert which was a prelude to a European tour. In 1877 Rosenthal played for Liszt, who was so impressed that he accepted him as a pupil. After a three-year period of study with Liszt, Rosenthal went into temporary retirement from all concert activity to devote himself primarily to the study of philosophy at the University of Vienna. In 1886 he emerged from this retirement to give a concert in Vienna which was a sensation; from this time on his world fame began. In 1888 he made his triumphant American debut. For the next fifty years his concerts took him to every part of the civilized world, winning acclaim everywhere. Besides an extraordinary technique and touch, he possessed scholarship which made him an inimitable interpreter of Chopin, Liszt and Brahms. He played in the grand manner—he was, indeed, the last of the great pianistic Titans of yesteryear—his interpretations always built along spacious designs.



Toby Edward Rosenthal

In 1912 Rosenthal was named *Kammervirtuoso,* the highest honor bestowed upon a musician by the Austrian government. In 1938 the golden jubilee of his American career was celebrated in Carnegie Hall, New York city, at which time he played on a golden piano built expressly for him for that occasion. Despite his age he played magnificently, and gave proof that his incomparable art was deathless.

Lit.: Ewen, David, *Living Musicians.*

ROSENTHAL, PHILIPP, industrialist, founder of the famous Rosenthal porcelain manufacturing company in Selb, b. Werb, Westphalia, 1855; d. Berlin, 1937. In his youth Rosenthal was engaged in the porcelain trade. He studied American economic life and returned to Germany in 1879. There he began (1891) to manufacture porcelain. His brother, Max, became his partner in the new venture at the same time. The brothers erected their first factory in Asch, Bohemia, the second—which was destined to become world-famous—in Selb. In 1897 the establishment was given the name of Philipp Rosenthal and Co. At the time of Rosenthal's death more than 2,000 workers were employed in manufacturing various porcelain objects —from luxury designs of art to technical articles for the chemical and electrical industries.

Rosenthal renounced Judaism. He was a member of the board of the Reichsverband der deutschen Industrie, an honorary doctor of the University of Berlin, and had been given the freedom of the city of Innsbruck.

ROSENTHAL, ROY GILBERT, publisher and public official, b. Seattle, Wash., 1896. He graduated from the University of Washington in 1919. From 1922 to 1927 he was editor and publisher of the Montesano, Wash., *Vidette,* and in 1925 to 1926 he was mayor of Montesano. Rosenthal became vice-president of the University Publishing Company in 1927, and from 1933 to 1937 was also publicity director of the University of Washington.

ROSENTHAL, TOBY EDWARD, painter, b. New Haven, Conn., 1848; d. Munich, Germany, 1917. He was the son of a poor immigrant from Western Prussia and, at the age of ten, had to earn a livelihood as a newsboy.

His father, a tailor in San Francisco, brought heavy sacrifices to give him an education, and at fourteen he attended the drawing school of a French-born sculptor, Henri Bacon. Subsequently he studied art under the Spaniard Fortunato Arviola, and in 1865 he left San Francisco for Munich, where he studied under Karl von Piloty at the Royal Academy until 1876. He returned to San Francisco, but after a few years he again left for Europe, and spent most of his later years in Munich or on study trips through the Austrian Alps and Italy. In his last years sickness prevented him from working.

Rosenthal was one of the most famous genre painters of his day. Some of his best works were purchased by German galleries, such as *Morning Prayers in Bach's Family* (Leipzig, 1871) and *Cloister Library* (Munich, 1873) while *Maternal Love* (1900) was acquired by Prince Regent Luitpold of Bavaria. Noteworthy among his paintings placed in American museums are *Elaine* (after Tennyson; Art Institute, Chicago, 1874), *The Trial of Constance de Beverley* (San Francisco, 1880), and *His Madonna* (California Palace of the Legion of Honor). His well-known canvas, *A Seminary Alarm* (1877), was presented by Alfred J. Rich to the De Young Memorial Museum of Chicago in 1928. Rosenthal's memoirs, leading up to 1880, were published in Germany under the title of *Erinnerungen eines Malers* (1927). He received several medals (Munich, 1870 and 1883; Philadelphia, 1876).

JOHN HERBERT ROSENTHAL (b. Munich, 1881), the son of Toby Edward Rosenthal, was a noted architect. Among his works was the planning of the Mozarteum at Salzburg, Austria.

Lit.: *American Hebrew,* April 6, 1928; Hartmann, S., *A History of American Arts* (1901); *American Art Annual* (1918); Fielding, M., *Dictionary of American Painters.*

ROSENTHALIANA, Jewish library in Amsterdam, Holland. Its founder was Leiser Rosenthal (1794-1868), rabbi in Hannover, Germany. His son, Georg Rosenthal, a banker in Amsterdam, who was raised to the nobility, donated his father's library to the city of Amsterdam. Meyer (Marcus) Roest (1821-90), who had edited the catalogue of the Hebraica and Judaica in Rosenthal's library (2 vols., 1875), was appointed director of the Rosenthaliana in 1880. He was succeeded by Jeremias M. Hillesum, an important historian of literature and bibliographer who from 1888 to 1930 was instrumental in the reorganization and expansion of the Rosenthaliana, regarded as one of the largest Jewish libraries in the world. Despite the Nazi occupation of Holland, it was still in existence in 1941. A systematic catalogue of the library was compiled under the title of *Systematische Catalogus van de Judaica de Bibliotheca Rosenthaliana* (5 vols., 1936-40).

Lit.: Hillesum, Jeremias M., *Een Keur uit de Handschriften in boeken der Bibliotheca Rosenthaliana* (1913); Lamm, *Die Rosenthaliana in Amsterdam. Zum 40 jährigen Amtsjubiläum Jeremias Hillesums* (1930).

ROSENWALD, JULIUS, merchant and philanthropist, b. Springfield, Ill., 1862; d. Chicago, 1932. His father, Samuel Rosenwald, came to the United States from Germany in 1854, and his mother, Augusta Hammerslough, in 1853. From both sides of the family Rosenwald acquired an interest in merchandising which, in the late 19th cent. period of expansion, could produce amazing profits. With his brother Morris, Rosenwald first went into the clothing business in 1884 in New York city, where from 1879 on he had been serving an apprenticeship in a store owned by one of his mother's brothers. But, in 1885, the realization that the midwestern sections of the country needed more men's lightweight garments than the East could supply sent Rosenwald to Chicago, where the firm of Rosenwald and Weil was established.

In 1893 Richard Warren Sears and Alvah Curtis

Roebuck founded the watch firm of Sears, Roebuck and Company in Minneapolis, doing business through the mails. Other items were gradually added to the stock. In the following year the firm moved to Chicago. An order for 10,000 suits which Sears, Roebuck and Company wanted to place led to a meeting with Aaron Nusbaum, Rosenwald's brother-in-law (the brother of Rosenwald's wife, Augusta Nusbaum). The result was that Nusbaum and Rosenwald each invested $37,500 in a quarter interest in the Sears, Roebuck mail order business (1895). Rosenwald became vice-president.

The development of the mail order business in the United States from that time on, as exemplified by the Sears, Roebuck firm, is a saga of the modernization of rural life. Hardly any item for personal or general use was omitted from the huge catalogues which the firm sent out—catalogues which were known, both jocularly and seriously, as the basic reading matter of America's farming population. Some forty million copies of Sears, Roebuck catalogues and pamphlets came to be distributed annually. Local merchants attempted to combat the influence of the mail order house, but its sales grew enormously. By 1900 the company was doing eleven million dollars worth of business annually; in 1906, when it became a public stock-holding corporation, its annual net sales totalled more than fifty million; by 1914 they were more than one hundred million, and in 1937 the total had risen to $537,242,400. A share of stock which sold for $50 in 1906 brought $2,820.58 in 1928. From about 450 employees when Rosenwald entered the firm in 1895, the personnel roster grew to 9,290 in 1906, and in 1938 approximately 50,000 were employed in the various plants in several cities. The cost of the new plant into which the Chicago headquarters moved in 1906 was about $5,600,000. Rosenwald became president of the firm in 1909, on Sears' retirement, and remained president until 1925, when he became chairman of the board.

Rosenwald was best known throughout the United States for his benefactions to the negro population, although, like many public reputations, this was inaccurate because it by no means indicated the scope of his humanitarianism. His contributions to the welfare of the colored sections of American citizenry were nevertheless so great that in many negro homes a photograph of Abraham Lincoln and one of Julius Rosenwald were the only adornments.

Rosenwald became an advocate of Booker T. Washington's aspirations to provide manual, agricultural and general cultural training for the negro. His first notable offer was made in 1910, when he promised to give $25,000 toward the construction of a Y. M. C. A. building for colored people in every city where $75,000 was raised among the colored and white populations. By 1920 thirteen cities had taken advantage of the offer, and three additional buildings had been built for women; subsequently twenty-five cities had Y. M. C. A.'s for colored people as the result of Rosenwald's subventions.

In 1912 Rosenwald was made a trustee of Tuskegee Institute, and served until his death. Through the extension department of Tuskegee Institute, which undertook the provision of elementary schooling for the rural colored populations of the South, Rosenwald gave substantially to the construction of public schools. Of a total of $28,408,520 expended on educational services for the colored populations of fifteen states, Rosenwald had contributed, before his death, $4,366,519, or about 15 per cent.



Julius Rosenwald

In 1917 he established the Julius Rosenwald Fund, which was to supervise most of his contributions to negro welfare; it was through a branch of the Fund, set up in Nashville, Tenn., in 1920, that much of the educational work was carried on. At the time of its reorganization (1929) the capital of the Fund totalled about $30,000,000; Rosenwald stipulated that both capital and interest were to be entirely expended within twenty-five years after his death, but it was estimated in 1942 that the rate of disbursement would exhaust the resources of the Fund about ten years earlier. The injunction to spend the capital as well as the interest on the endowment was in keeping with Rosenwald's belief that it was unwise to establish funds in perpetuity, or even for long periods. In two articles, published in the *Atlantic Monthly* (May, 1929, and December, 1930), he expatiated on his ideas, pointing out that political and economic changes, both in the United States and elsewhere, might make the application of the original terms of a bequest impossible after a long interval. Apart from the educational and welfare work undertaken by the Fund, Rosenwald set aside $2,700,000 for use in the building of model housing for the colored population of Chicago.

Rosenwald's contributions to Jewish causes extended from Chicago to the stretches of the Ukraine, but did not, except for isolated instances, include Palestine. During his lifetime he gave a total of $1,888,645 to the Associated Jewish Charities of Chicago, of which he was president in 1907 and honorary president later. During the first World War he was among the first to make a substantial contribution ($250,000) to Jewish relief. Later (1917) he offered to give 10 per cent of every million dollars raised throughout the country for Jewish war relief. The national campaign fell short of its $10,000,000 goal, but Rosenwald paid 10

per cent of the amount raised: his contribution amounted to $778,925.78. In addition, he had made a special pledge of $150,000, and he gave more than $212,000 to the fund raised in Chicago.

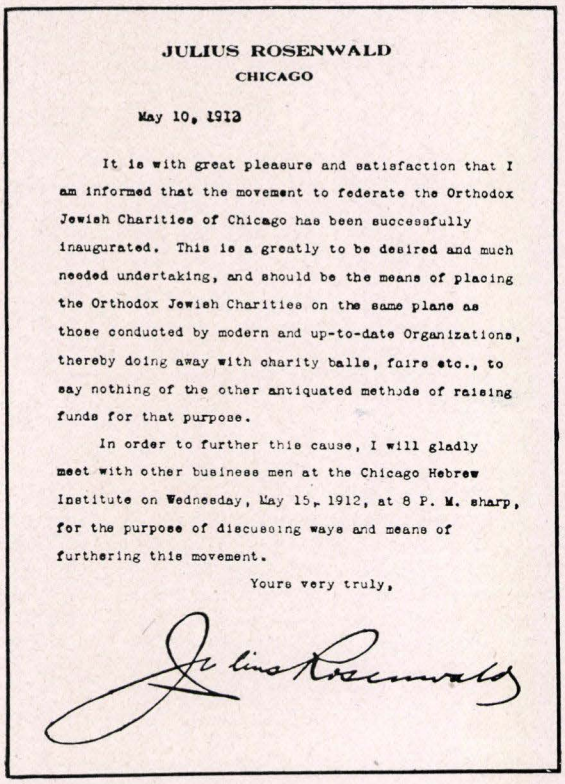
He had long been a convert to the idea of fostering agricultural activity among the Jews, and was a director of the Jewish Agricultural Aid Society. In 1910 he became president of the Jewish Agricultural Experiment Station in Athlit, Palestine, where Aaron Aaronsohn was experimenting with wild wheat. Among Rosenwald's other contributions to Palestinian enterprises were his donation of $75,000 toward the building of a Hebrew Teachers' College in Jerusalem, and considerable aid to Shemarya Levin in founding a publishing house in Tel-Aviv. He also contributed to the establishment of the Jewish Institute of Technology in Haifa.

Despite his association with men like Aaron Aaronsohn and Shemarya Levin, and despite his friendship for Julian W. Mack and Mrs. Rosenwald's friendship for Henrietta Szold, Rosenwald would not become converted to the idea that the large-scale settlement of Jews in Palestine was feasible and desirable. His interest in agriculture led him finally to become the largest individual contributor to the large-scale colonization of Jews in the Ukraine and in the Crimea under an agreement between the Soviet government and the Agro-Joint. Although Rosenwald had pledged $6,000,000 to the project, only about $3,000,000 of it was actually applied before a change of plan curtailed the scope of the experiment.

The benefactions for general education and welfare included large sums, totalling about $5,000,000, to the University of Chicago, of which he was made a trustee in 1912. He had refused, and continued to refuse, all other affiliations with or honors from educational institutions, no matter what his contributions toward them were, pointing out that he had not even finished high school, and that an honorary university degree would therefore be inappropriate. The trusteeship of the University of Chicago he accepted finally because of its association with Chicago. The Rosenwald building, in the department of geography, was endowed by him and named for him. In 1923 Rosenwald refused an honorary degree of Doctor of Hebrew Law from the Hebrew Union College in Cincinnati, to which he had given $50,000 for a new library in 1909 and to which he later (1928) gave $500,000. Another large contribution to Chicago was $3,000,000 for a museum of science and industry. On his fiftieth birthday Rosenwald made gifts totalling $687,500. Later he gave half a million dollars for the aid of German war widows, orphans and prisoners. Shortly before his death the Rosenwald Family Association was incorporated in Chicago, to carry on the interests manifested by Rosenwald. At the time of his death it was estimated that he had distributed about $70,000,000.

Although the wage scale at Sears, Roebuck and Company was never higher than elsewhere, the organization was among the first (1916) to establish a profit-sharing plan for employees. Twice, during the minor economic crash of 1921 and the major disaster of 1929, Rosenwald personally guaranteed the accounts held by his employees, pledging a large part of his personal fortune to the purpose. His attitude toward labor was paternalistic, and therefore was regarded as conservative.

Yet in 1929 he lent $50,000 to the International Ladies' Garment Workers' Union to combat sweatshops. And while rejecting the political viewpoints held by women like Jane Addams and Grace Abbott, he nevertheless remained their supporter in their welfare projects. His participation in civic life was occasionally spectacular, because he was outspoken and inept, but he was invariably allied with the progressive forces in government as against those elements represented by Big Bill Thompson and other Chicago political figures.



JULIUS ROSENWALD
CHICAGO

May 10, 1912

It is with great pleasure and satisfaction that I am informed that the movement to federate the Orthodox Jewish Charities of Chicago has been successfully inaugurated. This is a greatly to be desired and much needed undertaking, and should be the means of placing the Orthodox Jewish Charities on the same plane as those conducted by modern and up-to-date Organizations, thereby doing away with charity balls, faire etc., to say nothing of the other antiquated methods of raising funds for that purpose.

In order to further this cause, I will gladly meet with other business men at the Chicago Hebrew Institute on Wednesday, May 15, 1912, at 8 P. M. sharp, for the purpose of discussing ways and means of furthering this movement.

Yours very truly,

Julius Rosenwald

A letter by Julius Rosenwald indicative of his interest in all phases of Jewish life

In 1916 President Woodrow Wilson made Rosenwald a member of the advisory commission of the Council of National Defense, and later he became chairman of the committee on supplies, a post which he held until the absorption of the department by the Quartermaster Corps of the United States Army. Subsequently he went to France on a semi-official mission for the Secretary of War. Actually his work consisted of talking to the American soldiers in the Expeditionary Force, and giving them a sense of simple, downright Americanism. For this undertaking he was well-suited; there had been few wealthy men who were so little disposed to claim that their wealth was the perquisite of their own astuteness or cleverness. On the contrary, Rosenwald on several occasions declared that his wealth was the result of luck, and that he was ashamed of having so much money. He attributed the success of Sears, Roebuck and Company to the development of the American farming communities. This was probably true, but it was equally true that the rectitude and the sympathy with which the firm, under Rosenwald's guidance, met the needs of American rural communities were the supports on which the achievements of the company, Rosenwald's personal fortune, and its ultimate application to public welfare were set. NATHAN RICARDO.

Lit.: Werner, M. R., *Julius Rosenwald* (1939); *American Jewish Year Book*, vol. 34 (1932-33) 141-76.



Lessing J. Rosenwald

ROSENWALD, LESSING JULIUS, merchant and philanthropist, b. Chicago, 1891. The eldest son of Julius Rosenwald, he studied at Cornell University, and (1911) entered the firm of Sears, Roebuck and Company. According to his father's directions, he had to work his way up from the bottom rung of the ladder, and no special favors were bestowed upon the heir-apparent. During the first World War he served as a seaman second class at the Great Lakes Naval Training Station. He became associated with the Philadelphia mail-order house of Sears, Roebuck and Company in the year of its establishment (1920), and soon took complete charge of it. At his father's death in 1932 Lessing J. Rosenwald succeeded him in the capacity of chairman of the board of directors, a position which he held until his retirement in 1939. In 1934 he was appointed representative of industry on the Regional Labor Board of Philadelphia. In 1942 he served his country's war effort as director of the conservation division of the War Production Board, but resigned in January, 1943, in protest against the proposed regrouping of his bureau. Chairman Donald M. Nelson of the Board praised Rosenwald for his effective work in the scrap collection campaign.

Lessing J. Rosenwald's name became connected with all philanthropic and cultural endeavors in Philadelphia. He was one of the leaders of the Community Fund, and president of the Federation of Jewish Charities. He was a director on the Board of Jefferson Medical College, and secretary of Dropsie College. As Chairman of the Board of the Julius Rosenwald Fund he entered upon the heritage of his father's widespread philanthropic interests. In 1937 he established the Lessing J. Rosenwald Foundation, which contributed to causes charitable, civic and educational. He was credited with having taken the initiative in the action which resulted in Julius Rosenwald's taking over his employees' stock market accounts in the economic crash of 1929.

ROSENWALD, WILLIAM, philanthropic leader, b. Chicago, 1903. He was the son of Julius Rosenwald and the brother of Lessing Rosenwald. After receiving his B.S. degree from the Massachusetts Institute of Technology in 1924, Rosenwald subsequently studied at Harvard and at the London School of Economics.

Rosenwald was especially interested in refugee work and Jewish philanthropies in the United States. As president of the National Refugee Service, Inc., he gave much of his time to the furtherance of resettlement within the United States, as well as to other aspects of refugee care in the country. He was also vice-chairman of the American Jewish Joint Distribution Committee and a director of the Refugee Economic Corporation. In 1942 he served as a chairman for the national campaign and as associate chairman of the New York city campaign of the United Jewish Appeal. Among Rosenwald's posts in local Jewish welfare and philanthropic enterprises were the vice-presidency of the Council of Jewish Federations and Welfare Funds, and membership on the executive committee of the Federation for the Support of Jewish Philanthropic Societies of New York City and of the American Jewish Committee.

He maintained the family association with Negro welfare in serving as a trustee of Tuskegee Institute, and he was a trustee of the Chicago Museum of Science and Industry, which his father had established. Rosenwald was also a member of the board of directors of the Philharmonic Symphony Society of New York.

ROSENZWEIG, ADOLF, rabbi and author, b. Turdossin, Hungary, 1850; d. Kolberg, Germany, 1918. He studied at the Gymnasium of Pest, at the Yeshiva of Pressburg, and at the university and rabbinical seminary of Berlin. He received his Ph.D. degree from the University of Leipzig. After serving as rabbi in Pasewalk, Birnbaum, Posen and Teplitz, he served in Berlin from 1887 until his death. His works deal mostly with historical and archeological subjects.

Rosenzweig wrote: *Das Jahrhundert nach dem babylonischen Exile mit besonderer Rücksicht auf die religiöse Entwicklung des Judentums* (1885); *Der politische und religiöse Charakter des Flavius Josephus* (1889); *Das Auge in Bibel und Talmud* (1905); *Die Al-Tikri Deutungen* (1911); *Geselligkeit und Geselligkeitsfreunde in Bibel und Talmud* (1895); *Kleidung und Schmuck im biblischen und talmudischen Schrifttum* (1905).

ROSENZWEIG, FRANZ, philosopher, b. Cassel, Germany, 1886; d. Frankfort, Germany, 1929. He was one of the most original Jewish thinkers of the 20th cent. As a child of a well-to-do and assimilated family, and a student of Hegelianism, he was almost lost to Judaism, and at one time was close to conversion. Being, however, a man of remarkable intellectual honesty and deep emotions, he decided to ferret out the basis of Jewish belief before forsaking it. He soon became immersed in the acquisition of Jewish knowledge, and decided not only to remain Jewish, but to become a Jew in the complete sense of the word. He went to Berlin to study with Hermann Cohen, and a lasting friendship developed between them.

During the first World War Rosenzweig was at the Balkan front, and in the trenches conceived of and executed his principal philosophical work, *Stern der Erlösung.* He wrote it on government post cards sent home to his family, and considered it his definitive pronouncement which needed practical rather than theoretical amplification. During the War, too, he began to advocate a reform of Jewish adult education. Through his efforts the Akademie für die Wissenschaft des Judentums came into being, and in Frankfort, where he had settled after the War, he opened, in association with Rabbi Nehemiah Anton Nobel, the Freies Jüdisches Lehrhaus. This institution brought thousands of assimilated Jews, like himself, into intimate contact with the spirit of Jewish tradition.

Rosenzweig was stricken, in 1922, with amyotrophic lateral sclerosis, a slowly extending paralysis, but managed, nevertheless, to continue his researches and, through the devotion of his wife, to keep in contact with an ever widening circle of scholars and thinkers. During the years of his illness he collaborated with Martin Buber on a retranslation of the Bible. They aimed at a more direct rendition of the original Hebrew words and roots, and thus departed radically from other translations.

There is little doubt that, but for the destruction of German Jewry, Rosenzweig, through his intense devotion, his hold on many of the youths, the magic attraction of his personality and the legend of his fight for life, would have become a lasting source of Jewish revitalization. As it was, his influence was cut short, his disciples scattered, and the setting of his work and effort was destroyed.

Rosenzweig's philosophical writings, as yet untranslated and little known abroad, show traces of Schelling's thought. From the Jewish point of view, they form an original revaluation of tradition, of revelation, of the relationship of God to man, with an emphasis on the role of the word as reality, or, as he calls it, "the actual."

Particularly noteworthy are his supplementary notes to his *Stern der Erlösung,* contained in the essay *Das neue Denken;* of his introduction to Hermann Cohen's *Jüdische Schriften;* and of his two-volume treatise *Hegel und der Staat.* His letters, published posthumously, throw a fascinating light on the struggles and triumphs of this unusual and intensely Jewish personality.

A complete bibliography of his writings published up to 1930 is found in *Franz Rosenzweig, Eine Gedenkschrift* (published in 1930 by the Frankfort Jewish Community and edited by Eugen Mayer) 58-62.

Posthumous publications: *Stern der Erlösung,* 2nd ed. (1930); *Briefe,* edit. Ernst Simon and Edith Rosenzweig (1935); Buber and Rosenzweig, *Die Schrift und ihre Verdeutschung* (1936); others of his writings were republished by the Schocken Verlag. W. GUNTHER PLAUT.

Lit.: Agus, Jacob, *Modern Philosophies of Judaism* (1941) 131-209; Badt-Strauss, Bertha, and others, *Franz Rosenzweig, Ein Gedenkbuch* (1930); Freund, Else, *Die Existenzphilosophie Franz Rosenzweigs* (1933); Maybaum, Ignaz, *Parteibefreites Judentum* (1935); Bergmann, Hugo, "Franz Rosenzweig Vesifro Kochab Hageulah," *Sefer Bialik* (1934), part 3, p. 39 et seq.; "Fragmente aus dem Nachlass," *Almanach des Schockenverlags 5699* (1938) 54-61; Bernstein, Simon, in *Sefer Hashanah Liyehude Amerikah 5699* (1939) 236-53.

ROSENZWEIG, GERSON, editor and writer, b. Karotschin, province of Grodno, Russia, 1861; d. New York city, 1914. For a time he conducted a Hebrew school in Suwalki, and in 1888 he came to New York city. Rosenzweig was made editor of the Hebrew weekly *Haibri,* when it began publication in 1891. Seven years later, after *Haibri* ceased to appear, he was for four years editor of a Hebrew monthly, *Kadimah.* Subsequently (1911) he founded a satirical weekly, *Hadeborah.* Rosenzweig was the author of *Massecheth Amerikah* (1891), a parody written in the Talmudic style, one of the classic parodies of Hebrew literature. Some of these were translated into English.

Among his other books were *Shirim Umeshalim* (1893) and *Hamishah Veelef* (1903), a collection of 1,005 epigrams. *Mizimrath Haaretz* was a volume containing the translations into Hebrew of American national songs. In addition to writing in Hebrew, Rosenzweig employed Yiddish, and was one of the editors of the *Yiddishes Tageblatt, Yiddishe Gazetten* and *Yiddishe Velt.*

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1929) cols. 178-79; Wiernik, Peter, *History of the Jews in America* (2nd ed., 1931); *Central Conference of American Rabbis Year Book,* vol. 24, p. 114; *Publications of the American Jewish Historical Society,* No. 33 (1934) 138-39, 141, 148.

ROSETTA STONE, *see* EXCAVATIONS.

ROSEWATER, a family active in the development of Nebraska. The first member of the family to arrive in the state was EDWARD ROSEWATER (b. Bukoven, Bohemia, 1841; d. Omaha, Neb., 1906), founder of the Omaha *Bee.* He was brought to the United States in 1854, and subsequently studied telegraphy. When the Civil War broke out Rosewater had been working for two years as a telegraph operator. He enlisted in the telegraph corps, and served as telegrapher at the second Battle of Bull Run (1862). Then he was transferred to the War Department Office in Washington, and while on duty there he was the operator who clicked out to the country the words of President Abraham Lincoln's Emancipation Proclamation (1863). Later that year he was sent to Omaha, where he became manager of the Western Union, Atlantic and Pacific and Great Western lines. He combined his telegraphy with work as correspondent for newspapers in the East and for news agencies.

In 1870 Rosewater was elected to the Nebraska legislature, as a Republican, as the result of his sponsorship of a bill for the establishment of public schools in Omaha. He served in the legislature until 1872. His activity on behalf of educational measures met with objections on the part of the existing newspapers, and this finally prompted him, in 1871, to establish the Omaha *Bee,* which became one of the most important newspapers in the Middle West. His career as editor, and his unflinching support of progressive measures (except woman suffrage), during the period of pioneer territorial development, involved Rosewater in controversies and even subjected him to physical assault. Not only did he advocate civic progressiveness, but he also instituted modern methods of news-gathering and news-printing in his newspaper. Rosewater supported the immigration of German and Bohemian farmers into Nebraska—a move that aided the growth of the state as an agricultural center—and established a Bohemian as well as a German newspaper in 1871. Edward Rosewater School in Omaha was named for him.

ANDREW ROSEWATER (b. Bohemia, 1848; d. Omaha, Neb., 1909) was a younger brother of Edward Rosewater, and city engineer of Omaha. He was brought to the United States in 1854, with the rest of his family, and in 1864 joined his brother Edward in Omaha. After traveling across the Rocky Mountains with the Union Pacific surveying party, Rosewater returned to Omaha in 1868, and became assistant city engineer. In 1870 he was made city engineer, and in this capacity he planned and supervised the Omaha water works system, an improvement for which his brother had agitated. President Benjamin Harrison appointed Rosewater (1891) to membership on a committee of three engineers who constituted an electrical commission for the District of Columbia. Here he was one of the first to urge municipal ownership of public utilities. Rosewater was on the Omaha school board.

CHARLES ROSEWATER (b. Cleveland; d. Omaha, 1922), the youngest brother of Edward Rosewater, was a physician. He studied in Cleveland, then in Europe, receiving his medical degree from the University of Würzburg, Bavaria. After practising in Cleveland and New York, he settled in Omaha in 1886. Rosewater was professor emeritus of obstretics at Creighton Medical College, and served as secretary of the United States Board of Examining Surgeons for pensions.

VICTOR ROSEWATER (b. Omaha, 1871; d. Philadelphia, 1940) was the elder son of Edward Rosewater and, like him, editor of the Omaha *Bee.* He graduated from Columbia University in 1891, and in 1893 joined the

staff of the *Bee*. He became editor of the *Bee* in 1917, and retained this post until the paper was sold in 1922. Rosewater was active politically in the Republican Party, and in 1912 was chairman of the Republican National Convention in Chicago. During the first World War he served on the Advisory Labor Committee of the National Council of Defense. He was chairman of the Nebraska Constitutional Convention Survey Committee in 1919. Rosewater was author of *Special Assessments* (2nd ed., 1898); *History of the Liberty Bell* (1926); and *History of Cooperative News Gathering in the United States* (1930). He was a member of the Nebraska Board of Regents. In 1924 he came to Philadelphia as publicity director of the Sesquicentennial Exposition, and lived in Philadelphia until his death.

CHARLES COLMAN ROSEWATER (b. Omaha, 1874) was the younger son of Edward Rosewater. He received his M.A. degree from Columbia University in 1895, and became business manager of the Omaha *Bee* the same year. From 1905 to 1917, after five years in other publishing ventures, Rosewater was again with the *Bee,* as general manager and vice-president. Subsequently he was affiliated in various capacities with other periodicals; among his posts were the presidency of the Kansas City (Mo.) Journal Company (1919-21) and the vice-presidency of the Seattle *Post-Intelligencer* (1922-24). In 1943 he was living in New York.

NATHAN RICARDO.

Lit.: Auerbach, Ella Fleishman, *The Jewish Settlement of Nebraska* (unpublished; 1927); *New York Times,* July 13, 1940.

ROSH, *see* ASHER BEN JEHIEL.

ROSH GOLAH, *see* EXILARCH.

ROSH HASHANAH ("the beginning of the year"), 1. the festival of the New Year. It is celebrated at the beginning of the autumn, on the 1st and 2nd (originally only on the 1st) of the seventh Hebrew month Tishri, and is the first of the "Ten Days of Penitence," which, forming the central point and most important period of the Jewish religious year, conclude with the Day of Atonement, or Yom Kippur, on the 10th of Tishri.

On Rosh Hashanah, which is traditionally regarded as the day of the creation of the world, God remembers all His creatures (*yom hazikkaron,* "The Day of Remembrance") and determines the lot of human beings during the coming year. He passes judgment on Rosh Hashanah (*yom hadin,* "The Day of Judgment") on all persons, who are thus summoned to earnest self-judgment, to atonement and to self-improvement by means of the sounds of the blowing of the Shofar, or ram's horn (*yom teru'ah,* "The Day of the Blowing of the ram's horn").

These basic ideas of the festival, as well as everything connected therewith, are developed in the Additional Service (Musaf) for the holiday, in the *teki'atha debe Rab* ("the blowings [of the ram's horn] of the house of Rab"), and in the Malchuyoth, Zichronoth, and Shofaroth which originated in the school of Abba Aricha (Rab) in the 3rd cent.

The New Year's Days are intended to be devoted to prayer and to festive joy. Jews greet each other with the holiday formula *leshanah tobah tikkatheb* (*tikkathebu*) ("May you be written down [in the book of life] for a good year"), frequently abbreviated to *leshanah tobah* ("For a good year"), in keeping with the notion that the destinies of men are written down by God in a book. The names of the good, it is believed, are written down immediately for good and for life, while those of the bad are blotted out forthwith from the book of life; however, the decision of God as regards those who are in-between, neither good nor bad, is reserved until the Day of Atonement, on which day the lot and fate of each are determined in accordance with each one's repentance. The putting on of a white garment on Rosh Hashanah is a sign of the confidence which Israel has as it comes before God for judgment. The sacred penitential period is announced by the sounds of the Shofar at the conclusion of the daily devotions beginning with the 1st of Elul. In the week of the New Year festival, beginning with Sunday before the morning prayer, while it is still night, penitential prayers (Selihoth) are recited. If the New Year festival begins on an earlier day of the week than Thursday, the recitation of these penitential prayers is begun on the Sunday of the preceding week. Penitential devotions are recited also on the days between the festival of the New Year and the Day of Atonement. The Sephardim recite these Selihoth all through the month of Elul.

Among the Jews in the pre-Exilic period the New Year began in the fall, since the old harvest year concluded at that time and the new one began. During the Babylonian Exile the Jews adopted from the Babylonians, in addition to the New Year on the 1st of Tishri, (the new year occurring in the spring month of Nisan). Nevertheless, the celebration of the new year took place in the autumn, in accordance with the old chronology, at first, as it appears, on the 10th of Tishri, later on the 1st of Tishri. The transferring of the celebration of the New Year to the 1st of Tishri and the ascription of an augmented solemnity and sacredness to the 1st of Tishri may have been due in part to the remembrance that it was on the 1st of Tishri that the Jews who had returned from the Babylonian Exile brought the first offerings on the newly erected altar, as well as to the recollection that Ezra's important and impressive reading of the Torah at the assembly of the people took place on this date.

In keeping with the entire mood in the post-Exilic period, the celebration of the New Year evidenced from the very beginning the characteristics of atonement and expiation, which became strengthened the more the festival of the New Year evolved into a sort of solemn prelude or introduction to the Day of Atonement. Ever since then the New Year festival, like the Day of Atonement, has been preserved and observed as a source of religious and moral quickening.

The Scriptural readings from the Torah are as follows: on the first day, *Gen.* 21:1-34; on the second day, *Gen.* 22; on both days, as a supplemental reading, *Num.* 29:1-6. The prophetical portions are: on the first day, *I Sam.* 1:1 to 2:10; on the second day, *Jer.* 31:2-20.

See also: CALENDAR; MONTHS. MAX JOSEPH.

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 239-55, cxcvi-cc; Dembitz, Lewis, *Jewish Services* (1898); *Shulhan Aruch, Orah Hayim* 581-602; Elbogen, Ismar, *Der jüdische Gottesdienst,* 140-49; Adlerblum, *A Perspective of Jewish Life,* 41-44; Abrahams, I., *Festival Studies* (1934) 19-24, 139-44; Hirshowitz, *Otzar Kol Minhage Yeshurun,* 4th ed., pp. 183-94; Lehrman, *The Jewish Festivals,* 89-108.

2. eighth tractate of Moed, the second division of the Mishnah and Talmud. It contains four chapters, and deals especially with the regulations concerning the calendar. It opens with the enumeration of the four New Years observed by the Israelites during the time of the Second Temple. It then discusses the method of proclaiming the new moon by taking the testimony of witnesses, and sending out messengers through the land. There is a description of a significant controversy on the calendar between Gamaliel II and Joshua. The last two chapters deal with the blowing of the Shofar and the prayers to be recited on Rosh Hashanah.

The Tosefta contains much that is supplementary to the Mishnah. The Babylonian Talmud contains much



Blowing of the Shofar in the synagogue on Rosh Hashanah. From an 18th cent. etching of the Portuguese synagogue at Amsterdam

Haggadic material, especially about repentance and the forgiveness of sin (17ab).

Lit.: Danby, Herbert, *The Mishnah* (1933) 188-94; Klein, Hyman, *Mishnah Rosh Hashanah* (1938).

ROSH HODESH, *see* NEW MOON.

ROSH PINAH, *see* COLONIES, AGRICULTURAL.

ROSH YESHIBAH, *see* YESHIVA.

ROSHD, IBN, *see* AVERROES.

ROSIN, DAVID, author and lecturer, b. Rosenberg, Upper Silesia, Germany, 1823; d. Breslau, Germany, 1894. He was ordained rabbi by Solomon Judah Rapoport of Prague. He received his Ph.D. degree in 1851, and in 1854 became director of the newly-opened school for religion in Berlin, as well as instructor in the teachers' seminary there. From 1866 until his death Rosin was a lecturer in the Jewish theological seminary in Breslau. Rosin's philological works were examples of method and dependability, and these same qualities were apparent in his book, *Samuel ben Meir als Schrifterklärer* (1880) and in his Pentateuch commentaries (1881).

His lectures on the history of Jewish literature resulted in a study of Abraham ibn Ezra. *Reime und Gedichte* (1885-94) included a German adaptation and a critical study of Ibn Ezra's work.

ROSIN, HEINRICH, jurist, b. Breslau, Germany, 1855; d. Freiburg, Germany, 1927. In 1880 he became lecturer at the University of Breslau, and in 1883 he went to the University of Freiburg, where he was appointed professor of law in 1888. In 1919 he retired from the faculty, but continued, as honorary professor, to lecture on constitutional law. Rosin was a great authority on German law, constitutional law and the science of public administration. His studies on the sources of medieval German law and legal institutions were highly esteemed by jurists and historians. Later on he pioneered in the science of the law of associations and social insurance, and was successful in defining the legal status of the police.

An admirer of Prince Otto von Bismarck, and an ardent German patriot, Rosin was interested also in Jewish communal work and Jewish rights. From 1889 to 1908 he was member of the supreme council of the Jews of Baden. He resigned because the majority of the Jewish communities of Baden repudiated the new Jewish prayerbook advocated by Rosin. As a member of the council he drafted the law concerning the legal status of the Jewish communities in Baden. He also fostered the education of Jewish children, and created a union of Jewish craftsmen.

ROSING, VLADIMIR, tenor and impresario, b. St. Petersburg, Russia, 1890. His teachers included Jean de Reszke, who prepared him for an operatic career. In 1912 Rosing made his debut in St. Petersburg in *Eugen Onegin.* One year later he made his first London appearance, where he soon became a great favorite both as an operatic performer and as an interpreter of Lieder. In 1921 he gave his one hundredth song recital in London. Besides his great success in England, Rosing toured Europe extensively, and made his American deput in 1923. While on tour in America he met George Eastman, who financed the American Opera Company, which for seven years presented grand opera in English, of which Rosing was the general director.

In 1940 Rosing was appointed director of a new opera company organized in Los Angeles. For several years he was also head of the opera department at the Eastman School of Music in Rochester.

ROSMER, ERNST (pseudonym), *see* BERNSTEIN, ELSA PORGES.

ROSNOSKY, ISAAC, government official, b. Wollstein, Germany, 1846; d. Boston, 1907. He came to the United States in 1861. In 1878 he was elected to the Boston Common Council, and in 1880 to the Massachusetts state legislature. In each instance he was the first Jew to serve in this capacity. Rosnosky was subsequently reelected to one or the other legislative body over a long period of years, serving a total of seven years in the Common Council and five years in the state legislature.

He was also for a time assistant water commissioner of Boston. Rosnosky was active in Jewish and non-sectarian philanthropies in Boston.

ROSS (ROZOVSKY), BARNEY, boxing champion, b. New York city, 1909. He was taken to Chicago during his infancy. For three years he worked as a bookkeeper in a jewelry firm, but spent most of his spare time in gymnasiums. When he turned finally to amateur boxing he was defeated only once in the hundred bouts he fought during 1928 and 1929. He won in the 126 pound division that year in the Golden Gloves Tournament between New York and Chicago.

In 1929 Ross entered the professional ranks and advanced rapidly. In 1933 he beat several topnotchers of the lightweight class, including Ray Miller, Bat Battalino and Goldie Hess. A year later he was crowned world lightweight champion, defeating Tony Canzoneri. He defeated Canzoneri again in a return bout. Ross climbed still higher in the pugilistic record when he annexed his third title (1934) by defeating the welterweight champion, Jimmy McLarnin. This title he retained until 1938, when he lost it to Henry Armstrong, and retired from boxing. In 1943 Ross was serving in the United States Marine Corps.

He won distinction at Guadalcanal Island when, on the night of November 19, 1942, wounded and suffering from shock and fever, he successfully fought off the attack of a large Japanese force and saved the lives of three wounded comrades. He was promoted to corporal, recommended for a service cross and later unanimously awarded the Edward J. Neil Memorial Trophy of the Boxing Writers Association of New York as boxing's "man of the year." Ross was returned to the United States for hospitalization (February, 1943), and received the plaque in the following month.

ROSSDALE, ALBERT BERGER, American Congressman, b. New York city, 1878. He served as a clerk in the New York Post Office from 1900 to 1910, and was president of the New York Federation of Post Office Clerks from 1906 to 1907. Rossdale was instrumental in organizing a national organization of postal employees, of which he was vice-president from 1908 to 1909. He was elected as a Republican to Congress from New York for one term, serving from 1921 to 1923. He secured many reforms for postal and other federal employees, and was active in behalf of Jewish causes, fighting immigration restriction. In 1943 he was engaged in the wholesale jewelry business in New York city.

Lit.: Biographical Dictionary of the American Congress (1928) 1480.

ROSSELLI, CARLO, leader of the Italian anti-Fascist movement, b. Rome, 1899; d. Bagnoles de l'Orne, France, 1937. He was a scion of a patriotic and wealthy Italian Jewish family with a great tradition of struggle for Italy's unity and of intimate friendship with Giuseppe Mazzini. He early joined the Italian

socialist movement and together with the noted Italian socialist Pietro Nenni, founded the political review *Quatro Stato*. He was also one of the most active collaborators of the anti-Fascist publication *La rivoluzione liberale*.

The assassination of Giacomo Matteotti spurred him to fierce opposition to Mussolini's regime. He was arrested for helping the Socialist deputy Filippo Turati to escape to France in 1926, and was imprisoned first on the mainland and later on the penal islands. His trial in Savona became memorable for his shattering denunciation of the Fascist regime and ideology. On the penal island of Lipari he wrote his work, *Socialismo liberale,* a profound analysis of his points of view and of his conceptions of a liberal Socialism. On July 27, 1929, together with two other prominent anti-Fascists, F. F. Nitti and Lussu, he escaped from his confinement and reached France, where he began his struggle for Italy's liberation from the Fascist regime. His wife, Maria Cave Rosselli, was arrested after his escape, but her British citizenship caused pressure to be brought which effectuated her release.

In France Rosselli organized the movement of "Giustizia e Libertà" which proposed that "anti-Fascists should agree on a minimum program of reforms acceptable to all, from the Socialist or Communist workman to the anti-Fascist members of the middle class. To all classes must be restored political liberty." This movement became the most articulate opposition to Fascist Italy abroad and within Italy itself, since it founded a net of underground units which operated in the principal cities and industrial centers of Italy. In 1930 he organized and took part in an air flight over Milan, launching from the air propaganda leaflets denouncing Fascism and its oppressive methods. This flight was later followed by two others.

After the outbreak of the civil war in Spain in 1936, Rosselli helped to organize the Italian anti-Fascist volunteers, and as commander of the Italian Legion took part in the fight against the Franco rebellion.

In 1937 his brother, Nello Rosselli (b. 1900; scholar and historian, author of a remarkable study on Mazzini and Bakunin), made a trip to France to see Carlo, who was recuperating in a nursing home from wounds he had sustained in Spain. On June 9, 1937, the car in which they were returning from Bagnoles de l'Orne to Paris was attacked near that locality, and the two brothers were killed. They were buried at the Père Lachaise cemetery in Paris. DAVID KLEINLERER.

Lit.: Salvemini, Gaetano, *Carlo and Nello Rosselli* (1937); *Giustizia e Libertà* (articles commemorating Carlo and Nello Rosselli); "Carlo Rosselli," *Nazioni Unite* (New York), June 4, 1942.

ROSSHEIM, IRVING DAVID, stock broker and lawyer, b. New York city, 1887. After receiving his B.S. degree in economics from the Wharton School of the University of Pennsylvania in 1908, he joined the faculty of the school, and taught there until 1918. In 1911 he received also a law degree from the University of Pennsylvania, and entered practice in Philadelphia. Subsequently, becoming affiliated with the motion picture industry, Rossheim was president of First National Pictures in 1928 to 1929, and was also a director of Warner Bros. Pictures for the same period. In 1930 he became a stock broker in Philadelphia. He was co-author of *First Year Bookkeeping and Accounting* (1912).

ROSSI, AZARIAH BEN MOSES DEI (known among non-Jews also as Bonaiuto), author and physician, b. Mantua, Italy, 1513 or 1514; d. Mantua, 1578. He was the descendant of a Jewish family which traced its lineage back to the days of the Second Temple. Rossi studied medicine and languages, and was otherwise well-grounded in secular as well as religious knowledge. His greatest work was *Meor Enayim,* in three parts, first published in Mantua between 1573 and 1575.

The first part consists of Rossi's translation of the *Letter of Aristeas,* which introduced this document into Hebrew. The second part, "Kol Elohim," describes the earthquake of Ferrara in 1571, which Rossi had lived through and which he saw as an act of God. In the third part of *Meor Enayim*—"Imre Binah" (itself divided into four parts)—history, Talmudic subjects and science were subjected to investigation. Without renouncing his belief in the uniqueness of the Jewish people, Rossi tried to incorporate various scientific findings of his time within the scope of Jewish interpretation, and attempted a synthesis between the Jewish world and the Christian world, as it was expressed by certain of the Church Fathers. Rossi's attitude was deemed heretical. Joseph Caro's death forestalled a decree ordering *Meor Enayim* burned. Reading the book was subsequently forbidden before the age of twenty-five, and then only with the consent of the local rabbinate.

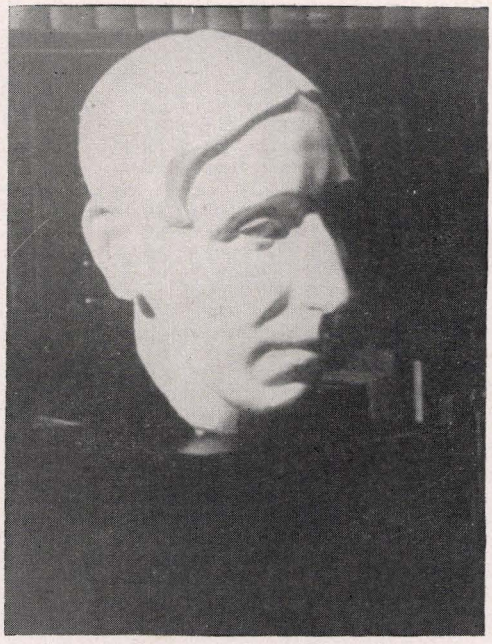
Lit.: Baron, Salo W., "Azariah de Rossi's Attitude to Life," *Jewish Studies in Memory of Israel Abrahams* (1927) 11-52; idem, "La méthode historique d'Azariah de Rossi," *Revue des études juives,* vol. 86 (1928) 151-75; vol. 87 (1929) 43-78.

ROSSI, BRUNO, physicist, b. Venice, Italy, 1905. He received the Ph.D. degree in 1927, and was associate professor of physics at the University of Florence from 1928 to 1932. In that year he was appointed to teach physics at the University of Padua, one of Italy's most ancient seats of learning. He remained there until the promulgation of the Fascist anti-Semitic laws (October, 1938).

Thereafter he lectured at the University of Manchester (1939) and the University of Chicago (1939-40). In 1941 he became a member of the faculty of Cornell University, at Ithaca, N. Y. Reputed one of Italy's outstanding researchers on cosmic ray phenomena, Rossi published numerous studies on subjects of physics, mainly on cosmic rays. He married a granddaughter of the famous criminologist Cesare Lombroso.

ROSSI, GIOVANNI BERNARDO DE, famous Christian Hebraist, b. Castelnuovo, Italy, 1742; d. Parma, Italy, 1831. He became professor of oriental languages at the University of Parma in 1769. His studies on Hebrew typography and Hebrew bibliography and in the textual criticism of the Bible are still of great importance. His chief works are: *Annales hebraeo-typographici ab 1475 ad 1500* (Parma, 1795); *Annales hebraeo-typographici ab 1507 ad 1540* (Parma, 1799); *Dizionario storico degli autori ebrei e delle loro opere* (2 vols., Parma, 1802); *Variae lectiones Veteris Testamenti* (Parma, 1784-88), the best collection of variants of the Bible manuscripts and Bible editions; *Bibliotheca judaica antichristiana* (Parma, 1810), an index of polemic Jewish works against Christianity. Rossi owned an extensive collection of Hebrew manuscripts, the catalogue of which he published, and of rare Hebrew books, which are now in the state library of Parma.

ROSSI, SALAMONE (he often affixed "Ebreo" to his name), composer, b. Mantua, Italy, 1587; d. Mantua, 1628. From 1587 to 1628 he was attached to the court of Mantua as composer. He was one of the major creative personalities in the early history of music, and an influence of inestimable significance. His four volumes of sonatas represent the earliest successful efforts at instrumental writing, and were powerful forces in developing the art of instrumental



Cecil Roth. From a sculptured bust by Hermann Wald

music. His trio-sonatas laid the groundwork for chamber music. Besides this, he produced some of the most exquisite examples of madrigal writing.

His works included also an interesting example of early opera, *Maddalena.* A two-volume edition of representative works by Rossi was prepared by Vincent D'Indy (in collaboration with S. Naumbourg) in Paris in 1877. An exhaustive edition of all Rossi's works was launched by the Hebrew University, Jerusalem, in 1936, but up to the present time (1942) it had not been fully realized.

Lit.: Birnbuam, Eduard, *Jüdische Musiker am Hofe zu Mantua von 1542-1628* (1893); Lang, Paul Henry, *Music in Western Civilization* (1941).

RÖSSLER, CARL, playwright and novelist, b. Vienna, 1864. For some years Rössler was an actor, but in 1900, realizing that he would never become a great performer, he made up his mind to create tragedies. However, his drama *Der reiche Jüngling,* whose original performance took place in 1906, did not meet with public favor, whereupon he decided to write comedies, and for this purpose he at first joined the playwright Leo Heller in writing the comedy *Im Clubsessel,* which was a considerable success (1909). Then, together with Roda Roda, he wrote the comedy *Der Feldherrhügel,* which met with even greater applause in 1910, and he became a world-renowned author by publishing (1911) the comedy *Die fünf Frankfurter,* in which he portrayed the Orthodox Jewish life of the Rothschild family and the resistance of a granddaughter of old Gudula Rothschild to the courting of a sovereign prince. This comedy was acted with great success in many parts of the world. The great performer Lugné-Poe adapted it to the French stage in 1914, immediately before the outbreak of the first World War. The English version appeared in 1913.

Within three years Rössler became famous and wealthy. His later works, however, did not achieve the success of 1909 to 1911. He continued to write comedies (*Die beiden Seehunde,* 1917; *Ehelei,* 1919; *Der pathetische Hut,* 1921), but he was not content with or ready to concentrate upon comic effects, and he endeavored to secure added prestige as a tragic novelist. His novels *Die drei Niemandskinder* (1926) and *Wellen des Eros* (1927) were only moderate successes. From 1908 to 1933 he resided at Munich. After the Nazis came to power (1933), Rössler returned to Vienna. After 1938 no news concerning him was available.

ROSTEN, LEO CALVIN, author, b. Lodz, Poland, 1908. He was brought to the United States in 1911. Rosten received the Ph.D. degree from the University of Chicago in 1937, and studied also at the London School of Economics.

As an author Rosten has practised in two widely different, irreconcilable fields; he works and writes as a political scientist, and at the same time, under the pseudonym of Leonard Q. Ross, turns out satirical and humorous pieces. Rosten was, in 1936, a member of the research staff of the President's Committee on Administrative Management. Subsequently, after a year of writing for the motion pictures, he undertook the direction of a motion picture research project for the Carnegie Corporation. In 1940 he made a study of Hollywood for the Rockefeller Foundation. Rosten joined the Office for Emergency Management in Washington in 1941. In 1942 he was serving as chief of the motion picture division of the Office of Facts and Figures, as special assistant coordinator of government films and as expert consultant in the Office for Emergency Management and the National Defense Commission.

Rosten's first published book was a series of humorous dialect sketches, written under the name of Ross: *The Education of H*y*m*a*n K*a*p*l*a*n* (1937). The sketches, which described the tribulations of a New York immigrant Jew with the English language, appeared originally in the *New Yorker.* The same year *The Washington Correspondents,* a study of the press representatives in the capital, was published.

Rosten's later books were *Dateline: Europe,* a fanciful international romance (1938); *The Strangest Places,* a collection of sketches (1939); *Adventure in Washington* (1939) and *Hollywood; the Movie Colony; the Movie Makers,* a lengthy analytical study of the motion picture center (1942). Rosen also wrote for various periodicals and lectured at several colleges in the United States.

Lit.: *Current Biography,* Oct., 1942; *American Magazine,* Oct., 1939.

ROTH, CECIL, historian, b. London, 1899. After serving in Flanders during the first World War, he graduated from Oxford (1924). He became a fellow of the Royal Historical Society, member of the Società Columbiana at Florence, and of the royal Italian deputation of national history at Venice. He renounced his Italian honors when Mussolini adopted anti-Semitism. From 1936 to 1938 Roth was president of the Jewish Historical Society of England. From 1939 on he was reader in post-Biblical Jewish studies at Oxford. He visited New York several times to give history courses at the Jewish Institute of Religion and the Menorah Summer School. He also lectured in many other American cities.

Roth contributed on Jewish subjects to the *Encyclopaedia Britannica,* and *The Cambridge Mediaeval History,* and was a regular contributor to the *Encyclopaedia Judaica, The Universal Jewish Encyclopedia, Menorah Journal, American Hebrew,* and a number of scientific periodicals in England, Germany and Italy. His most important studies concerned the history of the Jews in England and Italy during the Middle Ages and the 16th and 17th centuries.

In 1925 he published *The Last Florentine Republic,* in 1930 *The History of the Jews in Venice,* in 1938 *The History of the Marranos,* in 1934 *The Life of Menasseh ben Israel,* which is not only a biography but also an account of the resettlement of the Jews in England, in 1937 *The Spanish Inquisition,* and in 1941 *A History of the Jews in England.*

Roth conducted extensive researches in neglected and documentary sources, and brought many facts to light on subjects generally regarded as exhaustively explored. But he also regards history as capable of influencing the thinking of the rising generation and thus of the whole nation. Since the basis of attacks against Judaism had been transformed from the religious into the historical, Roth demanded that Jewish history be thrust into the forefront of the struggle. He was convinced that the stark facts, viewed without any bias, would refute and confound the adversaries of Judaism.

Proceeding from this premise, he published (1939) his history of the Rothschild family, that of the Sassoon dynasty (1941), which he ironically dedicated to Hitler, and his illuminating survey on *The Jewish Contribution to Civilisation* (1938). He stressed the belief that "the Jews are a European people—more truly than any of the people of the Western world." Although he regarded the Jew as "essentially a child of Western civilization," Roth was finally disappointed with the results of the emancipation of Jewry which, to him, seemed to sap the vitality of Judaism. Roth edited Lucien Wolf's *Essays in Jewish History,* the *Archives of the United Synagogue,* the *Soncino Press Haggadah,* and a collection of *Anglo-Jewish Letters.* In 1941 he began to write a history of the London *Jewish Chronicle* on the occasion of the centenary of that publication.

ROTH, JOSEPH, writer, b. Schwabendorf, Volhynia, Russia, 1894; d. Paris, 1939. He studied Germanic philology at the University of Vienna, volunteered in the Austrian army during the first World War, was made an officer, was imprisoned by the Ukrainians, but after an adventurous flight he succeeded in returning to Vienna. There he worked first on odd jobs, then covered the aftermath of the Hungarian revolution for Austrian papers and contributed travel reports to the *Frankfurter Zeitung.* He lived mostly in Berlin; after the rise of the Nazi regime (1933) he moved to Vienna, and after the Nazi annexation of Austria he emigrated to Paris.

Roth drew the material for his essays and novels chiefly from the political and social upheaval caused by the first World War as well as from the reminiscences of his youth, spent mainly in an Eastern Jewish milieu. *Hotel Savoy* (1924) describes life in a large Jewish provincial hotel in Galicia; *Flucht ohne Ende* (1927; English trans., *Flight without End,* 1930) tells the story of an Austrian lieutenant who escaped from Russian imprisonment and crossed chaotic post-War Europe in search of his war-time fiancee; *Zipper und sein Vater* (1928) depicts the disintegration of present-day family life, while *Rechts und Links* (1929) gives a picture of the inflation time and terrible political confusion in post-War Berlin. In all these books he fought against the hollowness of the present civilization.

His principal work is the novel *Hiob, die Geschichte eines einfachen Mannes* (1930; English trans., Dorothy Thompson, *Job, The Story of a Simple Man*). It describes the fate of the ghetto Jew Mendel Singer, a "pious, God-fearing, and ordinary man, an entirely commonplace Jew" who, after many trials and tribulations, goes to America and there finds his son now become a celebrated violinist. Stefan Zweig praised the novel—which was selected by the Book of the Month Club—as "a tale which holds good for any age and which is clear to anyone who understands with his heart."

Radetzky Marsch (1931; English trans., *Radetzky March,* 1933) narrates the story of father, son and grandson, Austrian officers who lived and died during the long reign of Emperor Francis Joseph I, a song of the glamour and pathos of old Austria. *Die Kapuzinergruft* (1939), a kind of sequel, endeavors to depict the end of Austria as an independent state, but does not reach the artistry of *Radetzky March.*

Among the books which Roth published after 1933, *Der Antichrist* (1934; English trans., *The Antichrist,* 1935) aroused wide comment. A philosophical treatise in the form of a novel, it is a study of the evil in this world which reveals itself in the motion picture industry, in the manufacture of munitions, and in race prejudices. His other novels include *Tarabbas, ein Gast der Erde* (1934; English trans., *Tarabas, A Guest on Earth,* 1935), the story of a self-styled dictator and pogromist in the Ukraine, and *The Ballad of the Hundred Days* (1936), a girl's eye view of the heroic events intervening between Elba and Waterloo.

Roth prided himself on being an Eastern European Jew. In a book of essays, *Juden auf Wanderschaft* (1927), describing the various "Shtedtels" in Eastern Europe and in the Jewish quarters of Vienna, Berlin and Paris, he rebuked those Western European Jews who despise their Eastern European coreligionists because their squalid houses lack elevators and bathrooms. Assailing renegades and apostates who refuse to mix with "Easterners," he could not foresee then that at the end of his life he himself, ruined by alcohol, would come near being a renegade. Turning monarchist and Austrian chauvinist, he developed also a strong predilection for Catholicism. Certainly his Hasidic strain blending with his Catholic mysticism produced some very strange and lovely narrative works, such as his posthumous novel, *Die Legende vom heiligen Trinker* (1939). At the same time Roth continued to be an ardent Zionist, failing to see why his Catholicism should prevent him from loving Israel. ALFRED WERNER.

Lit.: Natonek, Hans, "Joseph Roth," *Die neue Weltbühne,* June 1, 1939; Sola, Emma, "Joseph Roth," *Cultura* (1933); autobiographical postscript to *Flight without End* (1930); Werner, Alfred, "Four Tragic Jews," *Jewish Outlook,* Feb., 1942.

ROTH, LEON, philosopher, b. London, 1896. He was the brother of Cecil Roth. From 1916 to 1918 he served in the British Army in France. After the War he was granted several important scholarships, and received the M.A. and Ph.D. degrees from Oxford. From 1923 to 1928 he was lecturer in philosophy at the University of Manchester. In 1928 he was appointed professor of philosophy at the Hebrew University, Jerusalem, holding the Ahad Haam Chair, and in 1940 he was elected rector of the university. In 1935 Roth represented the Hebrew University and Palestinian Jewry at the celebration in Spain of the 800th anniversary of the birth of Maimonides, and delivered a Hebrew address which was the first Hebrew speech heard publicly in Spain since the expulsion of 1492.

Roth contributed to the knowledge of Spinoza, Descartes and Aristotle by publishing *Spinoza, Descartes and Maimonides* (1924) and several special studies in periodicals.

He edited a series of translations into Hebrew of philosophical classics, and wrote in Hebrew a guide to the study of Greek philosophy. He expressed his own point of view in *Science of Morals* (1928), an attempt to discuss the value of the method employed in the physical sciences in the study of human character and conduct. According to Roth, physical and moral sciences do not seem so irrevocably different as most modern thinkers assume. Metaphysical defense of the individual, confirmed by physical science, is allowed to draw encouragement for the study of the human character from the success of the physical sciences. More than mere "encouragement" is deemed unavailable. Roth regards an "ultimate skepticism" as inevitable as far as a purely scientific foundation of morals is concerned.

ROTH, LESTER WILLIAM, lawyer and judge, b. New York city, 1895. He received his law degree in 1916 from the University of Southern California, and entered practice the same year. From 1931 to 1936 Roth was a judge of the California state superior court;



Morris Rothenberg

in 1935 and 1936 he was also justice pro tem of the district court of appeals. Roth was active in various Jewish movements; he was president of the Los Angeles Sanatorium and Ex-Patients Home (1932-33) and a director of various other organizations. In 1942 he was appointed to the National Council of the American Friends of the Hebrew University. During the first World War Roth served as a second lieutenant in the United States Marine Corps.

ROTHAFEL, SAMUEL L. (known as "Roxy"), impresario, b. Stillwater, Minn., 1882; d. New York city, 1936. He was a major influence in good music in the motion picture theatre. As the manager of the Strand Theatre in New York he introduced a symphony orchestra into a motion picture theatre for the first time. In his subsequent posts as director of the Rialto, Capitol, and Roxy theatres (the last of which was built for him, and named after him) he consistently improved the standard of music until, at times, it approached symphony hall standards. In 1932 he became manager of Radio City Music Hall, which he had planned as the home of international vaudeville.



Samuel L. Rothafel ("Roxy")

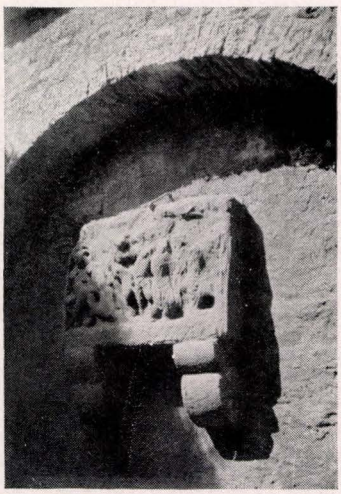
He remained only two weeks at this post.

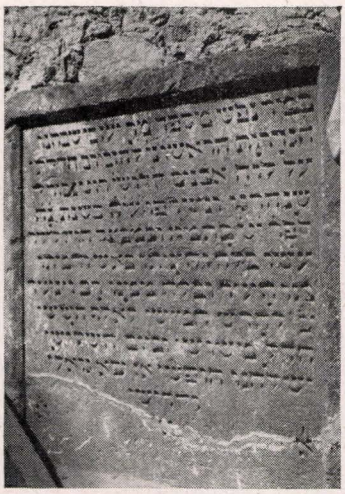
Rothafel's passing from this position marked his decline as an impresario. He made several attempts to return to the theatrical business, in London and in Philadelphia, but without success. He was also a pioneer in radio broadcasting, introducing a weekly radio hour from the Capitol Theatre in 1922 which achieved nationwide fame.

ROTHBAND, SIR HENRY LESSER, communal leader. He was known as the originator of the scheme which produced the King's National Roll for finding employment for disabled sailors and soldiers after the first World War. Rothband suggested the plan that a call be issued by the king for a register of all employers ready to employ disabled veterans. Issued from Rothband's own home, in Pendleton, near Manchester, in 1915, the plan was adopted by various newspapers and parliamentary leaders, and subsequently put into action. Rothband was made a baronet in 1923. In 1943 he was living in London.

ROTHENBERG, MORRIS, judge and Zionist leader, b. Dorpat, Estonia, 1885. He came to the United States at the age of eight, was educated in New York city, and received his law degree from the New York University Law School in 1905, entering upon the practice of law in that year. He early became interested in the Zionist Movement, and took an active part in the organization, becoming chairman of the Zionist Council of Greater New York (1916-18). He was a delegate to the International Conference of the Jewish Delegations Committee and to the International Relief Conference, both meeting in Carlsbad in 1923. He was a delegate to half a dozen Zionist Congresses. In 1932 Rothenberg became president of the Zionist Organization of America, serving for four consecutive terms. He traveled widely throughout the United States, speaking for the Zionist cause. He had a large part also in guiding and heading Palestine fund-raising institutions in the United States. He organized the first joint campaign in the United States of the Joint Distribution Committee and the American Palestine Campaign. On numerous occasions he served alternately as national chairman of the Palestine Foundation Fund (Keren Hayesod), the American Palestine Campaign and the United Palestine Appeal. He was also (1943) national co-chairman of the United Jewish Appeal and an honorary vice-president of the Jewish National Fund. Rothenberg was also one of the founding members of the National Jewish Welfare Board and served on its executive committee from its inception. He was, in 1943, a member of the Board of Directors of the National Refugee Service. Rothenberg was one of the incorporators of the Joint Distribution Committee in 1914, together with Louis Marshall, Felix M. Warburg and Herbert H. Lehman, and helped to organize also the People's Relief Committee during the first World War. For some time he served as chairman of the executive committee of the American Jewish Congress.

He also played a prominent role in the World Zionist Organization. Together with Chaim Weizmann, Louis Marshall, Felix M. Warburg and others, he col-





(Left) Stone relic at Rothenburg ob der Tauber, recording anti-Jewish persecutions in the 13th cent.; (right) an ancient stone tablet containing further evidence of the oppression of the Jews at Rothenburg

laborated in the creation of the enlarged Jewish Agency for Palestine in 1929, and together with Lord Melchett he was elected co-chairman of the International Council of the Agency. He was a member of the International Board of Governors of the Palestine Foundation Fund, and a member of the Actions Committee of the World Zionist Organization.

During the first World War Rothenberg was member of a federal commission to fix the price of bread. He acquired a national reputation in the field of labor law and acted as counsel in numerous cases involving labor disputes. Because of his reputation for impartiality and objectivity he was frequently called upon to arbitrate industrial disputes. He also lectured widely on labor laws.

In July, 1937, he was appointed to the bench of the magistrates courts of the city of New York for a full ten-year term.

ROTHENBURG OB DER TAUBER, city in Bavaria, Germany, which had one of the oldest Jewish communities in Germany. Jews settled in Rothenburg at the beginning of the 12th cent., and thereafter increased rapidly in number and importance. Their prominence is evident from the fact that the great Meir ben Baruch was rabbi in the city from about the middle of the 13th cent. on. In 1298 the Jewish community of about 450 persons was burned alive. Later a new Jewish community was formed in the city, but it, too, was annihilated during the Black Death persecutions (1348-49). However, a number of Jews again came to the city shortly thereafter, but they did not attain to so important a position as had the members of the earlier Jewish settlements. They were at all times subjected to petty annoyances and restrictions, and compelled to pay various kinds of unjust taxes in large or small amounts.

The city council of Rothenburg repeatedly protected the Jews, mainly in order to retain a source of revenue and to maintain its independence. However, the council had no scruples against putting all the Jews of the city in jail in order to extort from them the payment of various imposts. The most severe oppressions and persecutions to which the Jews of Rothenburg were subjected took place in the 16th cent. In 1511 they were ordered to wear the Jew badge, and eight years later they were banished from the city.

The Jewish cemetery, synagogue and school building were confiscated. No Jews resettled in Rothenburg until the 19th cent. In 1925 there were about seventy Jews among the city's 9,000 inhabitants, but in 1943, as a result of the oppressive laws and expulsions of the Nazi regime, Rothenburg had no Jewish inhabitants.

Lit.: Aronius, J., *Regesten,* Nos. 217, 583; Salfeld, S., *Das Martyrologium des Nürnberger Memorbuches* (1898); Bresslau, Harry, in *Zeitschrift für die Geschichte der Juden in Deutschland,* vols. 3 and 4; Grunwald, Max, "Aus Rothenburg ob der Tauber," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1928) 3-4.

ROTHENSTEIN, a family of British artists. SIR WILLIAM ROTHENSTEIN, painter and graphic artist, b. Bradford, Yorkshire, England, 1872, entered Slade School in London in 1888, where he studied with Alphonse Legros for a year. Then he left for Paris to study at the Julien Academy, where Benjamin Constant and Jules Lefebvre were his masters.

Returning to England in 1893, he went to Oxford first and finally settled in London in 1895. He became professor of art at Sheffield University in 1917, and was president of the Royal College of Art from 1920 to 1935, when he retired from official life. During the first World War he was official painter of an Indian cavalry regiment, later joined the Fifth British Army in the same capacity and finally the Canadian Army. During his travels he visited the United States and also India, where his prolonged stay left its mark on his career.

The young artist's first impression was the academic exactitude of his teacher Legros, a pupil of Ingres. Rothenstein's clarity of form and color and the beauty of his line connect him with this artistic ancestor, whereas the directness of his approach to subject matter links him to the English tradition. "Art for art's sake," the watchword of the period during which he studied in Paris, had but a passing influence on him; the idea of contemporaneity, however, corresponds with his whole personality. Sharp insight and power of observation distinguish his first attempt along this line, a collection of lithographs *Oxford Characters* (1893-96). His career as a painter started with *The Doll's House* (1899), a painting awarded a medal in Paris and later acquired by the Tate Gallery. A year later appeared his *Life of Goya,* a literary essay which revealed his artistic understanding. In the first decade of the 20th cent. the artist became interested in Jewish subjects. The first of a series of such paintings was *The Talmud School* (1904); others are *The Carrying of the Law* and *The Kissing of the Law* (1909), in the Johannesburg Gallery, and *Jews Mourning in the Synagogue* (1906), in the Tate Gallery. In these pictures psychological depth of expression in the figures



Mayer Amschel Rothschild

was united with sober clarity in the composition. The same clarity characterized his landscapes and his large mural in St. Stephens Hall, in the House of Commons, representing *The Audience given to Sir Thomas Roe, the first English Ambassador to the Mughel Court by the Emperor Jehangir* (1924).

The most authentic field of Rothenstein's art was portraiture; he portrayed most of the great personalities of his period—outstanding in art, literature, science and politics—such as Auguste Rodin, Rabindranath Tagore, his friend, Albert Einstein, Lord Arthur Balfour and Jan Smuts. More than 900 names were catalogued by 1926. Rothenstein was an outstanding intellect, and his eye concentrated on the intellectual expression of his models. His developing simplicity of form paralleled his growing concentration in this respect.

Three amply illustrated volumes, entitled *Men and Memories,* give evidence of his intellectual power of observation. They embrace the periods of 1872 to 1900 (vol. 1, 1931); 1900 to 1922 (vol. 2, 1932); and 1922 to 1938 (vol. 3, 1939). An essay written in 1934, entitled *Form and Content in English Painting,* expounds the artistic views of his maturity. In 1943 Rothenstein was still pursuing his activities in London. In that year his *Men of the R.A.F.,* written with Lord David Cecil, was published in New York.

JOHN KNEWSTUB MAURICE ROTHENSTEIN (b. London, 1901), art historian, was the eldest son of William Rothenstein. He studied at Worcester College, Oxford and at University College in London. He was an assistant professor of art history when he was called to Kentucky University, Lexington, Ky., and later to the University of Pittsburgh. After his return to England he was appointed director to the Leeds Art Gallery (1932), and two years later to the Galleries at Sheffield. In 1938 he was appointed director and keeper of the Tate Gallery. John Rothenstein's literary activity was influenced by his family background.

The Artists of 1890 (1928) embraced the problems of his father's youth. *The Life and Death of Condor* (1938) revived the figure of a friend of his father's seen from the viewpoint of the next generation but including the rich documentation of a contemporary. *British Artists and the War* (1931), *Nineteenth Century Painting* (1932) and *An Introduction to English Painting* (1933) were others of his publications, besides numerous articles in periodicals. John Rothenstein fulfilled the difficult tasks of a museum director in London during the second World War.

ALBERT DANIEL RUTHERSTON (b. Bradford, Yorkshire, 1881), painter and graphic artist, was a brother of William Rothenstein. He went to Slade School in 1899, where he studied with Fred Brown. Innes, who was one of his schoolmates, became his friend. He became a Slade scholar in 1902, and was awarded a gold medal in a Paris exhibition in 1926. He was a Ruskin Master of Drawing in Oxford from 1929. Rutherston was artistically different from his brother. After impressionistic beginnings, his poetic trend came to the fore and his art fitted into the tradition of English illustration. His fine taste for delicate lineament and color found an adequate technic in painting on silk; *Clöe* is one of his important works executed on this material. *Sixteen Designs for the Theater* (1928), a publication of Rutherston's work for the stage consisting of figurine decorations for the scenery, is of a highly cultured vision. Paintings by Rutherston are in the Tate Gallery, Victoria and Albert Museum, and in the British Museum. ELISABETH GUTMAN.

Lit.: Manson, B., "The Paintings of Mr. William Rothenstein," *Studio,* vol. 16 (1910) 37-46; *Contemporary British Artists,* "William Rothenstein" (1923); *The Portrait Drawings of William Rothenstein,* with an introduction by Max Beerbohm and an "Iconography" by John Rothenstein (1926); Rutter, F., "Sir William Rothenstein," *Atelier* (1931) 232; Gleadowe, Reginald M. Y., *Contemporary British Artists,* "Albert Rutherston" (1925); Casson, Stanley, *Artists at Work* (1933).

ROTHSCHILD, a family of bankers and financiers, which became prominent during the 18th cent. The Rothschilds are descended from Isaac, son of Elchanan "zum Hahn" (at the sign of the cock), who came to Frankfort, Germany, in 1530 with his wife, Fogele Worms. Isaac, in 1567, moved into a house at the south end of the Judengasse in Frankfort; the house was identified by a red shield, and thus the family name was derived. The 17th cent. record of the family contains the names of several rabbis, but with AMSCHEL MOSES ROTHSCHILD (d. 1754) the entry into finance was made, though only on a small scale.

Characterized first primarily by natural business acumen and enterprise, the steadily ramified Rothschild family, in the unfolding capitalistic scene, eventually acquired the reputation of cultural and communal leaders as well. The deportment of its representatives has been marked by certain, hardly altered, rules throughout the generations. Elemental charitableness grew into large-scale philanthropy. An early interest and sponsorship of art produced broad cultural beneficence. And adherence to the Jewish forms of life within the community almost invariably meant the participation of at least one Rothschild, of each generation in every country, in organized Jewish activity.

Amschel Moses Rothschild was a merchant and money-changer. His son, MAYER AMSCHEL ROTHSCHILD (b. Frankfort, 1743; d. 1812) began to work on a larger scale. While running errands for his father he had developed not only a sufficient interest in finance to reject a paternal suggestion that he prepare for the rabbinate, but an interest in coins from a numismatic point of view. The two interests eventually combined to establish him, and the consequent Rothschild line, in their position in finance. He had studied in Fürth and later in Hannover, and founded his own banking house in Frankfort in 1760. Through his knowledge of numismatics he became friendly with Wilhelm, landgrave—and subsequently elector—of Hesse-Cassel. Although Rothschild's first negotiations with the prince were in cooperation with other bankers, he became his court agent in 1801. In 1802 Rothschild arranged a loan of ten million thalers for the Danish government.

When the prince had to flee before the Napoleonic invasion of 1806, Rothschild was left in charge of his fortune. His genius enabled Rothschild to guard the royal funds so expertly that the prince, on his return, was able to realize a 5 per cent interest. Rothschild left a fortune of about 200,000 gulden.

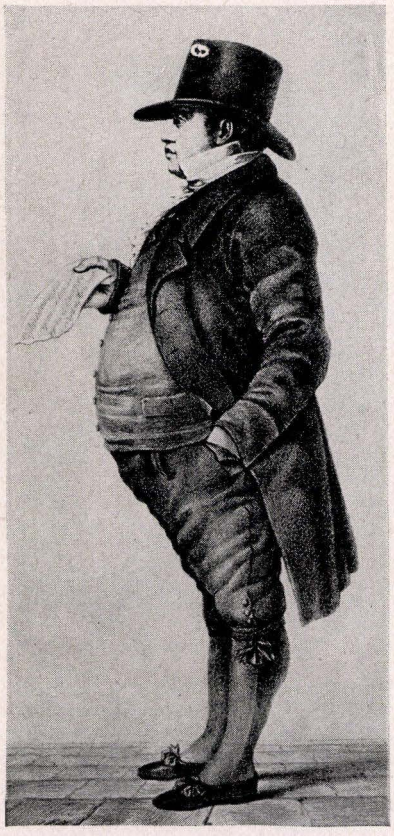
Gudule (Güttele; née Schnapper) Rothschild (b. 1753; d. 1849) was the wife of Mayer Amschel Rothschild. Their marriage took place in August, 1770, in Frankfort. To the end of her life she refused to leave the family home in the Frankfort Judengasse where the family had experienced its first prosperity, and remained attached to Orthodoxy.

Mayer Amschel Rothschild's five sons, each settled in a different financial capital of Europe, established the linked system of finance which was to help Europe emerge as a continent of flourishing capitalism. The most gifted of that first generation of dispersed Rothschilds was NATHAN MAYER ROTHSCHILD (b. Frankfort, 1777; d. London, 1836), the third son of Mayer Amschel. He had gone to Manchester in 1798, on behalf of his father's interest in Manchester goods. There he eliminated the chance for a repetition of the unfair treatment which the firm had been accorded by himself arranging for the various steps of manufacture required by the goods in which they were interested. Rothschild became a British subject in 1804, and moved to London the following year, founding the London branch of the Rothschild firm. In 1806 he married Hannah Barent Cohen, sister of Judith, wife of Moses Montefiore. This alliance brought him into the circle of England's Sephardic Jewish community.

In the transactions Rothschild sponsored in London he was bold and enterprising, so that he was at first looked on skeptically. But when his skill led to invariable triumph, the attitude changed. Like his father, he had faith in Napoleon's eventual defeat. In 1810 he bought, at a discount, some drafts made by Wellington which the English government could not then meet. Then he renewed them to the government; this was one of the steps that won him the trust of officialdom. Rothschild's carrier pigeons and fast sailing-boats gave him advance private intelligence of continental events, and this advance intelligence was especially significant after the battle of Waterloo. He was the first to communicate the news of Napoleon's final defeat to the British government. For him, personally, it meant the fulfilment of the hopes on which he had staked everything. By this time Rothschild's standing was high in all the modern countries, and his banking house was made agent for many of them.

In 1824 Rothschild, with Montefiore, established the Alliance Insurance Company. Montefiore's brother-in-law, Benjamin Gompertz, a leading mathematician and actuary, had failed to receive an appointment with the Guardian Insurance Company because he was a Jew. The Alliance Insurance Company was founded, and Gompertz was made actuary. Rothschild and his brothers were made barons of the Austrian Empire in 1822.

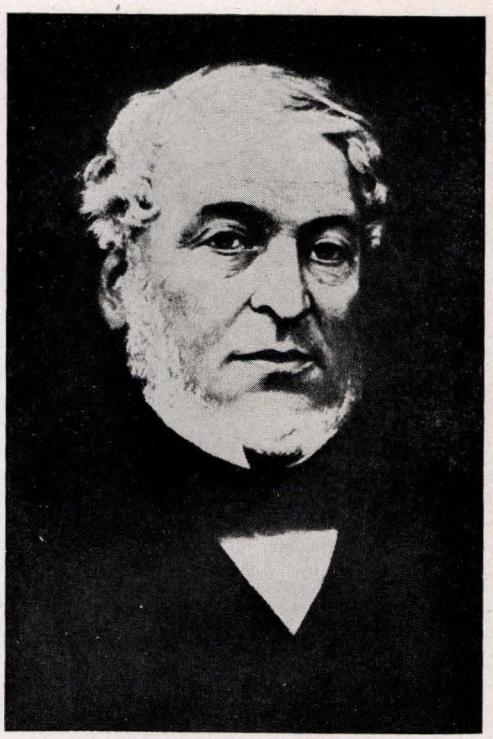
The Rothschild interests were taken over, on Nathan Mayer's death in 1836, by his eldest son LIONEL NATHAN ROTHSCHILD (b. London, 1806; d. London, 1879), who not only carried on the expanding transactions of the London house, but was for more than thirty years the leader of the British Jewish community. Among his financial operations were the negotiations of a £16,000,000 loan for carrying on the Crimean War, and the provision of the funds for purchasing the Suez Canal shares. With the French and Austrian branches of the Rothschild firm, he cooperated in railroad construction and financing activities of the respective countries. The Irish Famine Loan of 1847 was raised by Rothschild in cooperation with



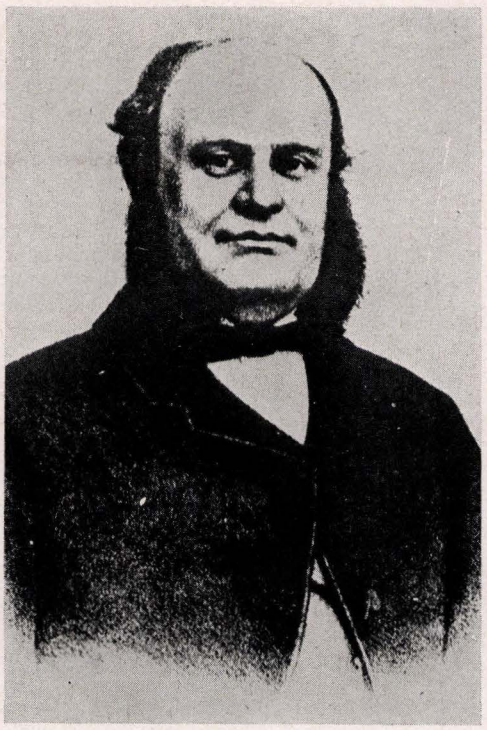
Nathan Mayer Rothschild



(Right to left) Nathan Mayer Rothschild and his sons Mayer, Lionel and Anthony. From a composite drawing by Richard Dighton in the Hebrew Union College



Baron Lionel de Rothschild



Baron Carl Meyer von Rothschild



Salomon von Rothschild



Sir Anthony de Rothschild

the competitive house of Baring, both firms acting without profit. Later Rothschild was effective in helping to reestablish the Baring firm, which had met adversity. Rothschild was a friend of Disraeli and also of Disraeli's political opponent, Gladstone. In 1847 Rothschild was elected to Parliament for the City of London. He was returned in 1849 and 1852, but could not take his seat until 1858, when the passage of the Jews' Disabilities Bill allowed him to forego the required Christian oath, which he had repeatedly rejected, insisting that he be sworn in on the Old Testament. Rothschild remained in Parliament until 1874. In addition to being a member of the Board of Deputies, Rothschild was president of the Great Synagogue for many years, and was on the council of the United Synagogue. With his uncle, Sir Moses Montefiore, he cooperated in various efforts to alleviate the unabatingly difficult situation of the Jews in Eastern Europe.

SIR ANTHONY DE ROTHSCHILD (b. London, 1810; d. Woolston, England, 1876) was the younger son of Nathan Mayer Rothschild. Although he was a member of the banking firm, he was not its leader, deferring to his older brother. Rothschild, who was made a baronet in 1846, was president of the Jews' Free School and of the United Synagogue. In 1858 he was Austrian consul general in London.

MAYER NATHAN DE ROTHSCHILD (b. London, 1818; d. London, 1874) was the youngest son of Nathan Mayer Rothschild. He was affiliated with the family banking firm, and was also known for his stud-farm and his prize-winning race horses. His daughter HANNAH ROTHSCHILD (b. 1851; d. 1890) married the Earl of Rosebery, at a ceremony attended by the Prince of Wales and the Duke of Cambridge. Lord Beaconsfield gave the bride away.

The Countess Rosebery remained devotedly attached to Judaism. She was a member of Central Synagogue of London, and continued to support Jewish charitable institutions as her mother did. She founded a club for Jewish working girls in Whitechapel. But most of her charitable work was done secretly. Notwithstanding her friendly relations with Disraeli, she joined her husband in supporting Gladstone and the Liberal Party. Gladstone thought a great deal of Lady Rosebery's political mind, as did Queen Victoria. Even Prince Otto von Bismarck and his eldest son, Count Herbert Bismarck, were great admirers of Lady Rosebery. Herbert Bismarck attended her funeral. By special request of Queen Victoria, a copy of the burial service, which was conducted in strict accordance with Jewish law, was sent to Windsor. Gladstone also took a copy of the service away with him.

At the death of Lionel Nathan Rothschild, his son NATHANIEL MAYER ROTHSCHILD (b. 1840; d. 1915), who became the first Lord Rothschild, took over the leadership of the English family. In 1876 he succeeded to the baronetcy of his uncle, Sir Anthony de Rothschild, and he was created a peer in 1885. From 1865 until 1885, when he entered the House of Lords, he was a member of the House of Commons. Rothschild was the first Jew to be raised to the peerage and consequently the first professing Jew to sit in the House of Lords. In his concern with Jewish affairs he went even further than his father. The elder Rothschild had collaborated in efforts to alleviate the persecution of the Jews in Russia, but had for twenty years represented the Russian government. Lord Rothschild, in protest against the Czarist treatment of the Jews, refused to arrange loans for Russia, despite the profit they would have brought to his banking house. Nor would he represent Roumania, for the same reason. Rothschild was president of the United Synagogue. Earlier he had favored Theodor Herzl's resettlement projects. Rothschild was a pioneer in providing modern housing, erecting model tenements in London's East End.

ALFRED CHARLES DE ROTHSCHILD (b. 1842; d. 1918) was a younger brother of Nathaniel Mayer Rothschild. He was the only Jew to serve as a director of the Bank of England, and also held directive posts in the National Gallery and other art museums. He was known to have been instrumental in keeping alive the British-German rapprochement that obtained before the outbreak of the first World War. Socially and politically (though not officially) he was a significant figure. During the early days of the first World War, when a timber shortage hampered the fortification of trenches and pits for the British Expeditionary Force, Rothschild turned over a magnificent beechwood forest he owned to the government for lumber.

LEOPOLD DE ROTHSCHILD (b. 1845; d. 1917), the youngest brother of Nathaniel Mayer Rothschild, was active both as a Jewish communal worker and as a sportsman.

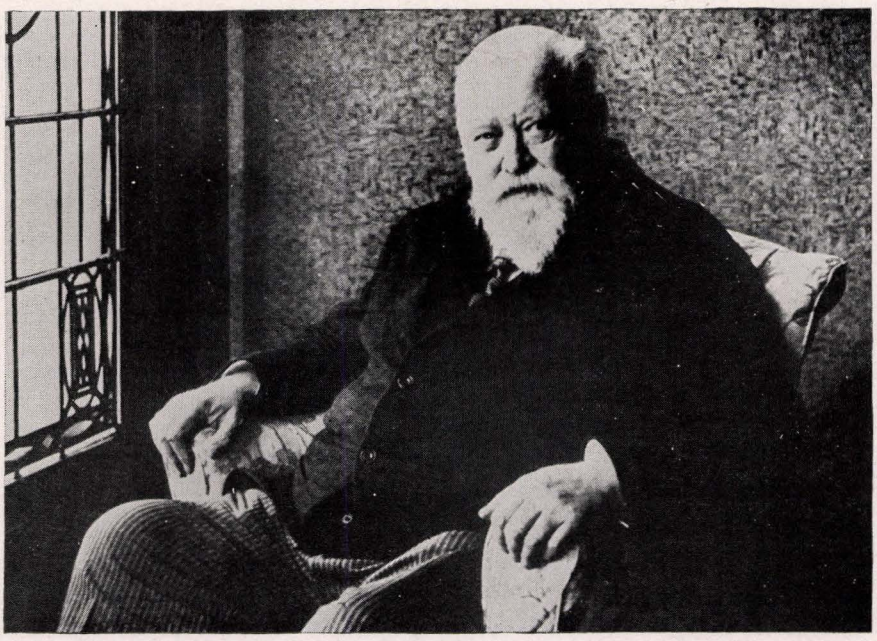
CONSTANCE ROTHSCHILD (b. 1843; d. 1931), the daughter of Sir Anthony de Rothschild, became Lady Battersea through her marriage (1877) to Cyril Flower, later Baron Battersea. She remained a member of the Jewish faith; together with her younger sister Annie, she had previously written the *History and Literature of the Israelites* (1869). Her later *Reminiscences* (1922) is not only a comprehensive source of Rothschildiana, but an informative commentary on the English political and social history of Lady Battersea's long lifetime. Lady Battersea was a founder of the Jewish Association for the Protection of Girls and Women, and was a leader in other social welfare and Jewish activities.

LIONEL WALTER ROTHSCHILD (b. 1868; d. Tring Park, Hertfordshire, 1937) was the son and heir of the first Lord Rothschild. He deserted banking for a life of science, and became known as a naturalist, and as the possessor of a rare collection of birds and butterflies. The contents of Lord Rothschild's bird museum in Tring Park, which had cost more than $1,000,000 to assemble and had taken him more than forty years, were bought by the American Museum of Natural History in 1932. It contained about 280,000 skins. His collection of butterflies and moths numbered 1,500,000 specimens; most of it went to the British Museum after his death.

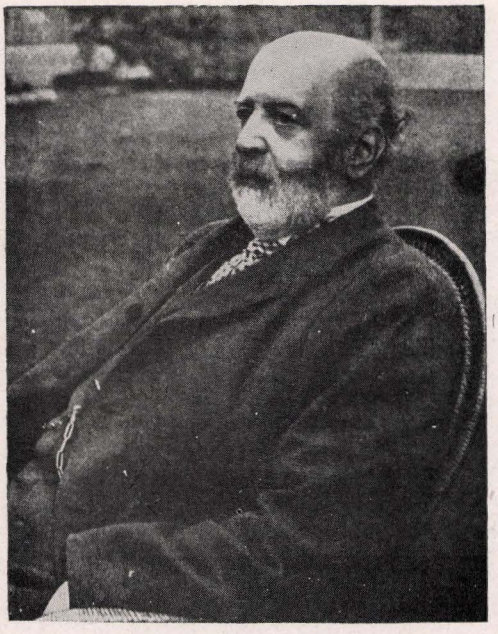
Rothschild was joint editor of *Novitates Zoologicae,* published at Tring Park, and author of *Avifauna of Laysan,* which was issued in a limited edition of 300 copies, costing more than $100,000 to print. Rothschild was a member of the House of Commons from 1899 to 1910. He was vice-president of the Board of Deputies and of the Anglo-Jewish Association. The Balfour Declaration (1917), declaring that the British Government was in favor of the establishment of a Jewish national homeland in Palestine, was addressed to Lord Rothschild.

NATHANIEL CHARLES ROTHSCHILD (b. 1877; d. 1923) was the younger brother of Lord Rothschild. In addition to his banking interests, he held the chairmanship of the Alliance Insurance Company. Like his brother, he was interested in science, particularly in entomology.

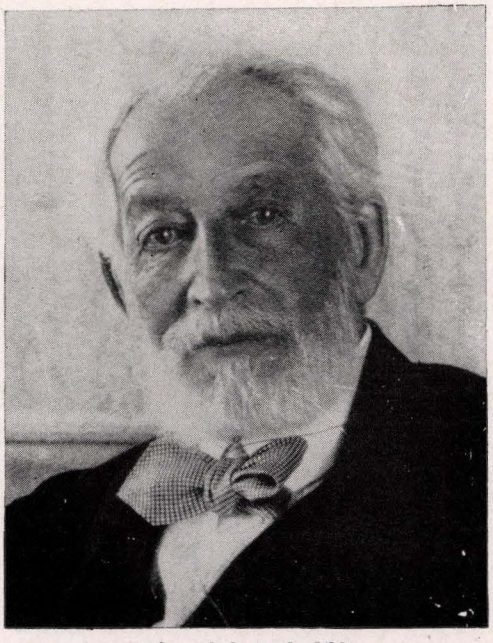
On the death of the second Lord Rothschild, who was unmarried, the title passed to his nephew, NATHANIEL MAYER VICTOR ROTHSCHILD (b. 1910), the son of Nathaniel Charles Rothschild. The family interest in science was inherited by him; he worked in the field of biology, and was for a time a research fellow at Trinity College, Cambridge. He also wrote on bibliographical subjects. He was president of the Brit-



Lord Lionel Walter Rothschild



Lord Nathaniel Mayer Rothschild



Edmond de Rothschild

ish Ort-Ose Committee and a member of the Committee for German Jewry.

Leopold de Rothschild left three sons. One, EVELYN ACHILLE ROTHSCHILD (b. 1886), was killed in Palestine in 1917, on active service with the British armies. LIONEL NATHAN DE ROTHSCHILD (b. 1882; d. London, 1942) was the eldest son of Leopold de Rothschild. He was a member of Parliament from Aylesbury division from 1910 to 1923. Rothschild was president of the United Synagogue for more than twenty years, treasurer of the Jewish Board of Guardians, and chairman of the League of British Jews, an anti-Zionist group. He was chairman of the Alliance Insurance Company. His brother, ANTHONY GUSTAV DE ROTHSCHILD (b. 1887), was president of the Jewish Orphanage and Jews' Free School. He served as a major during the first World War.

In 1942 the famous Rothschild home on Piccadilly was turned over to the military services of the United Nations, for use as a clubhouse for army and navy men.

In addition to the Rothschilds who were the direct descendants of Nathan Mayer Rothschild, several other representatives, heirs of Continental branches of the family, at various times settled in England.

One of these was FERDINAND JAMES DE ROTHSCHILD (b. Paris, 1839; d. Wallesden Manor, England, 1898), the son of Anselm von Rothschild. Like many of the Rothschild sons, he married a cousin—Evelina, a sister of the first Lord Rothschild. Rothschild was a member of the House of Commons from 1885, when he succeeded to the seat vacated by his brother-in-law's elevation to the peerage, until his death. Rothschild was an art collector, and left many of his best possessions, examples of medieval and Renaissance art, to the British Museum. He was also a lecturer and writer, and the author of *Personal Characters from French History* (1896). Rothschild was affiliated with Jewish religious and educational undertakings, and was treasurer of the Board of Guardians. Among his general philanthropies was the conversion of Waddesdon, in Buckinghamshire, into a "model village."

A son of Edmond de Rothschild of Paris, JAMES EDMOND ARMAND DE ROTHSCHILD (b. Paris, 1878), also settled in England. He served in the British Army, in France and Palestine, during the first World War. In 1929 he was elected to the House of Commons for the Isle of Ely, and was serving in 1943. He followed his father in specific Palestinian interests, was president of the Palestine Jewish Colonization Association (PICA —Edmond de Rothschild Fund), a director of other Palestine enterprises, and a governor of the Hebrew University. Rothschild was the author of *Shakespeare and His Day* (1906) and co-editor of *A Miscellany of Studies in Romance Languages* (1932).

The French branch of the Rothschild family was founded by JAMES MAYER DE ROTHSCHILD (b. Frankfort, 1792; d. Paris, 1868), when he established the firm of Rothschild Frères in Paris in 1812. At first the firm supported the Bourbons, and was thereby endangered during the revolt of 1830. But it survived, and Rothschild (who, with his brothers, had been made an Austrian baron in 1822) remained to negotiate important loans for the French government. In 1846 he received a concession to build the Chemin de Fer du Nord, which remained largely in the possession of the Rothschild family until 1940. Although Rothschild was a member of the generation of Rothschilds which had not yet managed to obtain a general education, he was a patron of Hebrew literature and a curio collector. He also used his influence to bring about the repeal of laws which were directed against the Jews. In 1852 he gave a hospital to the consistory of Paris, for use as an asylum for aged Jews. His wife, who was his cousin Betty von Rothschild (d. 1886), was also a benefactress of hospitals and the donor of an orphanage. She left a fund of 600,000 francs, to be devoted toward aiding poor laborers in paying their rent. During her lifetime she was a friend and sponsor of Heinrich Heine, whose financial advisor her husband had tried to be, without much success.

MAYER ALPHONSE JAMES DE ROTHSCHILD (b. Paris, 1827; d. 1905) was the son and heir of James Mayer de Rothschild. He was a director of the Chemin de Fer du Nord, and a member of the board of directors of the Banque de France. In 1871, after the defeat of France in the Franco-Prussian war, he assumed part of the guaranty for the war debt of 5,000,000,000 francs and thus made possible its prompt payment. Bismarck was annoyed by the patriotism of the French Rothschilds. Earlier in his career he had been treated warmly by the German-speaking branches of the family, and this pro-French attitude seemed to him to be a reversal. Rothschild became a member of the Paris consistory in 1851, and was its president for many years. He was known for his personal philanthropies and for his humanitarianism; with his brothers, he gave 10,000,000 francs (1904) for a housing project, and for other aid to low-income families. More than 600 paintings were given by him to various museums.

EDMOND JAMES DE ROTHSCHILD (b. Paris, 1845; d. Paris, 1934) was the younger brother of Mayer Alphonse James de Rothschild. Although he was a member of the Rothschild firm and eventually its head, and was also, by virtue of his longevity (he was the last surviving grandson of Mayer Amschel Rothschild), the head of the House of Rothschild, it was through his art collections and his philanthropy that Edmond de Rothschild was known. His private art collection was reputed to be the third largest in the world. He bequeathed about 20,000 engravings and 7,000 drawings to the Louvre. Among his general philanthropies was the establishment, in 1921, of the Edmond de Rothschild Foundation for scientific research, with an initial gift of 10,000,000 francs. In 1927 he gave an additional 30,000,000 francs to the Foundation.

In Jewish life, Edmond de Rothschild's name is identified with the development of the Palestinian wine industry and other Palestinian enterprises. He first became associated with the constructive effort of the Palestinian agricultural colonies in the 1880's, when he saved the young settlements from financial disaster. His subsequent assistance (after 1900 administered through the Jewish Colonization Association) totalled more than 70,000,000 gold francs. At first he was not a collaborator with political Zionism, and his aid, essentially a form of personal patronage, evoked displeasure as well as praise. But when it became clear that the colonies of Petach Tikvah, Rehovoth and Rishon Le Zion were thriving and modern communities largely as the result of his subsidies, Rothschild was recognized as the "father of the Yishub," and the attitude toward him changed to one of unalloyed veneration. In 1920 Rothschild supported a project to settle 25,000 Jewish war orphans from Eastern Galicia in Palestine. In 1929 he was made honorary president of the Jewish Agency Council. He made several trips to Palestine, the last one when he was almost eighty years old (1925). GUSTAV SAMUEL JAMES DE ROTHSCHILD, a brother of Mayer Alphonse James and Edmond James de Rothschild, tried, in 1853, to arrange for the transportation of Jews from Italy to the United States, where they might earn a livelihood more easily.

CHARLOTTE ROTHSCHILD (b. 1825; d. 1899), a sister of Mayer Alphonse de Rothschild and of Edmond de



Leonard de Rothschild



Gudule (Güttele), wife of Mayer Amschel Rothschild



Lady Louisa de Rothschild, mother of Lady Battersea



Hannah de Rothschild

Rothschild, married her cousin Nathaniel (b. 1812; d. 1870), the son of Nathan Mayer Rothschild of London. Their son was James Edouard de Rothschild (b. Paris, 1844; d. Paris, 1881). He married Thérèse von Rothschild (b. Frankfort, 1840; d. Paris, 1931), of Frankfort. They made their home in Paris, where Rothschild was a lawyer and writer. He was the author of *L'introduction aux mystères du Vieux Testament,* and the founder and president of several bibliographical societies, including La Société des Études Juives. His wife, the Baroness Thérèse, devoted her long widowhood to philanthropy, particularly to hospitals. She helped found the Rothschild Hospital in Paris and in Tangier, Morocco. During the first World War her hospitals at Berck-sur-Mer and at Gouvieux were turned over, under her direction, for the use of wounded soldiers. Her experiences were told in her *Souvenirs de la Grande Guerre* (1927).

Henri de Rothschild (b. Paris, 1872), son of James Edouard de Rothschild and Thérèse de Rothschild, was well-known both as physician and playwright. He received his medical degree in 1898. Subsequently he devoted himself particularly to infant welfare, writing a three-volume study on nursing, *Bibliographia Lactaria.* Rothschild was also editor of the *Revue d'Hygiène de la Pathologie Infantile,* and the donor of a fund for distributing free milk to children throughout France. He also established a free clinic in Paris, at which he was himself in attendance. One of his minor philanthropies was the distribution of free wine to the poor of Paris.

Rothschild's plays were written under the pseudonyms of André Pascal and Charles des Fontaines. Several of them were produced with great success in French and other languages, including *La Rampe* (1909); *La Caducée* (1921); *Le Moulin de la Galette* (1923); *Héritage* (1924); *La Vocation* (1926); *Circé* (1929); and *Grand Patron* (1931). In addition, he wrote essays and literary studies, and gave a large collection of autographs and letters to the Bibliothèque Nationale (1933). During the first World War, Rothschild turned over his house on the Faubourg St. Honoré for use as a club for officers, and after the end of the War it continued as the headquarters of the Cercle Interallié. With the surrender of France to Germany in 1940, much of Rothschild's property was confiscated. Together with all the members of the French Rothschild family, he was deprived of French citizenship and of all honors. Rothschild went to South America.

Edouard de Rothschild (b. 1868) was the son of Mayer Alphonse James de Rothschild. He was head of the French banking house, regent of the Banque de France and president of the administrative council of the Chemin de Fer du Nord. In 1940 his property was confiscated, and he came to the United States with his family. His daughter Jacqueline was married to Gregory Piatagorsky, concert cellist. His son, Guy de Rothschild, came to the United States in 1941.

Robert Philippe de Rothschild (b. 1880) was the son of Gustav Samuel James de Rothschild. He was president of the Paris Jewish Council and active in relief work in France, serving as president of the French Central Relief Committee. When he arrived in the United States in 1941 he continued his interest in relief and rehabilitation, and associated himself with the work of the ORT.

Of Edmond de Rothschild's two sons, one, James Edmond Rothschild, moved to England (see the English section). The other, Maurice Edmond de Rothschild (b. 1881), was a member of the French Senate. He was the author of *Voyage in Ethiopie* (3 vols., 1904-5). After the collapse of France in 1940 he went to Lisbon, then to Scotland.

Henri de Rothschild and the other members of the French family all had sons in the French Army. They —including those serving in the army—were nevertheless deprived of their citizenship and honors, and in some cases arrested. The bank was taken over by the government.

Amschel Mayer von Rothschild (b. Frankfort, 1773; d. Frankfort, 1855), the eldest son of Mayer Amschel Rothschild, took over the Frankfort house. During the Congress of Vienna (1814-15) Rothschild was influenced in obtaining the support of Metternich for Jewish rights. He was made a Bavarian consul in Frankfort in 1820, and was also court banker. Together with his brothers, he was ennobled in 1822. Rothschild was a collector of art and curios; in 1840, after the sequestration of numerous Spanish cloisters, he tried to obtain those documents which touched on Jewish history. Since he died childless, the sons of his brother Carl Mayer Rothschild followed him in the directorship of the Frankfort bank.

Carl Mayer Rothschild (b. Frankfort, 1788; d. Naples, Italy, 1855) was the founder of the Naples branch of the Rothschild firm. He was banker to Sicily, Sardinia, Naples, the Papal States, and Parma and Tuscany. In 1829 Rothschild was made consul general of Sicily in Frankfort. The Naples banking house was the least important of the branches, and was closed in 1861. Yet during the short period of its existence, it had offered a microcosmic view of the significance of Rothschild operations. The separate Italian states had been saved from financial difficulties, including the Papal State itself. One of the decorations won by Rothschild was bestowed on him by the Pope.

Mayer Carl de Rothschild (b. Naples, 1820; d. Frankfort, 1886), the eldest son of Carl Mayer Rothschild, took over the management of the Frankfort house, founded by his uncle, in 1855. He had been affiliated with it from 1842. He was elected to the North German Reichstag in 1867, and was appointed to the Prussian House of Lords in 1870. Here he was the only unbaptized member. It was evidently Rothschild who expressed his assurances to the American Consul in Frankfort during the Civil War that his—and most of the other banking interests owned by Jews—would not aid a slave-holding government. The house of Erlanger, which had taken over a Confederate loan, dared not offer it to the Frankfort Bourse, said Rothschild. Weakened hearing forced Rothschild's retirement from public life in 1876; after this he devoted himself entirely to his art collections.

His younger brother, Wilhelm Carl de Rothschild (b. Naples, 1828; d. Frankfort, 1901), succeeded to the supervision of the Frankfort house in 1886, although he had been associated with his brother in its directorship from 1855. He was very Orthodox and, outside of his philanthropies, devoted himself mainly to study of the Talmud. Neither of the brothers left sons, and the Frankfort house was closed after the death of Wilhelm Carl de Rothschild.

The Vienna Rothschild firm was established by Salomon Mayer von Rothschild (b. Frankfort, 1774; d. Paris, 1855). He moved to Vienna in 1816, and subsequently was identified with the most important financing enterprises of the Austrian Empire, assisting Metternich in overcoming numerous financial crisis. Rothschild's own travels, and the family letters, made him a valuable informant to Metternich in European politics. Rothschild backed the Kaiser Ferdinand Nordbahn in 1836, and aided in the development of the Witkowitz salt mines and the Dalmatian asphalt lake. Various government loans were also floated through his firm. Rothschild's importance to the state won him the honorary freedom of Vienna, before Jews were granted citizenship rights, and later of Brünn, which he had made the terminus of a railroad line from Vienna, but he also won Metternich to the support of



Henri de Rothschild



James von Rothschild



A caricature of the house of Rothschild in the guise of a "Musterreiter" (sample drummer). From a contemporary original destroyed in the fire of the Ministry of Justice, Vienna, on July 15, 1927



Lionel de Rothschild

Jewish efforts to obtain rights outside of Austria. In 1833, for instance, Metternich's intervention prevented the establishment of a ghetto in the Papal States. Rothschild established a substantial fund to enable the sons of Viennese citizens to be educated in the Vienna Polytechnic Institute, and for Brünn he provided a special welfare fund and hospital.

ANSELM VON ROTHSCHILD (b. Frankfort, 1803; d. Ober-Döbling, near Vienna, 1874) was the only son and heir of Salomon Mayer von Rothschild. He received his banking training in various cities, was associated with the Frankfort Rothschild firm from 1848 to 1855, and then took over the management of the Vienna house. Rothschild was appointed to the Austrian House of Lords in 1861, under a life appointment. Among his Jewish philanthropies was the establishment of a Jewish hospital in Vienna in 1869. Like most of the Rothschilds, he was an art collector.

ALBERT ANSELM SALOMON VON ROTHSCHILD (b. Vienna, 1844; d. Vienna, 1911), the youngest son of Anselm von Rothschild, followed his father the directorship of the Vienna firm in 1874. He built a hospital in memory of his wife, Bettina (b. 1858; d. 1892), the daughter of James de Rothschild of Paris, and also aided Jewish orphan asylums and cultural undertakings in Vienna.

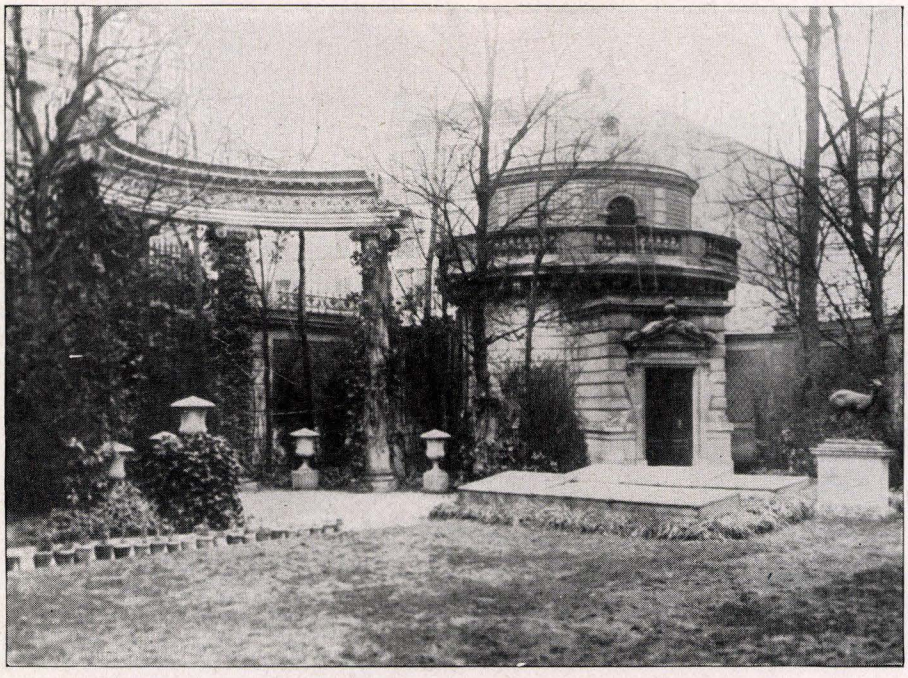
ALPHONSE DE ROTHSCHILD (b. Vienna, 1878; d. Bar Harbor, Me., 1942), son of Albert Anselm Salomon von Rothschild, was head of the Vienna firm until its confiscation in 1938 by the Nazi invaders. The various economic upsets that shook Central Europe after the depression of 1929 had eaten deeply into the Rothschild resources even before 1938, and the scale of living of the family had been cut down. Alphonse de Rothschild came to the United States in 1940.

LOUIS DE ROTHSCHILD (b. 1882), the younger brother of Alphonse de Rothschild, was the most acute sufferer from the upheavals which culminated in the Nazi invasion of Austria. He was president of the Kreditanstalt, which went bankrupt in 1931. Both he and his brother Alphonse ceded much of their property to the government as payment. But Louis de Rothschild was arrested when the Nazis entered Vienna, and was held prisoner in the Hotel Metropole for more than a year. Reports indicated that the Nazis exacted a ransom of more than $20,000,000 from the Rothschild family for his release, but these were never verified. Subsequently Rothschild came to the United States.

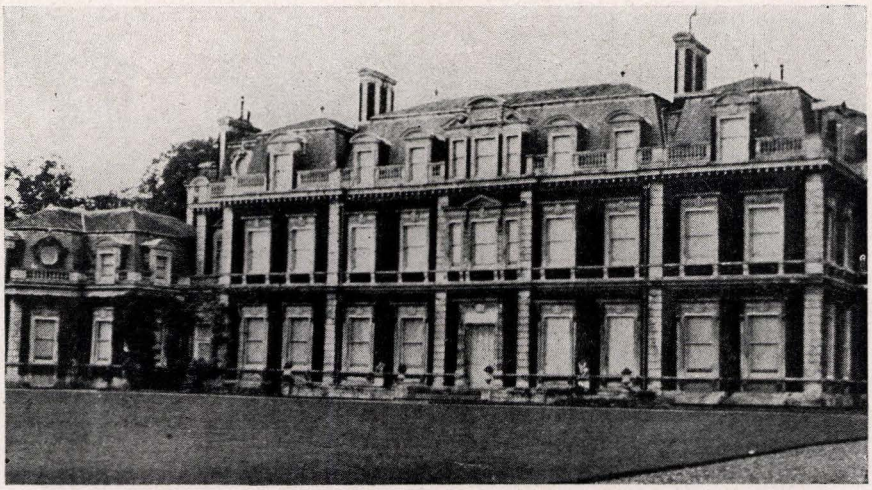


Alfred de Rothschild

EUGENE DANIEL DE ROTHSCHILD (b. 1884) was the third surviving son of Albert Anselm Salomon von Rothschild. He attracted a great deal of attention in 1937, when Edward VIII of England, after his abdication and the assumption of the title of the Duke of



The erstwhile Parisian mansion and art gallery of the Baroness Salomon de Rothschild, which was presented to the French nation (many years before the Nazi invasion) for conversion into a playground for children



The Rothschild Mansion at Tring Park, London, which was presented to the British government during the second World War

Windsor, spent several months in Enzesfeld Castle, the Rothschild estate, in Austria, leaving there only when he and Wallis Warfield Simpson could marry, her divorce having become final.

Eugene de Rothschild also lost his fortune to the Nazis, and came to the United States in 1940. His marriage to the former Katherine Wolff of Philadelphia (1925) brought into the Rothschild history the first Christian bride. The Rothschild daughters had married Christians, but in some instances had themselves remained Jewish. Lord Nathaniel Mayer Victor Rothschild, the head of the English house of Rothschild in 1943, had married (1933) Barbara Hutchinson, who became Jewish prior to the marriage.

With only the members of the British house of Rothschild secure in their homes and positions in 1943, the saga of the family seems to have turned toward the inevitable reorganization which the whole social structure of the world must undergo in the 20th cent. The importance of the Rothschilds in stabilizing the European world during the 19th cent. touched on the financial and governmental network that bound the Continent together.

They remained essentially a European family, refusing to invest in American enterprises. This European point of view may have been only another aspect of their family steadfastness, and their family steadfastness was one of the strongest elements in their power. Until 1914, when the family was divided by the first World War, they had remained at one another's service in whatever enterprise any one of them undertook. Occasionally the lack of foresight of one branch was turned to the experience of the other; this happened, for instance, in the case of railroads. In England, where railroads first developed, the family was too skeptical of their success to invest in their construction. But having seen their success in England, the English branch communicated the suggestion to the Rothschilds on the Continent, and the Rothschild financing of the Chemin de Fer du Nord and of the Kaiser Ferdinand Nordbahn was the result.

Even those objective students of the Rothschild finances who approach the subject with an unfriendly attitude can not deny the moral basis that served as the foundation for their transactions. The Rothschilds were, without exception, anxious to avert wars. Their profits, the profits that built their fortune for them, were the perquisites of enterprise and courage, and not of shady dealings. They came to the fore at a time when a continent was being formed out of swift events; more than once, in the series of revolutions that exploded in the various countries where they lived, they were in danger of being destroyed. A Napoleonic victory would have left the British Rothschilds broken, but then, as in later events, the family interests were staked on the more vital of the opposing forces, and therefore survived victoriously.

The family integrity, displayed to an amazing degree in a series of interrelated marriages (Rothschilds married Rothschilds whenever possible, until the 20th cent.), was also expressed in the persistent affiliation with Jewish life. Until after the end of the first World War, the head of the



"Rothschild Row" (148 Piccadilly, at left), London



James de Rothschild

British house of Rothschild was always assumed to be the lay leader of British Jewry, which accounted for the fact that the Balfour Declaration of 1917 was addressed to Lord Rothschild. The family continued to play some part in the Jewish life of their respective countries of domicile, and in 1943 was still doing so in England. The days when a Rothschild could, by his refusal to take the Christian oath on the three successive occasions when he was elected to Parliament, become the symbol of the finally successful struggle against Jewish disabilities in England, had passed with the various other spectacular possibilities of the 19th cent. The grandeur of Edmond de Rothschild, and the monument he left of a thriving wine-industry in Palestine, were also part of an era that had come to an end. But some member of the family was always associated with Jewish life, in almost every country where they lived.

With the waning of the power of individual wealth inaugurated by the beginning of the second World War, the Rothschild family, as a group of financiers, must necessarily approach a turning point that may lead to the disintegration of the body, with whatever aspects of entirety it still retained in the 20th cent. Separately, its members were prominent in as many fields as modern life provides: finance, sport, art, literature, science, society. Not always was the original Rothschild piety apparent in everything every member of the Rothschild family did. On the other hand, some members of the family, like Lionel Walter, in science, and Henri, in medicine and literature, brought new accomplishments into the family history. The time when a Rothschild could bring to the British government the first notification of a military victory in France, or consult with an Austrian minister about the succession in Spain, is gone, not only for the Rothschilds, but for any representative of a private financial dynasty. Genius that was devoted to the accumulation of wealth, through daring and foresight, must, in its transmuted form, find creative fulfillment in other spheres.

NATHAN RICARDO.

Lit.: Battersea, Lady, *Reminiscences* (1923); Corti, Egon Caesar, *The Reign of the House of Rothschild* (1928); Demachy, Edouard, *Les Rothschild* (1896); Henrey, Robert, *A Century Between* (1927); Ravage, Marcus Eli, *Five Men of Frankfort* (1929); Roth, Cecil, *The Magnificent Rothschilds* (1939); Rothschild, Thérèse, *Souvenirs de la grande guerre* (1927); Sachar, A. L., in *Menorah Journal,* vol. 11 (1925) 347-60; Cohen, Lucy, *Lady de Rothschild and her Daughters* (1935); *Publications of the American Jewish Historical Society,* No. 29 (1925) 125; *ibid.,* No. 27 (1920) 512.

ROTHSCHILD, ALONZO, author, b. New York city, 1862; d. East Foxboro, Mass., 1915. After a period of study at the College of the City of New York, followed by several years of newspaper experience, he went into the jewelry business.

He founded the publication *Jewelers' Weekly,* and made it one of the pioneer class trade magazines. An exposé in the paper of malpractice in pawnbroking was largely responsible for the enactment of a New York law forbidding a pawnbroker to accept a pledge from anyone under the age of sixteen. Later Rothschild became one of the founders of the Good Government movement (Goo-Goos), and prominent in the Society for Ethical Culture.

After six years of publishing his trade journal, Rothschild was able to retire with enough money to live on. At twenty-eight he once again took up his studies, this time at Harvard as a special student for a year. He then moved to East Foxboro, where for the remainder of his life he devoted himself to literary work, which was mainly the study of the life of Abraham Lincoln. He planned a cycle of books dealing with Lincoln's character. The first of these, *Lincoln, Master of Men,* was published in 1906. He died before he could finish the second, *Honest Abe,* which appeared posthumously in 1917.

Rothschild was vice-president of the Lincoln Fellowship, director of the Free Religious Association, and a member of the Anti-Imperialist League and the Massachusetts Peace Society. He was also active in the civic affairs of East Foxboro.

Lit.: Rothschild, John, memoir of Alonzo Rothschild, in *Honest Abe* (1917) 285-306.

ROTHSCHILD, MARCUS ADOLPHUS, physician, b. Woodville, Miss., 1887; d. New York city, 1936. He received his medical degree from Columbia University (1911), and later continued his studies in Germany and England.

He began a life-long association with Mt. Sinai Hospital when he entered there as interne; later he was appointed associate physician (1925) and cardiographer. He was also on the staff of Beth Israel Hospital, and at the time of his death president of its medical board. In addition, he was clinical professor of medicine at New York University and Bellevue Hospital Medical College.

In the field of internal medicine, Rothschild was especially interested in cardiac disorders, coronary artery disease, and rheumatic fever. His pioneer work advanced the science of cardiology. With Dr. Milton Kissin, he was the first to study the effect of anoxemia (condition of deficient aeration of the blood) on the electrocardiogram. He showed that it was possible to reproduce the pain of angina pectoris by inducing general anoxemia. He demonstrated that in the absence of other signs, the electrocardiographic signs can serve to establish the presence of cardiac invasion. Other studies dealt with metabolism, arthritis, adrenal glands, and the physiology of the heart.

Active in medical circles, Rothschild was, at the time of his death, president-elect of the New York County Medical Society; in 1935 he had first been appointed president of that body to fill a vacancy. He was also a director of the American Jewish Physicians Committee and on the executive committee of the Health Service for Jews. The Marcus A. Rothschild Memorial Laboratory at the Medical College of The Hebrew University, Jerusalem, was named for him, in recognition of his services to the university.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939).

ROTHSCHILD, WALTER NATHAN, business executive, b. New York city, 1892. His father, Simon F. Rothschild, became president of Abraham & Straus Inc., department store of Brooklyn, N. Y., in 1925. The younger Rothschild joined the firm in 1913; by 1929 he was vice-president and general manager, and in 1937 he became president. He was likewise a director of other leading mercantile concerns, and active in associations of merchandisers. As a leading citizen of Brooklyn he was in 1941 that borough's chairman of

the Greater New York Fund of the Welfare Council; he had served as a director of the Council from 1930 on. He served also as an executive member in the councils of the Boy Scouts of America and Girl Scouts, Inc. In Jewish philanthropy, Rothschild became a trustee of the Federation for the Support of Jewish Philanthropic Societies of New York City and vice-president and director of the Brooklyn Federation of Jewish Charities (1929). In 1937 he headed the joint campaign of these organizations.

ROTHWELL, WALTER HENRY, conductor, b. London, 1872; d. Santa Monica, Cal., 1927. After studying at the Vienna Conservatory with Bruckner and Epstein, and at Munich with Thuille, he toured Germany and Austria as concert pianist. In 1895 Mahler appointed him assistant conductor at the Hamburg Opera. In 1903 to 1904 Rothwell was first conductor of German opera at the Amsterdam Opera.

In 1904 he was brought to the United States by William Savage to direct *Parsifal* (in English). Until 1908 Rothwell remained principal conductor of the Savage Opera Company. The American première of Puccini's *Madame Butterfly* was directed by him in 1906. From 1908 to 1914 Rothwell was conductor of the St. Paul Symphony Orchestra. In 1921 he organized the Los Angeles Philharmonic, which he directed successfully until his death.

ROTTENSTREICH, FISHEL, Zionist leader and Polish deputy, b. Galicia, 1875; d. Jerusalem, 1938. Attending a Galician high school and university, he studied economics and general sciences and received the Ph.D. degree. He then obtained a position as professor in the Gymnasium at Sambor, East Galicia. After several years of teaching he devoted himself to the merchandising of wheat products, with substantial financial success. At the same time he studied the cooperative movement, becoming an expert in this field. He wrote numerous articles on this subject, as well as on general economics.

Actively engaged in Zionism and in other Jewish social movements, Rottenstreich was elected (1922) by the Jews of Galicia a member of the Polish Senate, where he served for four years with distinction. In 1926 he was elected a member of the Polish Sejm (parliament), and was chosen by all the Jewish members of the Sejm as chairman of their club (Kolo). During his residence in Warsaw (1922-31) he figured prominently in many national and local Jewish movements, distinguishing himself as a leader of integrity and executive ability. In 1931 he was elected a delegate to the World Zionist Congress in Basel, where he was chosen a member of the executive of the Jewish Agency. In Jerusalem the Jewish Agency appointed him head of the commercial and industrial department; he served in that capacity until his death.

ROUKHOMOVSKY, ISRAEL, engraver and chaser, b. Mosyr, Russia, 1866; d. Paris, 1934. Destined by his father for the rabbinate, he taught himself the art of engraving and produced in his native city several works of goldsmithery, chiefly of sacral character, until he moved to Odessa, where he made further studies.

On assignment he produced the *Tiara of Saitapharnes,* a marvelous piece of miniature work in silver; his employer, a dealer in antiquities, sold it as a genuine piece of ancient art to the Louvre Museum for 200,000 francs ($40,000). While some scholars claimed that the work was genuine, others, among them Salomon Reinach, asserted that it was a falsification. The dealer, imprisoned for a number of falsifications, admitted his guilt. When a friend of Roukhomovsky learned of the scandal, he notified the French minister of education, who sent for the artist; Roukhomovsky, whose innocence was soon established, repeated part of his work before a commission in order to prove his authorship.

Roukhomovsky settled in Paris, where he produced many Jewish ceremonial objects, such as Torah shields, pointers and crowns as well as amulets ("Shaddais"). A golden skeleton, resting on a silver sarcophagus, barely the length of a finger, and consisting of 167 parts, won a gold medal at the Paris Salon des Artistes Français. Another notable work of his was a silver plaque, dedicated by the organization Mevaseret Zion to Max Nordau after the attempt on his life.

His two sons, Jacob and Salomon, were also gifted artists.

Lit.: Horodischz, M., in *Ost und West* (1905), cols. 373-79; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 5 (1931).

ROUMANIA. 1. From the Earliest Settlements to 1848. For over a century the historians of southeastern Europe have been debating as to the exact time when the Roumanian people settled in the territory which it occupied in the 20th cent. This problem in many ways is likened to the question of the earliest settlement of the Jews in Roumania. There are contradictory theories as to the region where the Roumanian people came into existence. Dacia (what is known as Roumania today) was conquered by the Roman Emperor Trajan in 107 and abandoned by Emperor Aurelius in 274. During the 167 years of Roman domination, government officials delegated by Rome, merchants and legionaries settled in Dacia and mixed with the native population. Most of the Roumanians believe—it is what they have been told for a long time—that they are the direct descendants of men of the Latin race who were sent from Italy to Dacia as colonists after the conquest of the latter country. However, even Constantin Greceanu, a historian of nationalist tendencies, in *Istoria Romanilor* (The History of the Roumanians; 1936-40, vol. 1, p. 187), says: "The colonists who were brought to Dacia by Rome were not of Roman blood, but Thracians, Illyrians, Pannonians, people of the East who spoke Latin which, from the racial point of view, is an altogether different matter."

It is generally admitted nowadays that the Slavs, who from the point of view of racial nobility were not considered the equals of the Latins, to a very large extent influenced the formation of the Roumanian people and language. Greceanu (*ibid.,* vol. 1, p. 252) quotes the opinion of the Roumanian historian Ion Bogdan that what is known as the Roumanian people today came into being only after having been thoroughly intermingled with persons of Slavic blood, and that the influence of the Slavs penetrated into the race, language, social and state structure, church and culture of the Roumanian people. For a long time, it was a point of contention whether the Latinized population of Dacia stayed behind when the Roman armies were withdrawn to the right bank of the Danube (what is today the Balkans). What is known with certainty is that, following the retreat of 274, numerous barbaric peoples invaded and conquered Dacia: Goths, Huns, Petchenegs, Cumanians, Slavs, Bulgars and others, and that not until a thousand years later was the name "vlah," the equivalent of "Roumanian," found in a document of 1247. And not until toward the middle of the 14th cent. did the two main Roumanian principalities, Wallachia and Moldavia, come into existence.

This mystery of a thousand years without recorded history was made a subject of ardent debate between Hungarians and Roumanians in their claim for Transylvania. The Roumanians contend that the Latinized Dacians remained in Transylvania from 274 on without interruption, and that they were therefore settled in the country when the Hun-

garians came thither about 1000 C.E. This is the historical foundation of the Roumanians' claim to Transylvania. On the other hand, the Hungarian historians (Olay, F., *Un nationalisme exaspéré dans le Sud-Est de l'Europe,* 1935; Zarek, O., *The History of the Hungarians*) affirm that the Roumanian people came into being in the Balkans, and that they did not come to what is known as Roumania today until the 13th cent., almost three centuries after the arrival of the Magyars.

The Jews of Roumania were also the subject of debate as to the number of centuries during which they have been settled on Roumanian soil. The Roumanian historians, all of them biased against the Jews, contend that the masses of the Jews in Roumania, especially in Moldavia, "invaded" the country in the period from the late 18th cent. to 1860. Irrefutable documents, however, point to the fact that Jews were living in Roumania in very ancient times. There were Jews in present-day Roumania even before the conquest of Dacia by Trajan, and there certainly were some during the Roman period, it being an established fact that Jews were present in every settlement of the Roman empire. According to Bluntschli, "the Judeo-Dacian families lived side by side with the autochthonous elements." When Wallachia and Moldavia, the two principalities which, under the name of Roumania, were united in 1859, first appeared in history in the 14th cent., they had Jews living on their soil.

According to the *Encyclopaedia Britannica* (edition of 1919-20), "Wallachia (known as Muntenia) and Moldavia were occupied by a mixed population composed partly of Vlachs, but mainly of Slavs and Tartars with an admixture of Petchenegs and Cumans." Necessarily, there were also Jews, for Roumania extends along the main commercial highway connecting Poland and the north with Turkey, and because especially Moldavia was adjacent to countries where Jews lived in great numbers. According to the testimony of numerous documents, during the 15th and 16th centuries the Wallachian and Moldavian princes were constantly in touch with Jews. One of these documents reports a massacre of the Jews (and Turks) at Bucharest in 1594 by Michael the Brave, and recounts that a similar action was ordered in the same year at Jassy by Aron Voda (prince). The codes of Matei Basarab in Wallachia (1640) and of Vasile Lupu in Moldavia (1657) contain numerous regulations concerning the Jews.

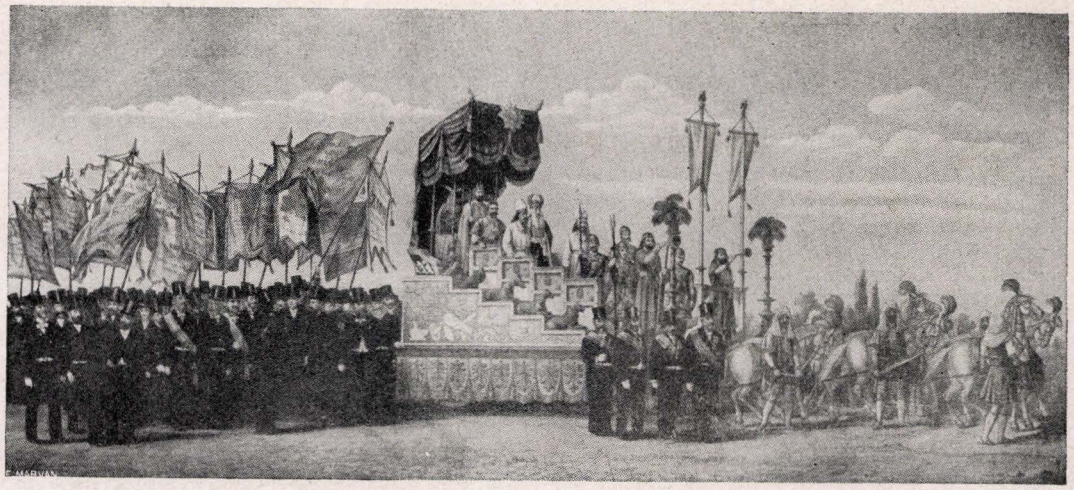
Even Nicolae Iorga, a violent anti-Semite, in his *Istoria Evreilor in Romania* (A History of the Jews in Roumania; 1912), has to admit the presence of Jews in Roumania in the late 17th and early 18th centuries. He mentions a Jewish synagogue and cemetery at Jassy in 1678, and records the blood accusation, in 1726, in the village of Onitzcani (Neamtz county), "by which certain boyars and the Prince profited to extort money from them (the Jews)." The Moldavian Prince Dimitrie Cantemir says (*Descrierea Moldovei* [The Description of Moldavia]): "In the 17th cent. the Jews had the right of building synagogues with wood, but not with stone."

From the second half of the 17th cent. on, lawfully constituted Jewish communities, recognized by the princes, came into being. The communities were under the spiritual jurisdiction of a Hahambasha (chief rabbi) and under the secular supervision of so-called Starostes who were responsible to the voivod (prince) for the taxes due from the Jews. The chrysobull (voivodal decree) of Prince Grigori Ghica of 1717 confirms the election of a Hahambasha in the following terms: ". . . We name Marco Bash-Haham over the Jews in Jassy as well as in the towns and villages of the principality such as were the preceding Hahambashas now dead and who were confirmed by chrysobulls issued by the Princes, our predecessors." A decree of Stefan Mihail Racovitza, Prince of Wallachia, of May, 1764, notifies "the Staroste of the Jews in Bucharest and other towns as well as all Jewish notables and all the Jewish population (of Wallachia)" that he has named as Hahambasha "Isaac Haham, son of Bitzal Haham," and that they (the Staroste) should act and proceed "according to the ancient customs." The decree of 1717, mentioning the decrees issued by the predecessors, which therefore should be not later than the 17th cent., and that of 1764 which refers to the ancient customs of the Jews are proofs, among many others, of the early settlement of Jews in the Moldovo-Wallachian territories. One must not dismiss without further ado the fact that the two principalities, founded about the middle of the 14th cent. (Moldavia in 1353), were not consolidated until some time in the 15th cent., and that the establishment of the Jews in the country, as far as the point of time is concerned, is almost identical with the coming into existence of the Roumanian states. The fact of there being Jewish communities organized on the basis of the gabella (meat tax) and cemeteries testifies to the presence of Jews there in large numbers. In the cemetery of Jassy there are tombstones of the year 1722 and before.

For anti-Jewish reasons the Roumanian historians show the situation in a very different light. Without taking pains to base their statements upon any actual proofs (as, for instance, Iorga in his quoted work), but by grouping facts and figures which they interpret in an arbitrary manner (Verax [Radu Rossetti], *La Roumanie et les Juifs,* 1903), they affirm that the Jews who lived in Roumania in the 20th cent. were not the descendants of those who lived there in the 15th, 16th and 17th centuries, but of those who "invaded" the Roumanian territories in the period mentioned, from the late 18th cent. until about 1860.

Roumanian anti-Semitism in modern times always was directed from the top. The successive governments adopted it as part of their policies; it was advocated by the upper middle classes, by a notable part of the intellectuals and by the college students. The Roumanian peasants, who constituted 80 per cent of the population of Roumania prior to 1914 and 75 per cent after the first World War, had nothing to gain from anti-Semitism. The only regions where peasants manifested anti-Semitism were those where they were promised exemption from taxes and the distribution of Jewish wealth among them. Nor did workmen, of whom there were few, show any prejudice against the Jews. Reasons for the governments' making anti-Semitism part of their policies and a perpetual means of diversion may be found in the social, economic and political conditions of Roumania. The two principalities, as mentioned before, were founded in the 14th cent. From the beginnings of their existence down to 1880 the principalities never enjoyed independence, except in matters of internal administration. They were also free to develop their own institutions, but they were always dependent upon or under the protection of outside powers: Hungary, Poland, Austria, Russia and Turkey; the latter power lorded it over them from the 15th cent. to 1879. Foreign influences always played a very great part in Roumanian life, and they were not limited to politics. Culture, all through the centuries down to the beginning of the 19th, was foreign; at first Slavic, next Greek, and latterly French. Not until the 19th cent., with the awakening of national feeling and consciousness, did the Roumanian language and literature begin to develop; "up to 1880," according to G. Ibraileanu (*Spiritul critic in cultura Romana,* 1922), "a Roumanian literature worthy of criticism did not exist."

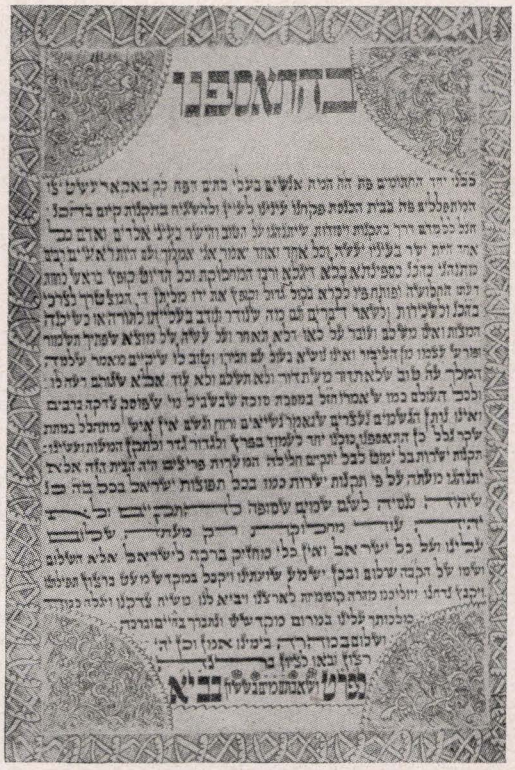
The two principalities were also very backward in their economic and social system. The voivods, as the princes



Jewish deputation paying homage at the coronation pageant of King Carol and Queen Elisabeth (May 11, 1881). From a painting in the museum of the Great Synagogue, Bucharest



Title page of the first Pinkas of the Jewish community of Jassy



Introductory page in the Pinkas of the old Bucharest synagogue, burned in 1847

were called, wielded absolute power and misused it. The boyars, in their turn, misused their privileged situation to oppress the peasants as much as possible. T. W. Ryker (*The Making of Roumania,* 1931) quotes the British consul general Wilkinson on the state of affairs in the two principalities in the early 19th cent.: "There does not perhaps exist a people laboring under a greater degree of oppression from the effect of despotic power and more heavily burdened with impositions and taxes than the peasants of Moldavia and Wallachia, nor any who would bear half their weight with the same patience and seeming resignation. Accustomed to that state of servitude which to others may appear intolerable, they are unable to form hopes for the future, for a better condition."

This state of affairs with some, not very extensive, improvements, prevailed throughout the 19th and the first decades of the 20th cent. The two principalities, very rich countries, which were referred to by the Turks as the "gardens of Stambul," had an utterly poor peasantry which labored under excessive oppression. But the agrarian problem was not the only one. The Treaty of Adrianople (1829), proclaiming freedom of shipping on the Danube and freedom

for all countries to trade with Moldavia and Wallachia (up to that time commerce with the two principalities was the monopoly of Turkey), opened up a new era.

Moreover it had far reaching consequences also from the Jewish point of view. The two feudal countries, as they entered European economic and political interchange, had to solve numerous problems of adjustment. Everything was still in a medieval state —economy, instruction, public life—and all had to be reformed as soon as possible in a frantic effort at adaptation to Western European civilization. Indeed, from the second half of the 19th cent. on, Roumania made remarkable progress in general. But many of the bad social and economic conditions with which she had entered contemporary life still subsisted: the absolute power of those governing, the serfdom of the peasants, graft in the administration, and widespread discontent. As in czarist Russia, and for almost identical reasons, the ruling classes constantly felt the need for a diversion, which they sought in blaming the Jews. No heed was given to the fact that at a time when, as Iorga states, everything was changing: housing, clothing, implementation, and when everything had to be created, from the late 18th throughout the first half of the 19th cent. the Jews had played in many fields, especially in that of economy, a truly creative role. Iorga had to admit that they were artisans; that "those who settled in the towns were selling things of prime necessity to the peasants: spun cotton, iron, rice, ropes, salt, tobacco, earthenware, boots," and that they had also founded numerous small industries necessitated by the economic development of the period. At the same time, in contradiction to his own pet theory and that of the other Roumanian historians that there were hardly any Jews in Roumania before the "great invasion," which took place from the end of the 18th cent. to 1860, he has to record the existence of important Jewish communities in 1740 at Galatz, Bacau, Berlad and Roman.

All the documents extant from the period prove the main argument of anti-Semitic Roumanian propaganda, the "invasion," to be false. The historical facts are entirely different. Towards the middle of the 18th cent. the two Roumanian principalities were thinly populated. Due to oppression, the Roumanian peasants had fled in masses, and the boyars derived inadequate returns from their vast lands. Thus they felt impelled to entice peasants from other countries to settle in the principalities, and later, toward the end of the 18th and in the first half of the 19th cent., they called also persons belonging to other classes, i.e., merchants and tradesmen. In that period they called, among others, also Jews from Poland and Russia so that they should found towns and give an impulse to commerce.

Jews followed the call in large numbers. In order to attract Jews en masse, the boyars secured from the princes hrisovs (decrees) which gave the Jews certain privileges: exemption from taxes for several years, and free land for their synagogues, schools, baths and cemeteries. The Jews who were thus inveigled into settling in Roumania were called *hrisovelitzi,* after the hrisovs. "That is," says Iorga, "the classical epoch (the beginning and middle of the 19th cent.) when upon the lands of the boyars, who had fallen a prey to the luxury and comforts of the West, a large number of Jews settled who were called to found towns of an entirely Jewish character." He accuses Prince Mihail Sturdza (1843-48) of having lived on money supplied by the Jews so that they might continue to immigrate into the country and found new towns; he sharply criticizes this policy of Jewish colonization of the boyars. The fact, however, remains, proved by the hrisovs published.

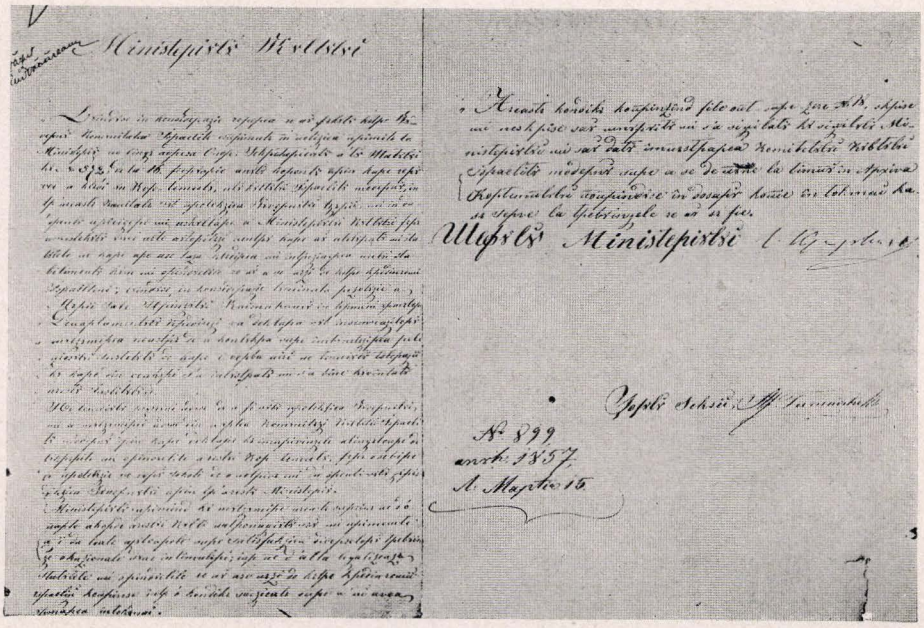
The town of Falticeni, in Northern Moldavia, was founded in 1798 by Jews who had been called by princely hrisovs. The same thing, at the same time, happened with part of the town of Focshani. Over sixty-three towns and villages were founded in Moldavia under identical conditions, and by developing the commerce and the trades, they contributed greatly to the progress of the country. In an excellent essay based on documents Elias Schwarzfeld explained the historical circumstances under which the little Jewish towns of Moldavia came into being. He also published the texts of the hrisovs which induced the Jews to settle in the principality. One of the oldest hrisovs among those discovered up to 1942 dates from 1612. It was issued by the Moldavian Prince Stefan Tomsha, and invites merchants of Poland, whatever their religion, nationality or language, to settle in his territories. The major part of those hrisovs, which had in view the founding of towns and villages by Jews, were issued between 1780 and 1850. The hrisovelit immigrational movement slackened off about 1850 and stopped in 1860.

Another movement of Jewish immigration, not based on hrisovs, took place after the Treaty of Adrianople. The two principalities were then in urgent need of more craftsmen, new industries and new capital, for there was little money circulating within their borders. This state of affairs attracted Jews from the neighboring countries, also a number of Christian foreigners.

At this point the attempt may well be made to give a more accurate picture, from the historical point of view, of the Jewish population in Roumania after 1860, when immigration had ceased. There were three groups. The first consisted of Jews who had been living in the country for centuries. The communities formed by them were recognized by the ruling princes and by the authorities, at Bucharest in Wallachia, and at Jassy, Botoshani, Galatz, Berlad, Bacau, Roman and other old settlements in Moldavia. They were an integral part of the nation. The historian Brociner shows that up to the 19th cent. all laws or official documents referring to ovrei (Hebrews) or breasla ovreiasca (the Hebrew community), denoted an indigenous element of the population distinct from the rest only in regard to its religious belief. This first group of Jews therefore were, politically, subjects of Wallachia and Moldavia. The second group was that of the hrisovelits, and the third that of the Jews who came on their own initiative.

The proportionate size of these distinct groups is not known. The indigenous Jews who were called by their first names and the first names of their fathers (such as Bercu sin Hayim), in the same way as the non-Jews, came to be called by Roumanian names and to dress after the Roumanian fashion. But immigration wrought a deepgoing change in this way of life. The hrisovelits and the immigrants of the third group, who wore the garb of the Eastern European Jews, persuaded their coreligionists whom they found residing in the country to adopt the caftan and shtreimel together with the earlocks. Thus at the beginning of the 19th cent. the whole of the Jewish population, dressed in the same attire, speaking the same language (Yiddish), and having the same ways of life, appeared as a uniform mass and did not show the marks of any gradation according to the length of time it had been living on Roumanian soil.

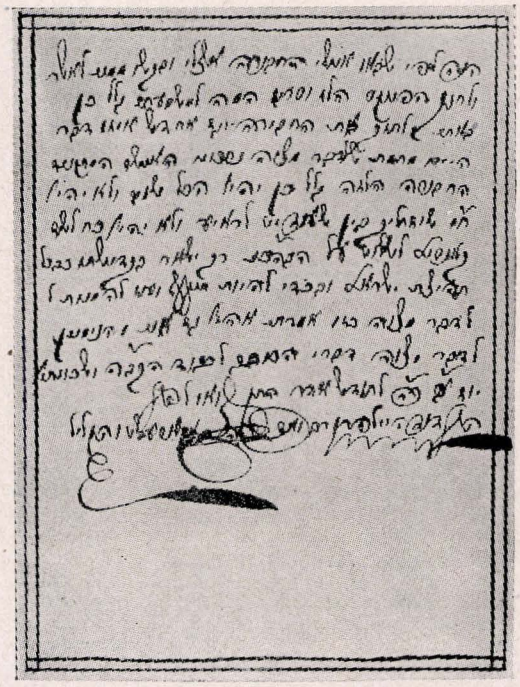
In view of this situation, the Roumanian historians, Bogdan Petriceicu-Hajdeu, Iorga, Verax, Bogdan-Duica, Ion Lahovary and others, affirmed that the Jews of Roumania were all foreigners who had settled in the country but recently and who, in their way of life, had nothing in common with the nation. In practice, however, the government, for administrative reasons, was compelled to differentiate between the Jews according to their place of birth and their political allegiance. From the end of the 18th cent. on the government began to give the name of "pamánteni" (indigens) to the category of Jews who, born in the country, were not subject to foreign protection, while immigrant



Certificate of approval by the Roumanian government (1857) of the statutes of the modern Jewish community. Note the Cyrillic script employed by the official ministry



First Jewish prayer book translated into Roumanian (1867) by the Templul Coral of Bucharest



Formal sanction by the Haham Bashi (spiritual head) of the by-laws (1836) of the Jewish community of Bucharest

Jews were called "Suditzi" (foreign subjects). These were under the jurisdiction of their consuls, who in the principalities, which were vassals of Turkey, enjoyed capitulation rights (extraterritoriality).

The category of the "Suditzi" played an important role in Roumanian Jewish history. In the period under discussion many indigenous Jews, especially the wealthy, made themselves Suditzi so as to enjoy the protection of a great power, such as Austria or Russia. The phenomenon of the Suditzi is easily explained by the social and political conditions of the period. The brutality and corruption of government officials were boundless. Laws were not respected, and there was no appeal from the arbitrary tyranny of the authorities. A Sudit, however, protected by his own consul, had more security and the means to defend himself. But the indigenous Jews were not the only ones to become Suditzi; non-Jewish Roumanians, even boyars, sought the protection of foreign powers. The anti-Semitic theory that there have never been any other Jews than Suditzi in Roumania is refuted by existing documents. A decree of Prince Alexander Constantin Moruzi of January 9, 1794, in a criminal matter, reflects the distinction made between Suditzi and indigenous Jews. A Sudit Jew guilty of offense was referred to his consul for punishment. A government memorandum to the Wallachian Prince Ion Gheorghe Caragea of July, 1817, refers to the rights of indigenous Jews as distinct from those of Sudit Jews. A hrisov of the Moldavian Prince Ion Sandu Sturdza, dated Jassy, February 1, 1821, has the same import. An official census in Moldavia (1831) indicates the number of Jewish heads of families in towns and cities (exclusive of the villages) to have been 33,906; of these, 30,740 are stated to have been "pamánteni" (native Jews), and only 3,166 foreign Jews, i.e. 91 per cent indigenous and only 9 per cent foreign Jews. Brociner reprints many official documents proving that until about 1880 indigenous Jews were mentioned.

It has been shown that the hrisovelite Jews and those of the third group merged with the indigenous Jews, becoming a uniform element of the population, allowing for differences from the point of view of allegiance. But that difference, too, disappeared in the three-quarters of a century from the late 18th cent. to about 1850. During that period the hrisovelite Jews and those who came to Roumania on their own ceased to be Suditzi. This is true mainly of their children who, born in the country, were no longer registered at the consulates and did not enjoy the protection of foreign powers. This process of merging with the native Jews was an important factor in the history of the Jews in Roumania, for from 1850 on they became in fact almost entirely indigenous and as such were made liable to military service by the recruiting law of 1854.

Furthermore, the hrisovelits could not rightfully be called foreigners. Called into the country, they had come without intention of returning to their former homelands, and subsequently foregoing foreign protection, they themselves, and especially their children born in the country, had become, politically, Moldavian subjects. We have seen that the census of 1831 indicated only 9 per cent of foreign Jews. The political status of the Jews, however, was not clearly defined. The major part of the Jews did not give attention to their legal and political status, and the question of allegiance was also in a state of confusion as regards non-Jews as well. Civil administration offices, whose business it was to register births, marriages and deaths, either did not exist or were conducted in a haphazard fashion. Often the mayor's offices, where such records were kept, burned down and the records were destroyed. Police archives and the demographic books kept by the rabbis often shared this fate. In the second half of the 19th cent. the various governments profited from the indifference with which these matters had been handled during the first five decades of the century in order to withhold from the whole Jewish population, which they arbitrarily declared to be foreign, those rights which they would have necessarily had to grant to an autochthonous element. Faced, however, in various connections, with situations where they could not treat the Jews as actual foreigners, the governments created for them an intermediate status which made them neither effective foreigners nor citizens. In order to describe their status, it was necessary to resort to paradoxical terms, such as "foreigners to whom Roumanian passports are issued if they go abroad."

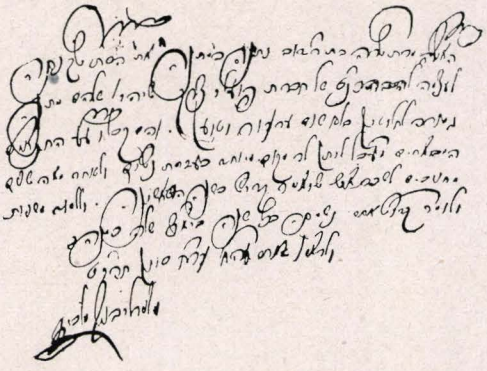
The Organic Law. It is possible to determine approximately the date when the Jews began to be considered foreigners: the occupation by Russia of the principalities from 1828 to 1831. In the preceding centuries all regulations concerning the Jews were based on the difference in religion; their spirit was that of similar measures throughout Europe. In 1741 the Jews of Moldavia were forbidden to employ servants, male or female, under the age of thirty; but this decree was soon forgotten. The morals of civil administration were such that regulations in the two principalities weighed heavily only upon the poor Jews. There were never any ghettos. Of their own volition the Jews concentrated in certain parts of the towns or in certain villages, as was their custom everywhere. Sometimes they were compelled to clear out of certain streets, but they later returned. They were still living in peace at the beginning of the 19th cent. This was the period of immigration, but it was also the time when national consciousness and the economic and intellectual Roumanian middle class were born, when anti-Semitism raised its head and gradually grew in extent and vigor. The principalities were still an object of contention between Russia, Austria and Turkey, and they were regularly occupied by Russian armies in the course of their wars against Turkey. In these wars Moldavia lost Bucovina (1775), which was annexed by Austria; in 1812 Bessarabia was incorporated into the Russian Empire.

The most important occupation by the Russians, marking an event both in Roumanian history and in the history of the Jews, was that of 1828 to 1834. During these six years the principalities were governed by the Russian General Paul Kisseleff, and for the first time obtained a system of laws, the "Organic Law." The law system was worked out by two commissions of boyars, seated at Bucharest and Jassy, under Kisseleff's control. In 1834 the Sublime Porte ratified the Organic Law, and it was applied in the same year. It enacted the serfdom of the peasants, and was extremely harsh as regards the Jews. Paragraph 94 stipulated that Jews "who have no useful trade" or "vagabond" Jews may be expelled from the country. This law became a source of untold misery for thousands of poor Jews. The terms "without useful trade" or "vagabonds" were arbitrarily interpreted at their expense.

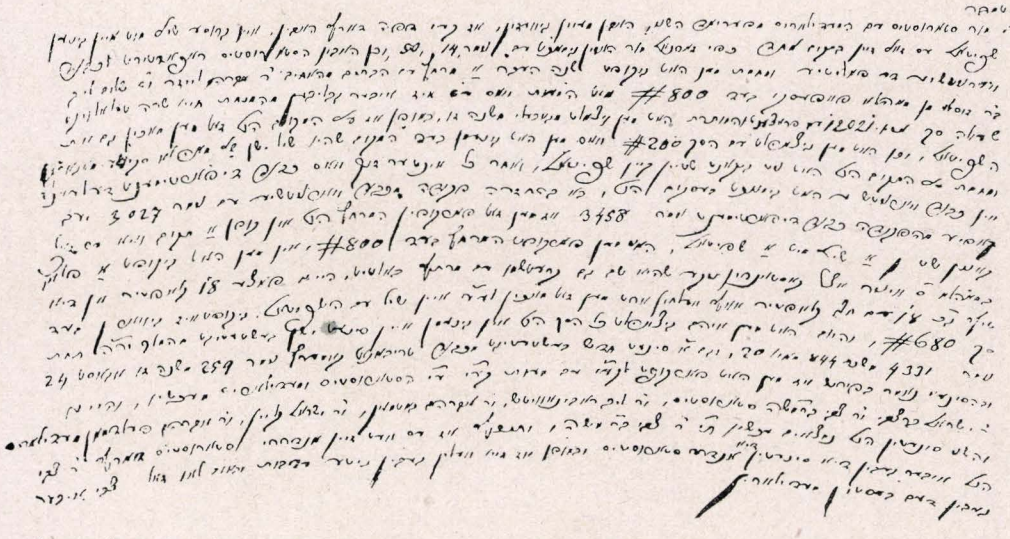
Later laws against vagabonds were decreed which were directed solely against the Jews. The expulsions from towns and villages which were based on these laws and on others regulating the right of residing in the rural communities fill some of the blackest pages in the history of the Jews in Roumania. They took place throughout the 19th cent., and did not cease until 1916, when Roumania entered the first World War. The *Manuel Administratif,* which elaborated upon the Organic Law and had the force of law, made Paragraph 94 more stringent, ruling (1855) that "all Jews, foreign or native, may be expelled if they do not fulfill the stipulated requirements." The requirements, in addition to a useful trade, were possession of 5,000 lei (a considerable amount of money at that time) and the obtaining of a pass from the authorities. Jews could travel from one place to another only when provided with this pass. The *Manuel Administratif* excluded Jews from living in certain streets in the villages; they were not to rent stores in the neighborhood of churches, or trade in vegetables or leeches. Jewish book-

Prefatory text in the Pinkas of the Bucharest Jewish community (1836)

DIN DOCUMENTELE TEMPLULUI



Golden Book, autographed (1859) by Meir L. Malbim, commemorating the donation of a Torah scroll to the Jewish congregation in Bucharest



A page from the minutes of the Bucharest community (September 1, 1846), ratifying the acquisition of the site upon which was erected the Templul Coral

sellers were permitted to sell only to Jews. They were required (Paragraphs 17 and 23), to carry an identification paper indicating, among other data, their place of birth. The Organic Law puts all Jews, foreign and native, in the same category. It refers to them by the term of "Jewish nation," and rules that only individuals of the Orthodox Christian faith may be naturalized. Paragraph 50 forbids Jews to farm on inhabited land. Although the Organic Law has been called a sort of extremely reactionary constitution, it meant order. It provided for instruction, and admitted Jewish children to the state schools provided that they did not come to school in Polish garb. In practice the many hostile regulations of the *Manuel Administratif* were applied only against those Jews who could not afford to buy the good will of the officials. Contemporary documents show how the stringencies imposed upon the Jews were a source of illegal income for the officials in charge of their execution.

In analyzing the period from 1834 to 1848, under the Moldavian Prince Mihai Sturdza, Elias Schwarzfeld in his *Din istoria Evreilor in Roumania* (On the History of the Jews in Roumania, 1896-97), says: "A glance at the collection of laws, at decrees and ordinances issued in that time, when combined with what we know about the dispositions and spirit of the boyars and officials, will be sufficient to give us a picture of the sufferings especially of the poor Jewish classes upon which weighed, like a mountain, all this tangle of inhumane and arbitrary measures."

2. The Revolution of 1848, and the Congress of Paris (1858). Cuza Voda. The Organic Law was very unpopular among Roumanians, who looked upon it as a foreign fabrication, although it was the work of the boyars. Part of the minor nobility and a few great boyars, influenced by the ideas of the French Revolution, adopted some of its democratic slogans.

The leaders of this movement in Wallachia, Ion and Dumitru Bratianu, C. A. Rossetti and Golescu, made friends with the leading French revolutionists while studying in Paris, including Lamartine, Michelet, Quinet, Louis Blanc and Bérenger, who gave them support (1840-48). In Moldavia the head of the National (Liberal) Party was Mihai Cogalniceanu. When the revolution broke out in Paris (1848), the Bratianu brothers, Rossetti and others, who had returned to Wallachia, proclaimed a state of revolution also at Islaz, whose program contained (Paragraph 21) "the emancipation of the Jews and the granting of citizenship rights to all compatriots, whatever faith they may profess." The Moldavian Liberals promised a gradual emancipation of the Jews. Turkish troops quelled the insurrection, and there were but few victims. Three Jews who took part in it were the painter Constantin Daniel Rosenthal, Barbu Iscovescu, and Davicion Bally.

Czar Nicholas I, incensed at the audacity of the revolutionists in deposing rulers whom he had approved, sent a Russian army of occupation after that of the Turks. The Russian troops remained until 1851; the Russian protectorate continued until 1856, when it was abolished after the Russians were defeated in the Crimean War.

The Paris Congress of 1858 placed Roumania under the collective protection of the European powers, while maintaining Turkish suzerainty. The principalities were given a sort of constitution like the Organic Law. It granted them full autonomy in matters of internal government; they were to have representative parliaments at Bucharest and at Jassy. The Congress of Paris also accepted a paragraph (No. 46) concerning the Jewish population, providing that "Moldavians and Wallachians of all Christian denominations will enjoy political rights. Political rights may be extended to other elements of the population by legislation." While the Organic Law limited naturalization to Orthodox Christians, the Congress of Paris extended it to all Christian denominations. The Congress therefore made naturalization a matter of religious affiliation, and barred Jews therefrom. The stipulation of Paragraph 46 providing for an extension by legislation of political rights to other religious groups (meaning thereby the Jews) was never put into practice.

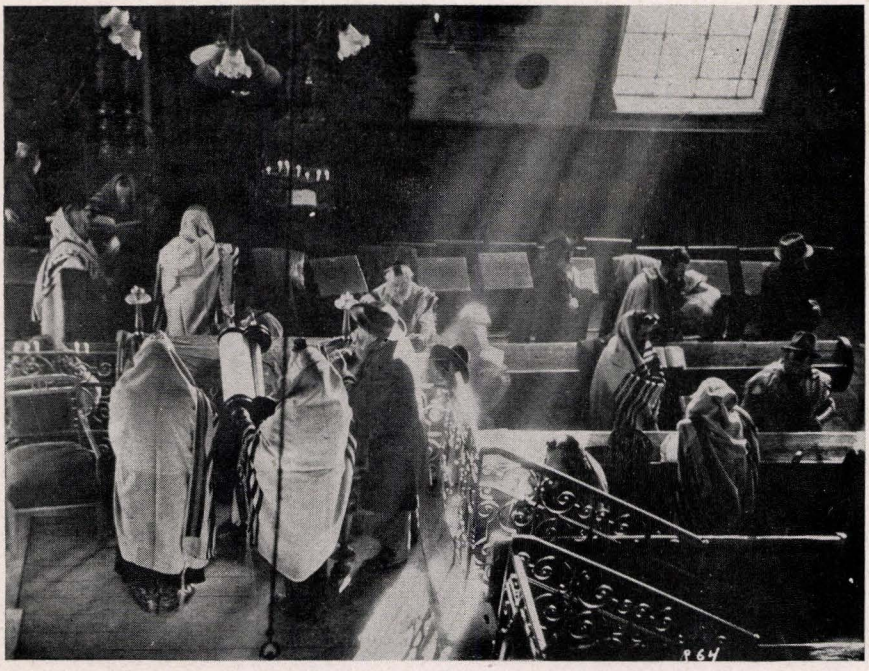
The leaders who fled after the insurrection of 1848 had been put down soon returned to Roumania and founded a party which styled itself liberal and was opposed to the conservative agrarian group. But the main concern of the political groups was the union of the two principalities under a foreign ruler. This union was brought about in January, 1859, after the assemblies of Bucharest and Jassy elected a common prince, Cuza Voda. Thus modern Roumania was constituted, the capital of which became Bucharest. Cuza ruled for only six years, being compelled to abdicate in 1866 due to the hatred of the ruling classes which he had incurred. His place was taken by a foreign prince, Karl (Carol) von Hohenzollern-Sigmaringen, founder of the dynasty which, in 1943, still ruled in Roumania. In 1864 Mihai Cogalniceanu, when prime minister, with the approval of Cuza, abolished serfdom by decree, allowing the peasants to acquire land.

The Liberal era in Roumania was short-lived, as were the benefits which the Jews derived from it. The Organic Law was applied until the Congress of Paris, with some alleviations. In 1850 a decree of the Moldavian Prince Grigorie Ghica eased the requirements of the sum of money which Jews had to possess and of a useful trade. Expulsion was not to be enforced except in the case of Jews recently immigrated who could not prove that they had the required capital and a trade. But the decree added that Jews who belonged to the indigenous class and who "could prove it were not to be expelled even though having no capital or trade." Ghica cancelled an ordinance of Mihai Sturdza which forbade the Jews to keep inns in the villages, and he also permitted them to own vineyards.

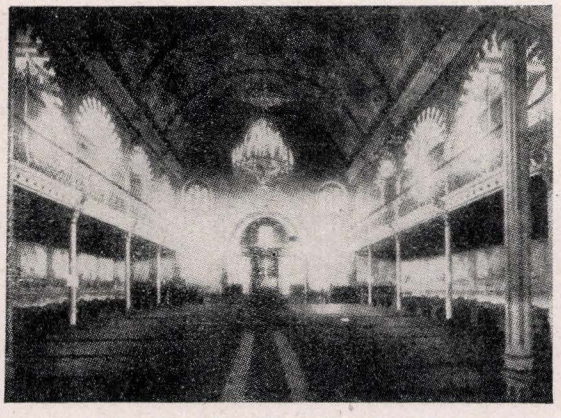
The best years for the Jews, however, with the exception of those following their emancipation in 1918, were those under Cuza. To a delegation of Jews come to address him on New Year's Day, 1864, he said: "I wanted to give you all, but I could not. You will be emancipated gradually. Wherever I have been, I have liked you, and I have never discriminated between religions." He kept his word; in the same year the government introduced a bill on the municipalities, Paragraph 26 of which, under certain conditions, granted suffrage to indigenous Jews. This was called "little naturalization." In the discussions in the Chambers a great number of members, including former prime minister Manolache Costache Epureanu and former minister Gheorghe Costaforu, spoke in favor of Paragraph 26, which was adopted.

3. The Treaty of Berlin (1878). After Cuza's abdication anti-Semitism became a doctrine of the Roumanian state. The ideology of 1848 soon vanished, and Roumanian authors of note began to write against the Jews.

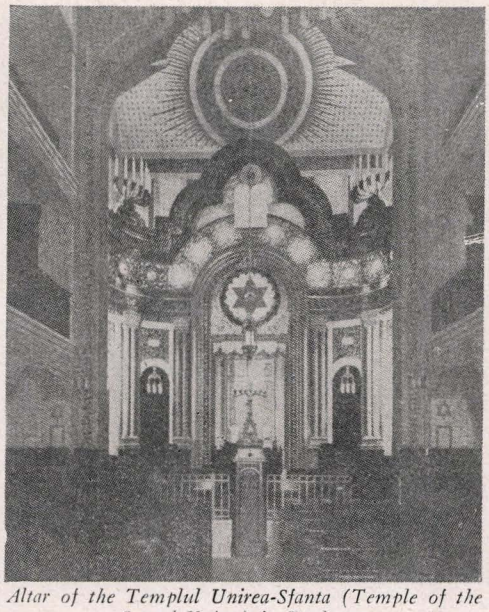
The national poet Vasile Alexandri produced a play, *The Leeches of the Village,* in which one of the villains was the Jew Moise. In 1865 the historian Hajdeu published a pamphlet, *Trei Ovrei: Shylock, Gobseck si Moise* (Three Jews: Shylock, Gobseck and Moise); by the latter two he meant Balzac's Gobseck and Alexandri's Moise. The Liberal party, with Ion Bratianu as its leader, soon gained extensive influence in the country, but its ideas were far from liberal. Anxious to create a Roumanian middle class, it looked upon the Jews as an obstacle which had to be destroyed. Although the country abounded in natural resources and there was from the very beginning room for a middle class comprising both Roumanians and Jews, all the governments (with the exception of those which held office during the period of emancipation, from 1919 to 1936) acted on the principle that the Roumanian middle class could not exist alongside of Jews.



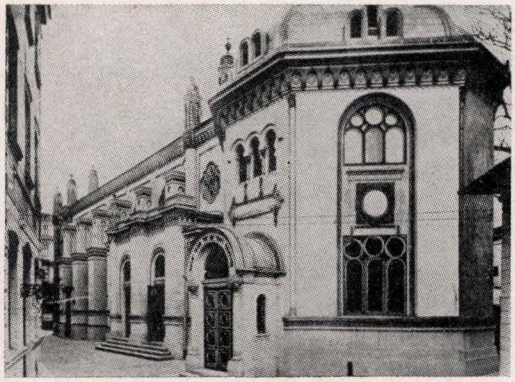
Roumanian Jews praying for deliverance from the Nazi persecution



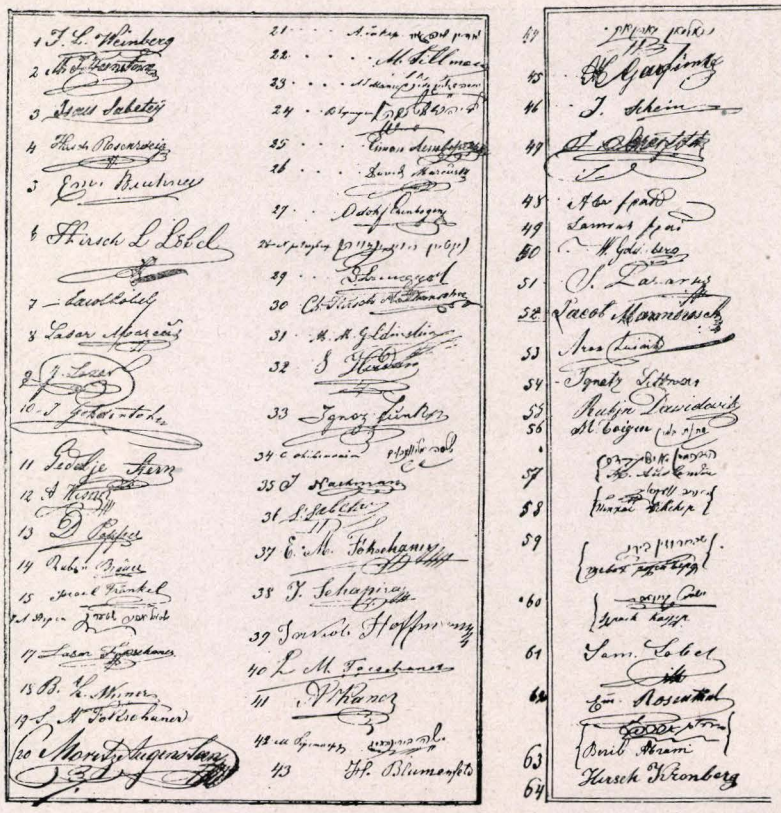
Interior of the Templul Coral, or Choir Temple (including famed altar), in Bucharest



Altar of the Templul Unirea-Sfanta (Temple of the Sacred Union) in Bucharest



An exterior view of the wing of the Templul Coral which houses the library, museum, and historical archives



Reduced facsimile of the sixty-four original signatories to the by-laws (1857) of the Jewish community of Bucharest

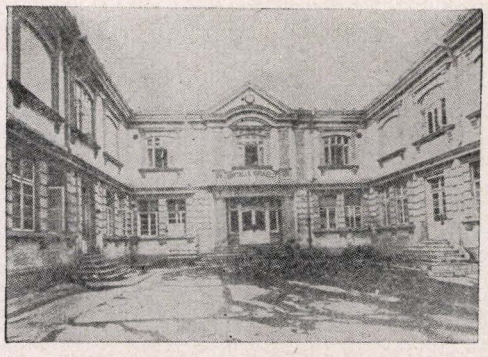
Upon forming a government in 1866, Bratianu began by persecuting the so-called "vagabond" Jews. In the same year, when the constitution of the country was to be voted on, he hesitated concerning the status of the Jews. Article 6 of the bill declared that "religion can not be an obstacle in qualifying an individual as a Roumanian citizen." Adolphe Crémieux, former member of the provisional French government during the revolution of 1848, and president of the Alliance Israélite Universelle, came to Bucharest to plead for the adoption of Article 6. A friend of Bratianu and Rossetti, he was introduced into the Chamber. While his address there was greatly applauded, no sooner had he left the country than violent anti-Semitic agitation, directed against Article 6, started. A mob went to the Jewish quarter, where they destroyed the newly completed Temple.

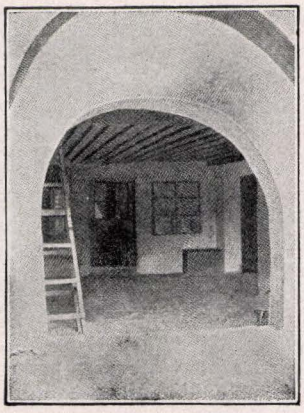
At once Bratianu made a volte-face. In his address in the Chamber on June 21, 1866, he called the Jews a "social wound," and affirmed that government action was necessary to save Roumania from what he termed "that leprosy." In consequence, Article 6 was suppressed, and the following was inserted by vote into the text of Article 7: "Only foreigners of Christian rite may obtain the quality of Roumanian." Thus for the third time since the Organic Law the profession of the Christian religion was made a prerequisite for naturalization, and Jews were kept in the class of foreigners. Although in January, 1867, Prince Carol's emissary assured the Alliance Israélite Universelle that the Roumanian government was determined to embrace the first opportunity of ensuring the emancipation of the Jews, this occasion did not arise until after the end of the first World War (1919).

In 1867 Bratianu issued a decree instructing the authorities to forbid Jews to settle in the rural districts or villages and to expel "vagabond" Jews. As a result, large numbers of Jews were forcibly deported to the other side of the Danube river. In the same year the notorious Galatz incident took place. Turkish border guards, not wishing to admit the Jewish "vagabonds" whom the Roumanians had driven across the Danube in order to get rid of them, sent them back to Roumanian territory at Galatz. The Roumanian border guards, too, were unwilling to receive them, and while the barge carrying the Jews was shunted about from bank to bank, two of the Jews fell into the river and were drowned. Great indignation was, as a result, aroused throughout Europe. As a result of a personal appeal by Crémieux, Emperor Napoleon III of France telegraphed Prince Carol, and the governments of France and England intervened. Bratianu was forced to resign, but various laws and ordinances still barred the Jews from living in the rural districts and provided for the expulsion of "vagabonds." The government kept constantly denying the mass arrests of and acts of violence against the Jews. The consuls of France, England, Prussia and Russia, meeting at Jassy in 1868, then issued an official statement to the effect that "the categorical denials made to the agents and consuls general at Bucharest are in flagrant contradiction to the facts which they had occasion to state."

In 1868 Mihai Cogalniceanu came to power. Under him, too, anti-Jewish ordinances followed closely upon one another in the following year. One such refers to the Jews as the "scourge of the peasants." Expulsions of Jews from the Bacau district in December, 1869, were followed, early in 1870, by expulsions from the city of Ploesti and from the districts of Botoshani, Vaslui and Tecuciu. Protest meetings were held in London, and the British and French governments intervened. In 1870 Cogalniceanu himself was forced to resign his premiership, but the same situation continued.

In 1872 the American representative in Paris, Washburn, in a letter addressed to Remusat, foreign minister of France, declared that "the government of the United States would receive with the utmost satisfaction whatever the French republican government may do in order to put an end to the unrelenting persecutions [in Roumania] which are a disgrace to Christian civilization." Shortly before that, President Ulysses S.





(Left) The Jewish hospital at Jassy, Roumania; (right) entrance to one of the smaller synagogues at Jassy

Grant had appointed Benjamin Franklin Peixotto American consul general at Bucharest, in order to intervene on the Jews' behalf. Yet these interventions, useful as they were, did not effect any real change. Since Jews were not allowed to reside in rural districts, urban communities were arbitrarily converted into rural ones in order to permit the expulsion of the Jews. Violent anti-Jewish excesses occurred at Ismail, in southern Bessarabia, on the occasion of a theft and act of vandalism committed in a church by a renegade Jew, and those responsible for the riots were tried and acquitted. In 1873 the Russian chancellor, Gortchakoff, refused to participate in a collective intervention proposed by the powers, alleging that the measures taken by the Roumanian government were to protect the peasants from exploitation by Jews.

In Bucharest, in 1874, the supreme court ruled that, in accordance with Article 7 of the constitution, Jews could not exercise any political rights, and therefore had no voice in communal elections, thus cancelling the communal law promulgated under Cuza (1864). On July 27, 1875, Bratianu, who had in the interim been restored to power, decreed that "individuals harmful to society" were to be sent beyond the boundaries of the country. Because of protests by the foreign powers, the Roumanian government resorted to various expedients in an attempt to prove that such decree of expulsion was justified. The most wretched-looking and poorest Jews, wearing torn caftans and with long beards and earlocks, were picked out and photographed; these pictures were then sent abroad in order to illustrate the kind of Jews with whom Roumania had to deal. Despite the vigilance of the government, some of the village authorities were not strict in carrying out the decree of expulsion, and sometimes the peasants intervened on behalf of the Jews.

After the Russo-Roumanian-Turkish war of 1877 to 1878 the question of the Jews in Roumania was again taken up at the Congress of Berlin which followed. The European powers at that time, determined to settle the question definitively, stipulated in Article 44 of the treaty that "in Roumania, distinction of religious faith and confession shall not be a hindrance to anyone or be regarded as a reason for exclusion or inability to acquire civil and political rights, to hold public office or honorary functions or to engage in the various industries and professions, wherever they may be." The powers were convinced that by means of this article they were ensuring the full emancipation of the Jews.

The Roumanians, however, were of a different opinion. A nation-wide agitation began, and finally, on October 13, 1879, Article 7 of the constitution of 1866 was changed and, in direct opposition to the spirit of the Treaty of Berlin, Roumanian naturalization, through the new Article 7, was made available to aliens only through an individual law which in each case had to be voted by both the Chamber and the Senate, signed by the sovereign and published in the official publication, *Monitorul Oficial*. A total of 885 Jewish soldiers who had served in the war were made citizens. Before the new Article 7 was voted, Roumania, through the foreign minister, Vasile Boerescu, in a memorandum of August 31, 1879, addressed to the powers, assumed integrally important obligations. She promised not to regard Jews as aliens in all matters of civil government, to allow them "freedom in adopting whatever profession or trade" they desired, and to speed their naturalization. This promise was made in order to induce the powers to recognize Roumanian independence.

At first the powers were reluctant to accept the Boerescu proposals as well as the amended Article 7, but their opposition gradually dwindled, especially after the German chancellor, Otto von Bismarck, obtained from the Roumanian government important concessions with reference to the building of railroads in which many Prussian shareholders were interested. Previously, Russia, Turkey and Italy had recognized Roumanian independence. On February 20, 1880, Great Britain, France and Germany joined these powers, but their recognition was not unreserved. In their note these three powers declared that "Article 7 does not quite conform to the views of the Berlin Congress," but that the powers were "confident that Roumania will get closer to the spirit of liberalism which was that of the powers," and recognize the independence of Roumania. Thereupon, in March, 1880, the parliament declared Roumania a kingdom, and Prince Carol, as Carol I, became its first king.

As a result of the war between Turkey and the Roumano-Russian forces, Russia regained the three districts of southern Bessarabia which the powers had given to Moldavia after the Crimean War, and Roumania received the Dobruja in exchange. The Dobrujan Jews became Roumanian citizens by virtue of international law. According to statistics of 1899, their number was 3,085. The promises contained in the Boerescu note were never kept, and down to 1919 the Jews continued to have the status of aliens. The number of Jews who were naturalized was very small (about 400 up to 1916).

4. From 1880 to 1916. Between the year 1880 and August, 1916, when Roumania entered the first World War, there was considerable economic development and improvement in many fields. The oil, timber and textile industries were founded, and a modern press appeared. But the peasants, who formed 80 per cent of the population, still lived under extremely unfavorable hygienic and economic conditions. There was great abuse of power. The situation of the Jews in this period varied according to the social stratum to which they belonged. According to the census of 1889, their number was 266,652 (4.48 per cent of the total population). About 200,000 of them lived in Moldavia, most of whose cities had from 38 to 44 per cent of Jews. In five Moldavian communities the percentage of Jews was 55, and in one case as high as 66. Despite the



A glimpse of pre-Nazi Jewish life in the Roumanian hinterland

expulsions, about 53,000 Jews were still left in the Moldavian villages.

The numerous anti-Jewish laws and regulations issued between 1880 and 1916 did not affect all the Jews. As in earlier periods, the wealthy Jews and those belonging to the upper stratum of the middle class did not have to suffer economically or physically from the anti-Semitic legislation and practices. But upon the large mass of the poor Jewish population the anti-Semitic measures had a disastrous effect. Due to restrictive regulations, they could not move out of the overpopulated cities and go to the rural districts to live, which were inhabited by 80 per cent of the population. In the urban districts they were barred from many professions and trades by laws which reserved the practice of such trades or professions to citizens of the country.

Thus the Jews were excluded from all public service, including state, community and district. They were not admitted to the legal profession, or as college professors, justices or pharmacists. The right to sell tobacco, act as brokers on the exchange, distil alcohol or to hold membership in the chambers of commerce was denied them. In bidding for the performance or the erection of public works, corporations of Roumanian artisans were preferred to those of alien artisans even if the bid of the former was 5 per cent higher than that of the latter (Laws of March 12, 1902, and January 27, 1912). The right to keep an inn in a rural community was elevated to the rank of a political dignity, the law of March 7, 1908, decreeing that "the innkeeper has to be a citizen of Roumania." Citizenship was a prerequisite also for the conduct of many of the small trades, such as the gauging of wine casks, which was the occupation of many of the Moldavian Jews (Law of April 20, 1912), or the gauging of weights and measures (Law of April 16, 1910).

In 1913 the Union of Native Jews published a table of the laws and regulations which barred Jews from various occupations and thus prevented them from earning a living. These numbered about 200. One law especially detrimental to the Jews was that of April 18, 1881, authorizing the government to expel from the country aliens of whom it disapproved without having to give an account of its action. In 1885 a large number of Jewish authors and journalists were expelled. There was anti-Jewish discrimination in the schools as well. Although between 1830 and 1870 the government actually encouraged the Jews to send their children to the state schools, after 1880 chauvinistic anti-Semitism more and more kept Jewish children and youths away from the schools. The law of May 23, 1893, states that "aliens will be received in the elementary schools only if there are vacant places, and only upon payment of a tax." For Roumanians, instruction was free. The same rule was subsequently applied to the trade and high schools.

Anti-Jewish nationalism was preached throughout the entire country. In 1887 the first international anti-Semitic congress was held at Bucharest. The government newspaper *Vointa Nationala* (Will of the Nation), in greeting the congress on September 2nd of that year, deplored the absence of Adolf Stöcker (notorious German anti-Semite) and of Edouard Drumont (French anti-Semite), and declared: "The anti-Semitic movement will serve our cause."

This situation, continuing for many years, explains the extensive emigration which took place in 1900 when an economic crisis hit Roumania. Many Jewish artisans and the lower stratum of the middle class, without work and having no hope for a better future in the country, decided to leave. The first group of migrants, numbering 4,000 persons and traveling on foot, caused an uproar throughout the whole of Europe; it was formed in Berlad, Moldavia, and its members marched to Hamburg, Germany, where they embarked for the United States. Soon similar groups were formed in other towns and villages, and even in Bucharest, by men, women and children who set out on foot; each group was called after the name of the journal which it published. Thus there were the Drumetii (walkers), Pietonii (pedestrians), Disperatii (the despairing), Ecoul Pribegilor (wandering echo), Jidovul Ratacitor (wandering Jew), and many others.

The Roumanian government, impressed by the sensation aroused abroad by the marchers, forbade emigration on foot. The masses then traveled by boat or railroad. Tens of thousands of Jewish artisans, small tradespeople, peddlers and professional men set out from Roumania in 1900 and in the following years. More than 70,000 Jews left the country between 1900 and 1906. On August 11, 1902, the American government, through the famous Hay Note, protested to the European powers which were the signatories of the Treaty of Berlin against the anti-Semitic policy of Roumania which pauperized the Jews and forced them to emigrate. The note, possessing all the qualities of a formal indictment, refers to "the accumulative effects of successive restrictions" by which "the Jews of Roumania have become reduced to a state of wretched misery." Although the Hay Note created a great sensation, no change was effected as a result thereof.

As a result of the war between Bulgaria and Roumania, declared by the latter (June 20, 1913), Roumania gained a portion of southern Dobrujan territory amounting to about 2,150 square miles and containing a population of some 300,000 persons. Many Roumanian Jews were mobilized or volunteered for service in this war (their number amounted to between 20,000 and 25,000), and from statements made in the course of the war by several of the Roumanian ministers and deputies they were led to believe that they would be granted equal political rights. Noted men of other countries, including Georges Clemenceau of France and Luigi Luzzatti of Italy, advocated such a measure both in the press and through personal intervention, as well as, in general, the emancipation of the Jews. However, vigorous counter-propaganda opposed the granting of any concessions to Jews.

5. The Period of Emancipation (1918 to 1937). Roumania emerged from the first World War with its area increased from 53,489 to 122,282 square miles, and its population from 7,500,000 to 16,000,000. It retained southern Dobruja and annexed Transylvania, Bucovina and Bessarabia. Ionel Bratianu, head of the government at the end of 1918 and up to the end of 1919, foreseeing the making of a treaty providing for minority rights, tried to forestall it by according civil rights to the Jews of Old Roumania before the peace conference assembled. On December 28, 1918, he published a decree-law to that effect, but the stipulations necessary for the granting of citizenship were such that most of the Jewish population refused to accept them. Therefore, on May 22, 1919, he issued a second decree, stipulating that Jews, in order to become Rou-



Jewish children in the Carpathian mountains of northern Roumania

manian citizens, had to declare before a law court that they had been born in the country and that their parents had never been under the protection of a foreign power. The great majority of the Jews made such declaration and became Roumanian citizens. However, an estimated 25 per cent, being too ignorant or too poor, never went before the court and remained, as before, persons without a country. Despite this decree, at the peace conference Bratianu could not prevent adoption of the treaty for the protection of minorities (he was reminded by Clemenceau of Article 44 of the Treaty of Berlin), and resigned when he refused to accept it.

The Vaida-Voevod government, which succeeded him, signed the treaty at Paris on December 9, 1919, and it became valid on September 20, 1920. Article 7 states: "Roumania undertakes to recognize as fully privileged Roumanian subjects without any formality the Jews living in all the Roumanian territories and who have no other nationality." Article 8 stipulates that "all Roumanian subjects are equal before the law and are in possession of the same civil and political rights without any distinction in race, language or religion." Article 133 of the constitution of 1923 ratified the decree-laws of December 28, 1918, and May 22, 1919, which granted emancipation to the Jews of Old Roumania. The suggestion for the inclusion of Article 7 of the peace treaty in the constitution was rejected. Thus emancipation for the Jews of Old Roumania was enacted in both the constitution and the treaty of peace, whereas for the Jews of Transylvania, Bucovina and Bessarabia it was enacted only in the peace treaty.

The number of Jews living in Roumania during the period of emancipation varied, according to official statistics, between a maximum of 850,000 in 1923 and a total of 760,000 in 1930 (both these figures are those of the Bucharest statistical bureau). In the latter year the total population of the country was 18,053,000, the Jews thus forming 4.2 per cent. The state security (police) took a census of the minorities in 1924, and obtained the figure of 796,000 Jews; of these, according to that census, 230,000 lived in Old Roumania, 238,000 in Bessarabia, 128,000 in Bucovina, and 200,000 in Transylvania. However, during the same period the census of the statistical bureau gave the Jewish population of Bessarabia as 270,000 and that of Transylvania as only 182,000. The divergences being unimportant, it is safe to assume that the number of Jews in Greater Roumania in this period was between 760,000 and 800,000. These figures were confirmed by the demographic figures of those years.

Emancipation wrought changes in the lives of the Jews. In their capacity as citizens they participated in political life as well as in the economic upsurge and the industrialization of the country. But it soon became evident that their emancipation was not based on strong foundations. During the War, under the influence of the Communist revolution, the Roumanian ruling classes were compelled to concede the expropriation of large estates and to grant universal suffrage. However, as in 1864, the land reform was poorly executed. The peasants, who formed 75 per cent of the total population, receiving plots of land but no credits, were obliged to incur debts and soon relapsed into poverty. This situation was aggravated by the steady decline in agricultural products and the successive economic crises. Universal suffrage was quickly revoked. A fascist bill was passed in 1926 giving the majority of seats in parliament to the party able to obtain 40 per cent of the total number of votes. Of the two governing parties, the Liberal became increasingly reactionary, being in office most of the time, while the National Peasant Party, of more democratic tendencies and under the leadership of Juliu Maniu, opposed the Liberal Party. Nationalism became the pivot of governmental action. The anti-Semitic movement which had its roots in it began immediately after the first World War, with the universities as centers of agitation.

In 1920 the National Christian League was founded by students of the University of Jassy; Professor Alexander Cuza was its guiding spirit. One of its most rabid members, Corneliu Codreanu, later leader of the violently anti-Semitic Iron Guard, in his *The Iron Guard* (the Roumanian equivalent of Hitler's *Mein Kampf;* it was translated into German from the original Roumanian under the title of *Die Eiserne Garde,* 1939), recounted how he succeeded in having Jewish students excluded from the student congress held in 1920 at Cluj, Transylvania. From 1920 on, anti-Semitic students clamored incessantly for a numerus clausus in the universities, and demanded that Jewish medical students be prohibited to dissect corpses of non-Jews. Since a general strike was proclaimed on December 10, 1922, to enforce these demands, that day was thereafter celebrated annually as a national student holiday, with congresses followed by anti-Jewish rioting. In 1925 the university authorities ruled that Jewish medical students would be permitted to dissect corpses "only if the Jewish hospitals supplied them in sufficient numbers."

In 1922 and 1923 anti-Jewish agitation increased. Windows of Jewish-owned houses and shops were broken, performances of Jewish theatrical troupes were disturbed, synagogues profaned, and Jewish passengers, including women

and young girls, were pushed from moving trains. A Lieutenant Morarescu who had killed several Jews seeking to cross the Dniester in an attempt to escape from the Ukrainian massacres was acquitted of the charge of murder and honored as a national hero. In 1923 Codreanu founded the Legion of Archangel Mihai, whose avowed purpose was the extermination of the Jews through terrorism. In October, 1925, Codreanu assassinated Manciu, police prefect of Jassy, who had attempted to curb rioting anti-Semitic students. Codreanu was later acquitted, and an important section of the Roumanian middle class joined the anti-Semites.

On June 6, 1930, Prince Carol, son of King Ferdinand (who had died in July, 1927), ascended the throne as King Carol II. A grave economic crisis gripped the country. Both the Liberal and the National Peasant parties respected the emancipation, concluding electoral pacts with the Jews, and with their assistance Jewish senators and deputies were elected. A state subsidy was granted to the Jewish religion; the chief rabbi elected by the Jewish communities of Old Roumania became senator for life. Jews were appointed to positions at the universities and at the polytechnic school, and sat in the municipal councils and chambers of commerce. However, these two parties showed little resolution in combatting anti-Semitism, and, being nationalistic, they appointed very few Jews to public office and tolerated anti-Jewish actions. From 1932 to 1936 the Cuza and Codreanu movements were actually given support in order to weaken the democratic trend and in the blind assumption that the adherents of neither Cuza nor Codreanu could ever attain to power.

The Jews were harmed, even if only indirectly, by the spread of nationalism. They suffered from the Roumanian policy toward non-Jewish nationalities. The examinations for admission to universities discriminated against all national minorities, including Jews, in order to prevent them from entering in great numbers. The law of February 23, 1924, on the acquisition and loss of Roumanian citizenship was actually a law on revision of citizenship acquired under the peace treaty by residents of Transylvania, Bucovina and Bessarabia. Following such revision, a large number of Jews in these three provinces were deprived of their political rights. Rioting in the streets, on trains and at the universities were overlooked by the authorities. A pogrom occurred at Nagyvarad (Oradea Mare) in 1929, in the course of which synagogues, stores and dwellings of Jews were wrecked or burned, and many Jews beaten.

In 1930 the Legion of Archangel Mihai became the Iron Guard. Codreanu created the so-called "gangs of death." Violence and assassinations became rampant, and as a rule their perpetrators were acquitted. In 1933 the Liberal Ion G. Duca government issued a decree dissolving the Iron Guard; this led to his assassination in December of that year. The Iron Guard was then converted into a political party having the slogan "Everything for the country." The National Christian League became the National Christian Party, under the leadership of Cuza and Octavian Goga. Early in 1932 the Iron Guard, with 34,000 "nests" (sections) throughout the country, had become a political power. Officers, justices, public officials, clergymen, teachers, industrialists and merchants joined its ranks in great numbers. The coming of the Nazis to power in Germany greatly strengthened the movement. Codreanu, Goga and Cuza established close relations with the Nazi organization at Berlin. Anti-Semitic propaganda increased. Not a city in Roumania, not a town of any importance, was without an anti-Jewish publication, and the anti-Semitic organizations were well provided with funds. On November 30, 1937, Codreanu published the following decision: "Forty-eight hours after victory is ours the legionaries will have Roumania enter into a close alliance with Germany and Italy." The attempts of the Iron Guard to attain to power menaced King Carol II, and at this point began the struggle between it and the king.

6. The Hitlerian Period (1937 to 1940). By the end of 1937 the position of the nationalist anti-Semitic parties had become extremely favorable. Hitler and Mussolini had scored impressive successes in the Ethiopian war and the Spanish civil war. In Roumania the slogan of the day was: elimination of Jews from economic and cultural spheres, and their replacement by "ethnic" Roumanians. When, after the elections of December 27, 1937, the Tatarescu government, which had the king's support, did not secure sufficient votes to form a government, and the Iron Guard had piled up a total of 450,000 votes and secured seventy seats in parliament, Carol II entrusted Octavian Goga with the formation of a cabinet.

This was the beginning of the Hitlerian era in Roumania. Goga suppressed the democratic newspapers published by Jews, and began a drive against the alleged "500,000 vagabond Jews who had entered the country illegally after the War and fraudulently obtained the status of Roumanian citizens." In this he had the support of King Carol, who in an interview for the London *Daily Herald* on January 10, 1938, declared: "Galician and Russian Jews have invaded the country in latter years. . . . These Jews are not a good element and . . . their number amounted to 250,000." In actuality, however, these assertions were altogether untrue, since there was no immigration into Roumania after 1918 and therefore no certificates of citizenship could possibly have been obtained fraudulently, but they served to prepare the ground for the disfranchisement of as many Jews as possible.

On January 23, 1938, Goga decreed the revision of Jews' citizenship. They were therefore required to submit a variety of documents to the tribunals and justices of the peace. The results of this procedure, which took two years, were published on December 24, 1939. Out of 203,424 adult Jews, heads of families, representing 617,396 individuals, or 80 per cent of the Jewish population, who had submitted their papers, a total of 73,253, representing 225,225 individuals, or 36 per cent of the Jewish population, were declared non-citizens. The additional number of 44,848 Jews who did not figure in the list of voters made a total of 270,070 Jews stateless. These Jews, thus having become aliens, were subjected to special taxation and deprived of the right to work. However, "official" statistics showed that the percentage of Jews who had been deprived of their citizenship because of fraud was barely one.

Goga was premier for only six weeks. On February 10, 1938, Carol II appointed in his place the Patriarch Miron Cristea, who previously had said: "The Jews are sucking the marrow from the bones of the nation." Cristea on several occasions, jointly with Poland, submitted to the British government a plea for the emigration of masses of Jews from Roumania and their settlement in a British colony. On February 18, 1938, he suppressed the Yiddish and Hebrew press. The professional associations of physicians, lawyers, engineers, architects, and pharmacists began the elimination of their Jewish members. A law requiring employment of from 75 to 80 per cent of Roumanians in the various branches of industry was interpreted as referring to "ethnic" Roumanians, and Jews were accordingly excluded.

On November 30, 1938, Codreanu, who had previously been convicted of treason, was shot, together with thirteen of his legionary followers, on his way from one prison to another one. But his movement continued to grow under the new leader, Horia Sima. In December of that same year Carol II, who had previously (February 12th), by a coup d'état, abolished the constitution and set up one based on the fascist system of corporatism, founded the Front of the Renascence, and introduced the fascist salute. All political parties were dissolved, and Jews were the only minority excluded from admission to the new front. In Cernauti the use of Yiddish was prohibited in the stores and on the streets. The growing economic crisis increased the necessity for an anti-Semitic diversion.

In 1939 Jews' licenses to sell liquor were revoked; 40,000 Jewish employers and employees, including waiters, of the restaurants, cafes and inns involved were deprived of their livelihood. The government brought increased pressure on industrialists, even Jewish, to replace their Jewish employees with "ethnic" Roumanians.

After the fall of France in the second World War (June, 1940), Carol repudiated his alliance with France and Great Britain, released all imprisoned legionaries, dissolved the Front of the Renascence, and created the "Party of the Nation, Christian, national and racial." Jews were excluded from it. However, Carol was unable to save Roumania from dismemberment. In rapid succession it lost Bessarabia and northern Bucovina to Russia (June 29, 1940), southern Dobruja to Bulgaria (August 21, 1940), and northern Transylvania to Hungary (August 31, 1940). There was left in Roumania a territory of about 70,000 square miles, with a population of from twelve to thirteen million, including between 450,000 and 475,000 Jews.

The loss of Bessarabia led to many massacres of Jews, who were declared responsible for it. Jews were killed at Dorohoi, Arad and Galatz. The DNB, the official Nazi news agency, reported that 500 Jews about to flee to Russia were killed at Galatz.

Ordinances which were issued in July, 1940, by the new government, under Ion Gigurtu, imposed the following restrictions on Jews: they were forbidden to serve in the army, and had to pay, in exchange, a heavy tax and serve in the labor camps; they were prohibited to marry non-Jews so as to "preserve the purity of the Roumanian race"; Jewish ritual slaughtering of animals was forbidden; Jews were forbidden to embrace Christianity; they were not permitted to edit Roumanian newspapers, direct publishing houses, or appear as actors or musicians in Roumanian theatres. All Jews occupying state offices, and all physicians, teachers and engineers in the service of the state were dismissed. It was decreed that Jewish-owned property, real estate and securities were not to be sold without governmental permission. Jews were forbidden to serve on the boards of industrial or commercial corporations. The subvention of one million lei annually which had been granted to the Jewish community in the last year was abolished. Later, the Jews were ordered to liquidate their tobacco shops within thirty days, and were expelled from all sports organizations.

On August 5, 1940, Premier Ion Gigurtu published the "Statute of the Jews," which divided them into three groups. The total of from 5,000 to 6,000 Jews who formed the first class were to have rights equal to those of non-Jews, except that they were not allowed to own land or hold state office. The second class comprised the great majority of Jews who lived in Old Roumania before December 31, 1918, and the third class those who became residents of the country after that date, i.e. the Jews in the annexed provinces. Jews of the second class were barred from the army, civil service, press, boards of directors, from holding cafe, restaurant or tobacco shop licenses, and from trading in the villages. Jews of the third class were deprived of all political rights, and lost all means of livelihood since the right to exercise a profession or trade was made dependent on political rights. During the two years following the publication of this statute, the entire Jewish population, irrespective of class difference, was subjected to the same procedure of expropriation and persecution.

7. The Iron Guard Regime. The loss of northern Transylvania and the ensuing acute political crisis led to the fall of the Gigurtu government. Carol II was forced to abdicate on September 6, 1940, and General Ion Antonescu formed a legionary government, although not a member of the Iron Guard, with Horia Sima as deputy premier. Three days later Antonescu requested the Nazis to send a military mission to Roumania, and the Iron Guard had come into power. There began an era of horrors for the Jews which far surpassed all that had gone before. On September 8th, Sima proclaimed his intention of forever breaking "the power and influence of the Jews." He appointed legionaries supervisors of Jewish businesses; however, this measure, as Antonescu himself afterward stated, led only to illegal benefits for the legionaries.

Many anti-Jewish measures followed. That same month the Syndicate of Roumanian Journalists and the Association of Professional Journalists (the latter founded by Jews) expelled all Jewish members. In October, 1940, Jewish physicians were forbidden to treat non-Jewish patients after the end of the year. Jewish pupils and students were excluded without notice from elementary and high schools and from the universities. In December it was announced that certificates enabling Jewish artisans to work would not be renewed. All contracts between Jewish employers and apprentices were ordered cancelled. All Jewish-owned shipping was ordered transferred to the state within thirty days.

In October, 1940, a considerable German army entered Roumania, and in the following month the Roumanian government signed the tripartite pact. Sima's legionaries carried on a clandestine fight against Antonescu, whom they wished to overthrow. That same month, in addition to sixty-four high dignitaries and former political leaders, generals and prefects whom they assassinated in the Jilava prison, they killed Jews in several cities and pillaged their homes and stores. The Ploesti Jews suffered most severely. On January 21, 1941, led by Sima, the legionaries revolted against Antonescu, and fought in the streets against the troops faithful to the latter. During the three days in which they were masters of Bucharest they organized one of the most brutal anti-Jewish pogroms in history. They burned or wrecked houses in the Jewish quarters, first stealing whatever they found there; they pillaged Jewish-owned stores, arrested and beat and tortured hundreds of Jews, and slaughtered a whole group of Jews in the slaughterhouse in a satiric and malicious imitation of the Jewish method of ritual slaughtering of animals.

Antonescu with the aid of the German Nazis gained the victory over Sima's forces, and proclaimed himself leader of the Iron Guard in place of Sima, who had disappeared. Antonescu's promised "sincere Iron Guard (legionary) regime" represented for the Jews a complete adoption of the Nazi policies: countless decrees eliminating Jews from the country's economic and cultural life, arrests of hundreds of Jews and their detention in concentration or forced labor camps and, after the Nazi attack on Soviet Russia in June, 1941, in which the Roumanian armies took part, massacres of Jews and expulsions from cities, towns and provincial regions.

During the first few months of the Nazi-Soviet Russia war, Roumania recovered Bessarabia and northern Bucovina and gained a strip of the Ukraine, including Odessa, which was called Transnistria. At the very outset of the war the Roumanian government issued a statement on the shooting at Jassy of 500 "Judeo-Communists" who had "attacked the German-Roumanian troops." The truth, as related in an authentic report dated January 25, 1942, and received at New York city, was that several thousand Jews were shot to death at Jassy by Roumanian and Nazi German soldiers. Transnistria was converted into a vast concentration camp for the Jews of Bessarabia, Bucovina and Moldavia. Many Jews possessed of means succeeded in escaping to the United States or South America. Those of the poorer and middle classes who ventured to leave the country suffered in some cases untold hardships. Some were forced to live for weeks on small boats which were not allowed to land in any port. On February 24, 1942, the sinking of the *Struma* in the Black Sea took the lives of 768 Roumanian Jews, including 281 women and seventy-eight children.

The measures of elimination and expropriation proclaimed by the Nazi-supported Antonescu government



Anti-Jewish decrees in Roumania during the early 1940's

during 1941 and 1942 barred most of the Roumanian Jews from all means of earning a living. The most important ordinances published in those years were: Jews employed in private enterprise were to be dismissed by December 31, 1941; rural and urban Jewish-owned property was expropriated, as well as Jewish-owned liquor and drug factories, wineries, and forests and mines. Motion picture operating licenses issued to Jews were revoked. Jews were forbidden to own radio sets. On September 30, 1941, the Jews of Bessarabia and northern Bucovina were expropriated, and the discriminatory laws were applied to these provinces. A later order drafted all Jewish men from eighteen to fifty years of age for forced labor service in camps. A so-called "Law of the Jews" required all Jews to turn in clothes, shirts, underwear, blankets and the like in good condition and in quantities commensurate with the taxes paid by the Jews in the previous year, when many of them still had jobs and homes and had not yet been expropriated. The decree of December 29, 1941, provided for the creation of a Central Jewish office which all Roumanian Jews were required to join, under penalty of ten years' imprisonment and a fine of 200,000 lei. Under this law, all persons with one Jewish grandparent were considered Jews, and all Jewish communities, associations and organizations were dissolved.

In 1942 strict orders were issued that all Jews between eighteen and fifty years of age be sent without fail to the labor camps. On July 24, 1942, all Jewish schools, primary and secondary, and all Jewish hospitals were confiscated by the government. All Jewish-owned property was placed at government disposal. On August 23, 1942, all Jewish-owned businesses were ordered liquidated by September 1st. Anxious to avoid the reproach of employing Bolshevist methods of expropriation, Antonescu decreed that Jews would receive the equivalent of their confiscated property in 3 per cent government bonds. The property was, however, to be evaluated by government commissions, and the government bonds and the income received therefrom by the Jews were to be frozen.

It is not known exactly how the laws concerning the removal or discharge of Jewish owners or employees of commercial and industrial organizations were executed. According to reliable information from Bucharest, dated January 25, 1942, half of the Jewish employees who, under the provisions of those laws, were required to have been dismissed from their positions by December 31, 1941, were still holding them. During the first half of 1942 there appear to have been some ways and means for the Jews to accommodate themselves to these regulations, especially in Bucharest, where the general situation was more favorable than in the rest of the country. In July, 1942, necessity compelled the government to order a "civilian mobilization" for ninety days of all Jewish physicians, pharmacists, engineers and architects. However, for the great masses of the Jews the economic and unemployment situation grew worse than it had been in 1941 and in the first half of 1942. Toward the end of August Swiss newspapers, taking their clue from the Bucharest German press, reported another mass deportation of Roumanian Jews to Transnistria. "Within one year's time there will not be a single Jew in Roumania," the German press predicted. One of the Bucharest Nazi newspapers declared that there were still 270,000 Jews left in Roumania after the deportation of 185,000 to Transnistria.

However, it could not be ascertained whether these figures, as well as the frequent reports in the Swiss, London and Ankara press telling of the massacre of tens of thousands of Jews in Roumania, were correct. An eyewitness, Miguel A. Rivera, formerly Chilean minister to Roumania, said on his arrival at Santiago (*The Record,* September 20, 1942):

"It is hard to describe what Nazi bands and Roumanian hooligans have done to the Jews in Roumania. Human language is too poor to tell it in words. Jews in Roumania have been robbed of their possessions, blackmailed, brutally attacked and many of them massacred under most horrible circumstances. What my eyes have seen should not be passed over in silence. It cries out to heaven."

8. Communal and Cultural Institutions. Until about the middle of the 19th cent. the Jewish communities, which were responsible to the princes for the taxes which had to be paid by the Jews, had the right of imposing taxation upon individuals. Religious and charitable institutions were maintained from the tax on kosher meat and poultry (the Gabella). The epitrops (members of the governing board, which was called Epitropia) had jurisdiction in matters of common law and of religious observance; Jews found guilty of committing religious offenses were whipped in front of the synagogues (according to Dr. Iuliu Barasch, reporting on his journey through Galicia, Bucovina and Moldavia in 1840 [this report was published in the *Anuarul Pentru Israeliti,* 1893 to 1895]).

The great masses of the Jews were ignorant and superstitious. They were adherents of Hasidism in the crude form of the worship of the Rebbe who, in ex-

change for money, was, through his prayers, to give them life, health and the means of subsistence. The *roife* (barber; from the Hebrew *rofe,* physician) played an important role as healer.

After 1850 the bonds between the state and the Jewish communities became loosened. On July 3, 1862, the *Monitorul Oficial* published a decision of the cabinet in accordance wherewith "the state is no longer to concern itself with matters touching on the Mosaic cult and Jewish institutions, and is to leave to the Jews the organizing of their religious life and charitable activities in whatever way they choose, without the majority being enabled to impose their ways upon the minority, or vice versa." The 1864 law code abolished the quality of the Jewish communities as juristic persons. The result was anarchy among the Jewish communities, many of which could no longer maintain their institutions due to the lack of the Gabella. Other communities split, and in certain places where there had been only one there now were two or three Jewish communities. Deprived of the right to own property and to receive donations through the loss of their juristic personality, the communities were compelled to register their properties (hospitals, asylums, schools and other buildings) in the name of private individuals. This led to great abuse.

Up to the years 1865 to 1870 the Heder (one-room Hebrew school or class) was the center of instruction. The Heder existed despite the opposition of the progressive elements. Jews were free to attend the state schools, for not even the Organic Law, with its generally anti-Jewish tendency, barred Jewish children from instruction in the elementary schools. On the contrary, public instruction was made attractive to the Jews through the exemption from military service (between the years 1854 and 1860) which was held out to those Jews who had attended four classes of the elementary school. The tendency toward assimilation through the school and the army existed side by side with an aggressive anti-Semitism which manifested itself in expulsions of Jews from villages and the hunting down of the "vagabonds." The government was anxious to have the Jews adopt the Roumanian language and discard the Polish Jewish garb. After the law of November 25, 1864, introduced compulsory elementary education, the minister of public instruction sent a circular letter to the Jewish communities inviting them to have their children attend the state schools. From 1870 on they did so in great numbers.

The progressive Jews, however, wanted schools of their own which would afford their children the opportunity of studying Hebrew and German together with Roumanian, which was the only language taught in the state schools. The first two modern Jewish schools, one for boys and the other for girls, were founded by the Bucharest community in 1850; a third followed in 1852. But these schools were compelled to maintain themselves against the bitter attacks by the rabbis and the reactionary members of the Jewish community.

At Jassy, the first modern Jewish school, founded in 1853, was the occasion for a violent controversy. "The Hasidim and fanatics were in an uproar. Rabbi Taubes, on Passover of 1853, pronounced a curse upon the modernists in the synagogue, and declared that they were apostates from Judaism and not worthy of having their children circumcised" (*Anuar Pentru Israeliti,* 1897-99). Under these circumstances the schools could not exist. But the progressive Jews were supported by Liberal politicians who favored assimilation, and with their aid Israelito-Roumanian schools came into existence in large numbers from 1860 on, and especially from 1865 on. In the school year 1882 to 1883, according to figures cited by Elias Schwarzfeld in his *Les juifs en Roumanie,* the Jewish pupils, both boys and girls, formed 15 per cent of the total number of pupils in the urban state schools. In certain communities of Moldavia the percentage of Jewish pupils varied between 30 and 75.

But there was a change from the year 1885 on, when nationalist anti-Semitism began to agitate the country. A circular letter issued by the ministry of public instruction in 1887 ordered school principals to admit Jewish pupils only to fill places left after all non-Jewish applicants had been considered. This measure was rendered still more stringent through the imposition of a school tax upon the Jews, enacted in the law of 1893 and repeated in all succeeding legislation. This school tax applied to Jewish students attending high schools, vocational schools and colleges. The Jewish communities were then compelled to establish a large number of Israelito-Roumanian elementary schools, with the result that soon all towns and large villages throughout the country had such schools.

From 1880 on the Alliance Israélite Universelle granted subsidies to the poorer communities for the founding of schools. Beginning with 1900 the Jewish Colonization Association assumed this burden, contributing funds for the erection of fine school buildings. Many schools were endowed by Jewish philanthropists, whose names they bore. In Bucharest, Jassy and other cities commercial and vocational schools and high schools for boys and girls were organized by the communities or by private individuals; however, the number of such schools was not sufficient to provide for the educational needs of the Jewish masses. There were few scholarships for poor students. Jewish students of the middle classes succeeded in gaining admittance to state elementary, commercial and high schools despite restriction of admission and the tax. In 1896 there were 8,924 Jewish children in the public elementary schools. Jewish youths whose parents were better off went abroad to study.

At Bucharest a Sephardic community had been in existence for about a hundred years, in addition to the more important community of the Ashkenazic Jews. It maintained a school, two synagogues (the more modern one was burned down during the pogrom of January 21 to 23, 1941), several philanthropic institutions, and a cemetery.

In 1857 Templul Coral (The Choir Temple) was founded at Bucharest as a place of worship for a modern Jewish community. Nearly destroyed by the anti-Semitic mob at its completion in 1866, the building was reconstructed and dedicated in the following year. Its recognition, many years before the first World War, by the supreme court as a juristic person helped toward its being considered as the Jewish community in Bucharest, and it administered several schools and hospitals. Even when merged into the organized Jewish community of Bucharest (after 1919) it retained its autonomous board. Through the efforts of its president, Micu S. Zentler, a building harboring a Jewish library, museum and historical archive was erected in the precincts of the Temple in 1933. Another affiliated institution, the Institutul Cultural (Cultural Institute), under the direction of the philosopher J. Brucar, served as a focus for the activities of all Jewish intellectuals under the anti-Semitic governments from 1937 on. In 1941 Templul Coral was expropriated by the Nazis.

In 1872 Benjamin Franklin Peixotto had founded the organization Infratirea Zion (Brotherhood of Zion), which became the basis for the Roumanian B'nai B'rith which was founded in 1887. This organization did pioneer work in the field of education and social service.

As a result of the emancipation, elementary and secondary education was made free for the Jewish population. There were in Transylvania, at the time of its annexation to Roumania in 1919, two Jewish secondary and thirty-eight elementary schools. The

great majority of the Jewish children, however, attended the Hungarian schools. In Bessarabia there were high schools and many elementary schools under the control of the Tarbuth (Jewish education) organization. By the law of December 22, 1925, the language of instruction in the Jewish schools had to be either Roumanian or Hebrew. According to official statistics, in the school year 1934 to 1935 there were in Greater Roumania 56,821 Jewish pupils in the public elementary schools and 17,761 in the private elementary schools. Despite the absence of figures, it is known that the number of Jewish students in the high schools was considerable.

As regards the Jewish students in the universities, the ceaseless attacks and acts of violence committed against them by their non-Jewish fellow students had caused their number to decline so drastically that hardly any were left. Jewish students who possessed the means studied in foreign universities. In October, 1940, a state ordinance barred Jews from all branches of public education. Between 1936 and 1940 there were at Bucharest three Jewish vocational schools with a total of 5,000 students.

The communities regained their capacity as juristic entities after 1919, and were able to reorganize themselves on a solid basis. The number of schools, philanthropic institutions, hospitals, asylums and libraries grew. In 1927 there was formed a union of Jewish communities of the Old Kingdom (Uniunea Comunitatilor Evreesti Din Vechiu Regat) which was recognized by the government as the representative body of citizens professing the Mosaic cult.

Although the number of the Jewish population would have entitled the Union to an annual subsidy of sixty million lei for religious and cultural purposes, the government fixed such subsidy at ten million lei in 1929, and in subsequent years this sum was still further reduced. In 1941 the Union was dissolved and all the real estate and buildings owned by the communities, including schools and hospitals, were seized by the government.

9. Economic Life. The Jews of the Roumanian countries played an active role in transforming the old feudal system into a modern capitalistic economy. The Jewish banker Michael Daniel of Jassy was called "the Rothschild of Moldavia," and almost all the Moldavian boyars, land tenants and merchants depended on the Jews for loans and credits. Among other outstanding important Jewish bankers of Jassy in the first and second halves of the 19th cent. besides the Daniel family were Leiba Cahane and his son-in-law Baron Waldberg, Jacob Neuschotz, Mayer Weisengrün, Joseph Unter and J. Olivenbaum. In the 20th cent. the bank of Moritz Wachtel at Jassy was famous. All these banks were financed by foreign banks. There were other Jewish banking families, such as the Moskowitz family in Botoshani, and the Blanks and Berkovici brothers at Bucharest. In all the centers of Moldavia and in some of the cities of Wallachia there were banks owned by Jews. At Bucharest the Marmorosch, Blank and Company bank controlled 40 per cent of Roumania's economy at the beginning of the 20th cent. In other big banks Jews played a leading role as directors.

The economic crisis which gravely affected the country from 1929 on caused the bankruptcy of many private banks, including most of those owned and operated by Jews. Furthermore, in the course of the process of "Roumanization" Jews were ousted from leading positions in banks not owned by Jews.

Prior to 1914 there was in Moldavia a class of large land tenants. The best-known of these were the Fischer brothers. A violent anti-Jewish campaign was launched against them and against other Jewish land tenants who were accused of exploiting the peasants; the northern and central parts of Moldavia were called by the derisive name of "Fischerland." The agrarian revolt of the peasants in 1907, which led to the shooting of thousands of them, started on one of the lands leased by Fischer, but reached its apex in Wallachia, where there were no Jewish land tenants.

From the early 19th cent. up to the time of the expropriation by the legionary government in 1941 and 1942 an important part of petty, middle and wholesale trade was in the hands of Jews. In the period of intensive industrialization, which set in after 1919, Jews filled prominent places in the metallurgical industries. Large fortunes were accumulated by individual Jews in the money market, commerce, industry and real estate. Numerous apartment houses were built at Bucharest by Jewish real estate owners; these were provided with modern appliances and conveniences surpassing those of Paris, London and New York. The upper brackets of the Jewish middle classes—merchants, industrialists, lawyers, engineers, physicians, dentists, owners of publishing houses and bankers—also were able to attain satisfactory economic positions. Neither they nor the moneyed Jewish class were affected by anti-Semitism until the advent of the Hitlerian era. Of 266,652 Jews who, according to the 1899 census, lived in Old Roumania (250,000, according to the census of 1911), more than 30,000 heads of families and single men were artisans and 23,000 were merchants who paid for their licenses. There were many small merchants among the latter. The full weight of the anti-Semitic policy and legislation always affected the artisans (tailors, cobblers and tinsmiths), the small merchants (full-fledged proletarians), those without occupations and the lower strata of the middle classes.

In Bessarabia about 12,000 Jewish peasants had received plots of land in the course of the agrarian reform of 1922 to 1925. They were settled in a number of flourishing agricultural colonies.

In 1941, however, they were dispossessed. There were Jewish peasants also in Bucovina and Maramuresh. But perhaps 200,000 Jews lived in the most abject poverty in Moldavia, Bucovina and Maramuresh, as well as in the slums of Jassy and Bucharest.

10. Jews in Roumanian Cultural and Political Life. Prior to and after the emancipation, Jews played an active part in developing the cultural and intellectual standards of Roumania. They gave the nation men of science, authors, journalists, poets and playwrights in large numbers. A number of wealthy Jews gave endowments to the Roumanian Academy; one such, presented by Jacques Elias, reached the extraordinary figure of 900,000,000 lei in 1934.

Ronetti-Roman was author of one of the best plays in the Roumanian language, *Manasse*. C. Dobrogenau-Gherea was a great literary critic and sociologist. Among the eminent Roumanian Jewish poets were A. Steuerman-Rodion, B. Nemtzeanu, A. Toma and Adrian Verea; among the novelists were I. Ludo, I. Peltz and M. Sebastian; among the critics, essayists and authors were Henric Sanilievici, Barbu Lazarenu, Ion Trivale and Aurel Weiss; among the scholars were Iuliu Barasch, Moses Gaster, Lazar Saineanu, Henry Tiktin and Candrea; among the journalists were Constantin Graur, B. Branisteanu, I. Hussar, Emil Fagure, Saniel Labin, Simon and Emil Paucker, and Scrutator-Blumenfeld; among the historians were the Schwarzfeld brothers, Moses and Elias. Many other Roumanian Jews rendered outstanding service in the cultural and intellectual life of the Roumanian people.

After the emancipation only a small minority of the Jewish population joined the Roumanian political parties. The great masses voted according to guidance received from two major Jewish organizations: the Union of Roumanian Jews and the Jewish National Party. In 1927 two representatives of the Union were elected to parliament as the result of an electioneering pact concluded with the governing Liberal Party. The Jewish National Party, which, aside from Old Rou-

mania, had adherents in Transylvania, Bessarabia and Bucovina, had an agreement with the National Peasant Party, and regularly succeeded in electing four or five deputies to the Chamber and Senate. However, due to the anti-Semitic atmosphere prevailing in parliament the Jewish legislators did not play an important part.

11. Statistics. Throughout almost the whole of the 19th cent. the birth rate among the Jews in Roumania was high, and far in excess of the death rate.

Between 1870 and 1892, according to official statistics, the annual surplus averaged 3,380. Thereafter the birth rate began to decline; in 1932 it was 12,586 for Greater Roumania and 10,039 in 1938, whereas the death rate for the corresponding years was 9,891 and 10,250. Thus from a surplus of 2,695 in 1932 there was a deficit of 213 in 1938. The birth rate steadily declined. Mixed marriages in Old Roumania prior to 1900 barely amounted to 1 per cent of the total of Jewish marriages. Subsequently, especially following the emancipation, and among Jews of the wealthy and middle classes, there was an increase in intermarriage, but no figures are available.

On the basis of the census of 1930 and with the addition of the average annual populational increase up to 1937, the Jewish population of Roumania in 1939 was about 800,000. This element of the population has, since 1939, been systematically destroyed economically, morally and politically. At the end of 1942, isolated in ghettos, in concentration camps and in Transnistria, those who survived the sanguinary pogroms were in constant fear of complete extermination as long as the Hitlerian regime existed.

See also: BESSARABIA; BUCHAREST; BUCOVINA; JASSY; PLOESTI; TRANSYLVANIA.

SANIEL LABIN.

Lit.: Psantir, Jacob, *Dibre Hayamim Leartzoth Romaniah* (1871); idem, *Die Yiden in der Rumenishen Historie* (1873); Loeb, Isidore, *La situation des israélites en Turquie, en Serbie et en Roumanie* (1877); Bluntschli, *Der Staat Rumänien und das Rechtsverhältnis der Juden in Rumänien* (1879); *Aus dem Leben König Karls von Rumänien, Aufzeichnungen eines Augenzeugen* (1894-1900); Plotke, Julius, *Die rumänischen Juden unter dem Fürsten und König Karl* (1901); Lazare, Bernard, *Les Juifs en Roumanie* (1902); Verax (Radu Rossetti), *La Roumanie et les Juifs* (1903); Brociner, Joseph B., *Chestiunea Evreilor in Romania* (The Jewish Question in Roumania; 1910); Rossetti, Radu, *Pamantul, taranii si stapanii in Moldova* (The Soil, the Peasants and the Masters in Moldavia; 1912); Iorga, N., *Istoria Evreilor in Romania* (History of the Jews in Roumania; 1912); Schwarzfeld, Elias, *Impopularea, reimpopularea si intermeerea targurilor si a targusoarelor in Moldova* (The Peopling and Foundation of Little Towns and Market Places in Moldavia; 1914); Segel, Benjamin, *Rumänien und seine Juden* (1918); Bernstein, Simon, *Die Judenpolitik der rumänischen Regierung* (1918); Meisl, J., *Die Durchführung des Artikels 44 des Berliner Vertrages in Rumänien und die europäische Diplomatie* (1925); Berkowicz, J., *La Question des israélites en Roumanie* (1925); Stren, Adolf, *Insemnarile unui Evreu-Roman* (The Notations of a Roumanian Jew); Ryker, T. W., *The Making of Roumania* (1931); Greceanu, Constantin, *Istoria Romanilor* (History of the Roumanians; 1936-40); "Cold Pogrom in Rumania," *Jewish Affairs,* vol. 1 (1942), No. 7; Sincerus (Elias Schwarzfeld), *Les Juifs en Roumanie* (1907); Seton-Watson, R. W., *A History of the Roumanians from the Roman Times to the Completion of Unity* (1929); Leven, Narcisse, *Cinquante ans d'histoire: L'Alliance Israélite Universelle 1860-1910.*

ROUMANIAN JEWS OF AMERICA, UNITED. A Federation of Roumanian Jews of America was organized in New York city in March, 1909; its aim was "to further, defend and protect the interests of the Jews of Roumania, to work for their civic and political emancipation and for their economic reconstruction and rehabilitation." It was later renamed United Roumanian Jews of America and aimed to publicize the condition of the Jews in Roumania, to champion their rights, and to enlist the sympathy and assistance of Americans on their behalf. It maintained cordial relations with the Roumanian government and its representative in Washington, although at times the organization was militant in its demands and in its effort to demonstrate that, in discriminating against the Jews, Roumania was hurting, to a vital degree, its economic, cultural and social status.

The United Roumanian Jews received hospitably and feted Roumanian statesmen, deputies, professors and other prominent Roumanians visiting the United States, including the ministers Constantin Angelescu, Prince Anton Bibescu, Nicholas Titulescu, Nicholas Iorga, Nicholas Lupu, Charles Davila and others. By thus exemplifying the interest of Roumanian Jewry in their native country, the United Roumanian Jews of America gained the goodwill of the liberal-minded statesmen in Roumania.

The organization enlisted the aid of President Theodore Roosevelt and a number of other influential persons in the United States on behalf of the Jews of Roumania. During the first World War it succeeded in interesting President Woodrow Wilson in their plight, and it is credited with a share in bringing about their emancipation.

During the Hitlerian regime and the second World War, the United Roumanian Jews of America secured the aid of the State Department of the United States in helping many Jews fleeing from Roumania to find a haven in Turkey and Palestine. It also served as a medium in assisting refugees from Roumania in the United States.

The organization was instrumental in establishing in New York the Menorah Home for the Aged and Infirm and the Jewish Home for Convalescents. It took part in the establishment of the Kehillah and of the American Jewish Congress. The organization was successively headed by P. A. Siegelstein, Solomon Sufrin and Leo Wolfson, presidents. In 1943 Charles Sonnenreich was serving as president. Among its executive secretaries was Herman Speier, who devoted the last years of his life to the work of the organization.

ROUSSEAU, JEAN JACQUES, noted non-Jewish French writer, b. Geneva, Switzerland, 1712; d. Ermenonville, France, 1778. He was one of the most important forerunners of the French Revolution, and as such was idolized by the revolutionaries, had an enormous intellectual, political and moral influence over his own generation and the early part of the 19th cent., and contributed much to the dissemination of liberal ideas. Like the Encyclopedists of his time, he was not well informed about the Jews, but, unlike Voltaire, he had no hate for them and did not write passionately against them. Léon Berman (*Histoire des juifs de France depuis les origines à nos jours,* 326 et seq.) observes: "The Jews known to Rousseau were unlearned men, almost illiterate. But he stated openly that the situation of the Jews was anomalous and that Christian theorists are wrong in believing that their arguments against the Jews are of any value." In one of his most famous writings, *Professions de foi du vicaire savoyard,* Rousseau asks: "Do you know many Christians who ever took the trouble to analyze carefully what the Jews have to say against them? If some one among us Christians would have the courage to publish a book in favor of the Jews he would be put on trial—he, his publisher and his library. Under such conditions it is easy to be always right against the Jews, and it should afford (to Christians) a real pleasure to fight against people who dare not answer."

A sincere and convinced republican, Rousseau was

a staunch admirer of Moses as legislator and statesman. He pointed out that Moses had succeeded in transforming a wandering horde of Jewish tribes into a political body, a free people. While the tribes were wandering in the wilderness, without a roof over their heads, he had bestowed upon them institutions which five thousand years had not succeeded in destroying (see *Considérations sur le gouvernement de Pologne,* chap. 2, in vol. 2 of Rousseau's collected works).

It is interesting to note that, during the Reign of Terror (1792-93), the French Revolutionists changed the name of the St. Esprit quarter of Bayonne, in which the Jewish ghetto was located, to Jean Jacques Rousseau. This was done because Rousseau was the symbol of tolerance and freedom.

In religion, Rousseau was a nebulous deist. Abraham Wolfson (*Spinoza, A Life of Reason,* 323-24) says: "When Rousseau, revolted by the sorry aspect of unalterable 'human nature,' the eighteenth century alibi for social injustice, cruelty and corruption, expressed in the *Réveries d'un promeneur solitaire* the longing to throw himself with closed eyes into the vast, pure ocean of nature, to find in 'the noble savage' an anodyne for the ills of a hideous civilization, one almost hears a romanticized version of Spinoza's 'God or Nature.' Furthermore, in his *Lettres écrites de la montagne,* Rousseau employed all of Spinoza's arguments against miracles found in the *Tractatus Theologico-Politicus.* It goes without saying that many ideas in the *Contrat social* were also bodily lifted from the same source."

Rousseau, however, was also an original thinker, and his ideas exerted a strong influence on many later Jewish writers, such as Moses Mendelssohn. His ideas can also be seen as a ferment and a guide in the early endeavors of the Haskalah Movement in Judaism.

On the one hand, his theory of the "social contract," with its implied rejection of the contemporary social stratification, as well as his insistence on the natural rights of man, stirred in the Jewish people the desire to break the bonds of the ghetto and to participate in contemporary culture. On the other, his educational proposals played a part in the shaping of the new educational forms in Jewish life—the breaking away from the traditional Talmudic teaching and the emphasis on secular, practical knowledge.

ROUSSILLON, old province of France, in the southeastern part of the country, roughly bounded by Gascony, Aragon, Catalonia and the Mediterranean Sea; it is the modern department of Pyrénées Orientales, with Perpignan as capital. Lying as it did on the border between France and Spain, Roussillon often changed masters. At first a province of Aragon, it was French for a few years in the 15th cent. and was finally annexed to France in 1659. The neighboring county of Cerdagne, under the same rulership as Roussillon and always named with it, shared its fate.

In the 13th cent. there were Jewish communities in Roussillon in the following localities: Villefranche-de-Confluent, Ille, Thuir, Céret, Collioure, Millas, Elne, Toreilles, Clayra, Salses, Le Boulou and, most considerable of all, Perpignan. The history of the Jews in Roussillon and Cerdagne was not different from that of other Jews of the same period in Western Europe. In Perpignan they were confined in a ghetto known as the Call'. In 1392 there was an attack of the mob on the Call' and many of the Jews were killed; the synagogue, mentioned as early as 1303, was desecrated and destroyed.

The Jews of the region were dependent upon the whims and, in particular, subject to the financial demands of the kings and local bailiffs. The various sovereigns under whom they lived in the 13th to 15th centuries sometimes protected them and at other times cruelly persecuted them. Thus King Martin, in 1396, after receiving from the Jews of Perpignan a gift of 4,000 florins when he ascended the throne, accorded them his protection. Accustomed to the wearing of the Jew-badge and to being shut up in ghettos, they were grateful for every little favor or protection from ill-treatment. They were forbidden to employ Christian servants, to hold public office or to charge excessive interest on loans they granted to Christians. But they could travel into France for business purposes without wearing the Jew-badge (decree of 1372).

In the 15th cent. the situation of the Jews became much worse. In 1415 Ferdinand I issued a decree that Jews had to attend Christian sermons three times a year. Another Ferdinand forbade the Jews (1457) to receive or pawn ecclesiastical objects, under the penalty of a public flogging, or to practice medicine and surgery among Christians. The same decree forbade Christians to buy food from Jews. When the Jews were expelled from Spain in 1492, many fled to Roussillon, which at that time was under French dominion. But when the country was returned to the Spanish crown in 1493, the Jews—there were only thirty-nine families of them remaining—were expelled. The communities never were reestablished.

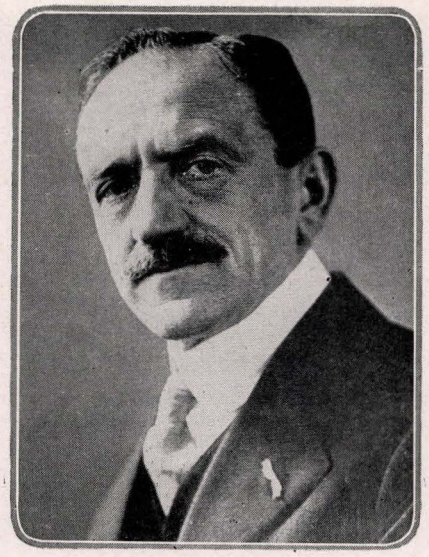
The communities of Roussillon and Cerdagne were administered by an Aljama, or community organization. Many of the Jews in the area were tailors, dyers and bookbinders. Perpignan was regarded as a center of Talmudic learning and of the cultivation of Jewish philosophy. Pierre Vidal has listed the names of the most noted Jewish scholars, of whom the best known were: Joseph ben Nathan Ezobi, Abraham Bedaresi, Don Crescas Vidal and Nissim ben Reuben, the Talmud commentator. Levi ben Abraham ben Hayim, who played a part in the dispute over philosophical studies, was born in Perpignan in 1250. Moses of Narbonne, who wrote a commentary on Averroes, lived for some time in Perpignan.

Lit.: Vidal, Pierre, "Les juifs de Roussillon et Cerdagne," *Revue des études juives,* vol. 16.

ROWE, LEO STANTON, economist and publicist, b. McGregor, Iowa, 1871. His family settled in Philadelphia, and there he was educated, receiving his degree in law from the University of Pennsylvania; he also studied in Germany. Returning, Rowe had hardly begun the practice of law when he became, instead, an instructor in political science at the University of Pennsylvania (1895); by 1904 he was head professor of the department, remaining until 1917.

It was in 1900, when President William McKinley appointed him member of a commission to revise and compile the laws of Puerto Rico, that Rowe became decisively attracted to the problems of Latin America and pan-Americanism. The results of the commission's work were issued in a two-volume report by Rowe, Daly and Hernandez-Lopez (1901). Then, as chairman of the Insular Code Commission, Rowe issued, together with J. M. Keedy, the eight-volume report (1902) which became the basis for the governing laws of Puerto Rico. Thus, trained in political and social sciences, in literature, languages and the law, Rowe came to the forefront as chief single publicist in the countries of Central and South America for the United States, and vice versa.

In 1906 he was delegate to the Third International Conference of American States at Rio de Janeiro, and two years later acted as chairman of the United States delegation at the First Pan-American Scientific Congress held in Chile. He was appointed to the United States-Panama Mixed Claims Commission in 1913, and was secretary general to the Pan-



Leo S. Rowe

American Financial Conference in Washington, D. C., in 1915; he held the same post in the Inter-American High Commission until 1917. That year he was appointed Assistant Secretary of the Treasury, but in 1919 was transferred to the State Department, heading the Latin American division.

This post he relinquished in 1920 when, succeeding John Barrett, he became director general of the Pan American Union, the administrative organization maintained by twenty-one republics to function for the International Conferences of the American States, in magnificent headquarters at Washington, D. C. In this role Rowe became increasingly the fosterer of numerous measures for closer relations between the United States and the republics of Latin America; under his directorship the Union extended its propaganda and educational activities. Rowe added the weight of his experience and understanding to every important political and scientific conference held on inter-American affairs. In 1939 he attended the first meeting of the ministers of foreign affairs of the American republics, held at Panama.

In addition to honorary degrees from numerous institutions, Rowe received awards of merit from such countries as Venezuela, Peru, Cuba, Chile, Colombia, Bolivia, Ecuador, the Dominican Republic and Haiti. In 1940 the University of Pennsylvania, his alma mater, bestowed on him the Alumni Award of Merit; the same year the Pan American Society decorated him with its gold insignia, an honor previously given only to Herbert Hoover, Franklin D. Roosevelt, Cordell Hull and Sumner Welles.

Active member of numerous scientific societies, Rowe served as president of the American Academy of Political and Social Sciences from 1902 to 1930, and contributed many reports to its *Annals*. From 1921 to 1926 he presided at the Latin American Round Table in the Williamstown, Mass., Institute of Politics. In addition to the reports, monographs and articles published in magazines and the abovementioned *Annals*, Rowe wrote: *The United States and Puerto Rico* (1904); *Problems of City Government* (1908); *Problemas americanos, conferencias* (1915); *The Early Effects of the European War Upon the Finance, Commerce and Industry of Chile* (1918); *Early Effects of the War Upon the Finance, Commerce and Industry of Peru* (1920); *The Federal Systems of the Argentine Republic* (1921).

Lit.: American Hebrew, Dec. 7, 1923, p. 104 et seq.

ROWNER, ZEIDEL, *see* MARAGOWSKY, JACOB SAMUEL.

ROXBURY, *see* MASSACHUSETTS.

ROZENGOLTS, ARKADII PAVLOVICH, revolutionary and Soviet functionary, b. Russia, 1889; executed at Moscow, 1938. He joined the social revolutionaries in 1905; two years later he was arrested at Vitebsk; subsequently he was active in underground political work at Moscow. From the days of the October Revolution on, Rozengolts was among the leaders in the Soviet government. In 1917 he was a member of the Military Revolutionary Committee; during the civil war (1918-21) he was a member of the military council of the Soviet Republic, and headed its air fleet (1923-24).

From 1918 on he was an alternate member in the presidium of the Central Executive Committee. Being a trained economist, he was next placed in key positions of economic government, serving at first in the collegium of the commissariat of finance (1922). After an important diplomatic assignment as counsellor and acting ambassador of the Soviet Union in London (1925-27) until the temporary breaking off of Anglo-Soviet diplomatic relations, he was, on his return to Russia, appointed to the central control commission of the Party and elected a member to the collegium of Workers' and Peasants' Inspection (1928). Later he was assistant commissar in the same department.

Rozengolts was people's commissar of foreign trade when, in 1937, he was arrested on the charge of plotting against the Soviet government. He was tried (March 2 to 13, 1938) as a member of the "right-Trotskyite bloc" (the Bukharin-Rykov group). After confessing to illegal contact with Leon Trotsky and to having handed over secret information to Germany, he was among those sentenced to be shot.

Lit.: Malaia Entziklopedia, vol. 7 (1931); Davies, Joseph E., *Mission to Moscow* (1941) 61-62, 65-67, 153, 169-70, 262, 266, 270, 278, 403.

ROZMARIN, HENRY, member of the Polish Sejm (Parliament), and leading Zionist, b. Galicia, 1886. Rozmarin was educated at high school, and studied law at the University of Vienna. From early youth he participated in Zionist and other leading Jewish movements, and was delegated by the Zionist organization in Galicia to attend numerous world Zionist congresses. In Lemberg he published a daily paper, *Chwila* (organized in 1919), a Polish language newspaper dedicated to Jewish life and interests. In this paper, for more than twenty years, the most important organ of Zionism and Jewish nationalism in Galicia, he contributed a series of articles on current Jewish events.

When Poland became an independent republic after the first World War, in 1918, Rozmarin was elected a member of the Polish Sejm by the Jews in Galicia, and was reelected thereafter for a period of fifteen years. As a member of the Sejm he discharged his mission with distinction. A noted speaker, he participated in numerous debates in the Sejm, not only on matters concerning Jewry, but frequently on the problems of Poland generally. He was considered an authority on the judicial as well as the industrial affairs of Poland, and was elected to many important committees.

Rozmarin conducted a private practice of law and at the same time was a leading industrialist in Poland, owning shares in several oil fields in Galicia. When the Nazis invaded Poland in 1939 and its government-in-exile reorganized the various departments, he was appointed consul general in Tel-Aviv, Palestine, where he was living in 1943.

ROZOWSKI, BORUCH LEIB, cantor, b. Nalibak, province of Vilna, Lithuania, 1841; d. Riga, Latvia, 1919. Already a father of three children and a failure in business, Rozowski began a serious study of music, and through the enthusiastic recommendation of the

great pianist-composer Anton Rubinstein, entered the Conservatory of St. Petersburg as the first, and for a while the only Jew thus privileged.

His fellow students, including Peter Tchaikovsky, all showed great respect to the religiously observant and Zhupice-clad Rozowski. His main subjects were voice and composition. In order thoroughly to prepare himself for the cantorate Rozowski studied with Sulzer in Vienna and with Weintraub in Königsberg (1870). He devoted his energies especially to mastering the style of Weintraub. So successful was he in this that the latter declared Rozowski to be a better interpreter of his compositions than he himself, their author.

In 1871 Rozowski began his forty-eight years of service in the great synagogue in Riga. In addition to his activities in the field of synagogal music (his *Shirei Tefiloh* for the high holy days was edited by his son Solomon, who in 1943 was professor of music at The Hebrew University, Jerusalem, and published at Berlin in 1924), Rozowski was a Hebrew scholar, amateur chemist and astronomer. His compositions are marked by dignity and conciseness, the melodies being pleasant, and the harmonies conservatively effective.

MAX WOHLBERG.

Lit.: Biographical sketch in the *Shirei Tefiloh,* by Paul Mandelstam; *Die Chazanim Velt* (Warsaw), Aug., 1934; Friedmann, Aron, *Lebensbilder berühmter Kantoren,* vol. 3 (1927) 28; Zaludkowsky, F., *Kulturtrager fun der Yiddisher Liturgie* (1930) 148.

RÓZSA, DEZSŐ, esthete and author, b. Budapest, 1885. He studied at the Universities of Budapest, Paris and Oxford, and received the Ph.D. degree from that of Budapest. He taught English language and literature in several secondary schools and at the University of Budapest, where he was an instructor. Rózsa published translations of the dramas of Christopher Marlowe. His essays on Shakespeare appeared in the publications of Hungarian Shakespeare archives, and his studies in pseudo-Shakespearean plays were issued by the Hungarian Academy. He was a member of the Shakespeare Committee of the Kisfaludy Society. In addition to a large number of text books for the study of the English language, used regularly in the schools of Budapest, Rózsa published an anthology of translations from English poets, as well as books on Emerson, Thomson and the Elizabethan dramatists.

RÓZSAHEGYI, KÁLMÁN, actor, b. Endrőd, Hungary, 1873. From 1897 on he appeared on Budapest stages. From 1910 on he was a member of the Budapest National Theatre, being made life member in 1923. Rózsahegyi appeared in classical comedies; his portrayals of the common man were highlights of such performances. His great powers of mimicry and observation were revealed in the variety of comical mannerisms, in the portrayal of which he excelled; his comic interpretations were aglow with human dignity. None succeeded in rendering the Hungarian peasant, canny and imperturbable, truer to life than this Jewish artist. In 1930, when the economic crisis precipitated anti-Semitism, Rózsahegyi, who had become a symbol of Hungarian cultural life, solved the psychological dilemma by accepting the Catholic faith. Among his great roles were the gravedigger of *Hamlet,* Grumio in *The Taming of the Shrew,* and Scapin in the comedies of Molière.

Rózsahegyi founded and directed a dramatic school of his own. In 1926 he toured the United States and was received with great enthusiasm by Hungarian-born Americans in various cities. He was president of the Americo-Hungarian Theatre Association. In 1943 he was believed to be living in Budapest.

RÓZSAVÖLGYI, GYULA, vice-mayor of Budapest, b. Nagykanizsa, Hungary, 1851; d. Budapest, 1924. He studied in the academy of law at Győr. Following the emancipation of the Jews, he entered civil service in the honvéd (defense) ministry; later he served in the city administration of Budapest where, in 1891, he was elected councillor and in 1897 vice-mayor. Rózsavölgyi accepted Christianity. He rendered signal service, especially in expanding and improving the school system of Budapest. He retired from office in 1915 and was appointed a councillor of the court by Emperor Francis Joseph.

RÓZSAY, JÓZSEF, physician, b. Lakompak, Hungary, 1815; d. Balatonfüred, Hungary, 1885. His father (named Rosenfeld) was a physician in the employ of Count Festetich. Rózsay studied medicine at Vienna, and after receiving the M.D. degree he was on the staff of the medical schools of several Germany universities. He served in the Hungarian Revolution (1848 to 1849) as a physician in a field hospital; subsequently he held several posts in the public health service, becoming health officer-in-chief of Budapest and of Pest county. In 1864 he was made a member of the Hungarian Academy and knighted with permission to use the prefix "murakőzi" in his name. Rózsay was active in the movement of the Hungarian Jews for Magyarization in the 1840's. He took part also in Jewish communal endeavors.

Rózsay published two books on medicine as practised by the ancient Jews, *A gyógyászat a héberéknél és zsidó orvosok a középkorban* (Medicine among the Hebrews and the Jewish Physicians in the Middle Ages; 1863) and *Tanulmány a régi zsidók orvostanához* (Essay on the Medicine of the Ancient Jews; 1875); also several works on senescence, the prevention of epidemics, cremation and penitentiaries.

RUAH HAKODESH ("holy spirit"). The term Ruah Hakodesh first appears in *Isa.* 63:10-11 (ascribed by scholars to the post-Exilic period), as the personification of God Himself, Who is grieved at the disloyalty of the people. Moses is said to have brought this spirit into the midst of Israel. *Ps.* 51:13 prays that God will not take away His "holy spirit" from the sinner. The term is therefore approximately equivalent to "presence of God," "divine blessing." The term "spirit" (*ruah*) occurs frequently in the Bible in the sense of the divine inspiration which enters the body of the prophets and causes them to enounce the will of God. There is no indication, however, that the "holy spirit" was regarded as a separate entity. Christian theology developed from the term its doctrine of the Holy Ghost as a member of the Trinity.

In rabbinic literature Ruah Hakodesh is practically always the spirit of inspiration. It is described as the author of certain passages in the Bible, such as *Song of Songs* 8:5 or the passages in which God Himself is represented as speaking. In other cases it is the spirit of inspiration which comes upon the prophets, generally as the result of a life of purity. It is not limited to any group. "The heathen as well as the Israelite, the man as well as the woman, the manservant as well as the maidservant, may come into the possession of the Ruah Hakodesh in accordance with their actions" (*Sefer Eliyahu Rabbah* 10).

See also: HOLY GHOST; INSPIRATION.

Lit.: Cohen, H., in *Festschrift für Jakob Guttmann* (1915) 1 et seq.; Parzen, H., "The Ruah Hakodesh in Tannaitic Literature," *Jewish Quarterly Review,* vol. 20 (1929) 50-76.

RUBASHOV, SHNEUR ZALMAN, historian, journalist, and Poale Zionist leader, b. Mir, province of Minsk, Russia, 1889. He pursued Jewish and secular



Robert Rubenson

studies in languages, history and philosophy, first at St. Petersburg and later in German universities. At one time he was a pupil of Simon Dubnow. The Zionist movement attracted him in his youth, and before he was twenty he was helping Ber Borochov edit a Poale Zion paper in Vilna. He then removed to Berlin, where for a time he was co-editor of the *Jüdische Rundschau,* and later became active in Vienna. As a representative of the Poale Zionists, he attended the Zionist Congresses of the years 1912 to 1919, and in 1920 was a delegate to the London Conference. In that year was published the report *Die Eretz Yisroel Arbeit,* which Rubashov, a member of the council of the World Confederation of Poale Zion, helped to prepare. In 1921 he was elected to the Zionist Actions Committee, and, in Vienna, became editor of the party organ *Unser Wort.* While residing in Vienna he also lectured on Jewish history at the private school of Chief Rabbi Zebi Perez Chajes.

In 1924 Rubashov went to live in Palestine, where he was still active in 1943. There he became a leader in the Histadruth Haobedim. In the interest of labor Zionism he made visits to Europe and the United States, and together with Victor Hayim Arlosoroff edited the monthly organ *Ahduth Haabodah.* In 1925 he was appointed co-editor of the daily paper *Dawar.* In 1933 he founded *Dos Wort,* party organ in Warsaw.

A prolific writer in Hebrew, Yiddish, Russian and German, Rubashov published, in addition to his contributions in Zionist and labor periodicals, a monograph on David Conforte and the books: *Die Selbstverwaltung der Juden im selbständigen Polen* (Berlin, 1916); *Marx über Judentum* (Berlin, 1919); *Toledoth Bikkoreth Hamikra,* a critical history of the Bible (in collaboration with Dr. M. Soloweitschik; 1925; German trans., *Geschichte der Bibelkritik*).

The Jewish Cultural Institute published his compilation *Materialien zur wirtschaftlichen und politischen Geschichte der Juden in Polen im 15-17 Jahrhundert im Auftrag der historisch-ethnographischen Gesellschaft von Petersburg.* Among the Yiddish collections which he edited was *Oif der Shvell* (1923). Also, he published *Al Tille Beth Frank* (Hebrew; Berlin, 1923) and *Privatwirtschaftliche und genossenschaftliche Kolonisation in Palästina* (Berlin, 1922).

Lit.: Reisen, Zalman, *Lexikon fun der Yiddishen Literatur, Presse un Filologie,* vol. 4 (1929), cols. 262-67; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 5 (1931) 283.

RUBEN, DAVID HARRY, surgeon, b. Washington, Pa., 1893. After receiving the B.S. degree in 1917, he served as a private in the Medical Corps of the United States Army during the first World War. The M.D. degree was conferred upon him by the Johns Hopkins University School of Medicine in 1921. After serving as an interne in Sinai Hospital, Baltimore (1921-23), Ruben established himself as a practitioner in urology at his native city, at the same time working in his special field at the Pennsylvania State Clinic, Washington. From 1925 on he was chief genitourinary surgeon at the Washington General Hospital.

Results of his research on the treatment of gonorrhea and in the field of urology appeared, among others, in the publications of the Pennsylvania State Medical Society and the Washington County Medical Society, of which he was a member. He was a fellow of the American Medical Association and of the American College of Surgeons, as well as a member of the Johns Hopkins Surgical Society. In 1943 he was living at Washington, Pa.

RUBENOVITZ, HERMANN H., rabbi, b. Kaunas, Lithuania, 1883. He was brought to the United States in 1890, educated at the College of the City of New York (B.A., 1905) and at the Jewish Theological Seminary of America and was ordained in 1908. Rubenovitz served with the congregations Adath Jeshurun, Louisville, Ky. (1908-10), and Mishkan Tefila, Boston (1910-). He was founder and president of the Rabbinical Association of Greater Boston, being reelected president for his eighth term in 1942.

In 1913 he was a delegate to the Zionist Congress in Vienna. He was until 1943 the only Jew to serve on the Massachusetts Committee for Public Safety. The city of Boston, officially and otherwise, celebrated (1941) Rubenovitz's thirtieth anniversary with Temple Mishkan Tefila.

RUBENSON, ALBERT, critic and teacher, b. Stockholm, Sweden, 1826; d. Stockholm, 1901. He studied at the Leipzig Conservatory and with Gade in Copenhagen. From 1852 to 1859 he was music critic on *Ny Tidning för Musik.* Appointed inspector of the Stockholm Conservatory in 1872, he rose to the post of director in 1888; under his guidance this became one of the major music schools in Europe. He composed many works for orchestra and for chamber music organizations, as well as songs and piano pieces.

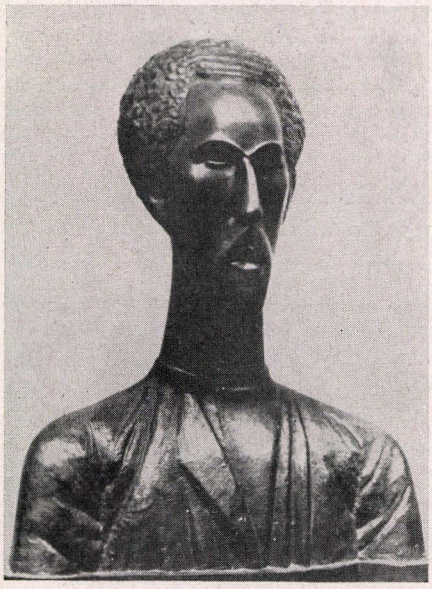
RUBENSON, ROBERT, meteorologist, b. Stockholm, Sweden, 1829; d. Stockholm, 1902. In 1870 he was appointed professor at the University of Upsala, in 1873 head of the central bureau of meteorology, and subsequently a member of the Swedish Academy of Science. He established the first observatory in Upsala, and is considered the founder of modern Swedish meteorology. Many worthwhile scientific works in Swedish and French were published by him.

Lit.: Nordisk Familjebok, vol. 16.

RUBENSTEIN, E. IVAN, supreme court justice, b. Brooklyn, N. Y., 1895. He graduated from Brooklyn Law School of St. Lawrence University, and served as clerk to Algernon I. Nova. In 1925 he entered partnership in the law firm of Nova, Rubenstein and Rosling. From 1940 to 1942 he was counsel to the Kings County Clerk, and in January, 1942, he was appointed by Governor Herbert H. Lehman to the supreme court bench of the 2nd Judicial District of New York and at the November elections of 1942 he was elected for a fourteen-year term.

Rubenstein was a trustee of the New York and Brooklyn Federations for the Support of Jewish Philanthropic Societies of New York City.

RUBENSTEIN, LOUIS, manufacturer, b. Montreal, Canada, 1862; d. Montreal, 1931. Rubenstein,



Reuben Rubin

who achieved fame by his prowess as an amateur athlete, was a member of an old Montreal Jewish family.

He was educated in his native city and later joined the firm of Rubenstein Brothers, silver platers and manufacturers. He early took to amateur sports and for his skilful performances obtained many laurels. He won the world's figure skating championship at St. Petersburg in 1890 and was the holder of other trophies and prizes.

For nearly half a century Rubenstein was looked upon as an outstanding personality in the realm of Canadian sports. He held the presidency in numerous sporting clubs and organizations and was generally regarded as one of the most widely respected Jewish citizens in Montreal. In 1914 he was elected by acclamation alderman and, in the same manner, reelected for every subsequent term, continuing in that office until his death. He was also president of the Young Men's Hebrew Association, vice-president of the Eagle Publishing Company, and a life-long member of the Spanish and Portuguese synagogue. As a public tribute to Rubenstein's memory, and in recognition of the part he played in Montreal's civic affairs, a monument was dedicated to him in 1939.

Lit.: Morgan, J. H., *Canadian Men and Women of the Time* (2nd ed., 1912); *The Jew in Canada* (1926); *Montreal Star,* Jan. 3, 1931; *Canadian Jewish Chronicle,* Jan. 9, 1931.

RUBIN, ISADOR C., gynecologist, b. 1883. A graduate of the College of Physicians and Surgeons of Columbia University (1905), he was attending gynecologist at Montefiore Hospital, adjunct gynecologist at Mount Sinai and Beth Israel Hospitals, and associate in pathology at Beth Israel Hospital, all New York.

The results of his researches on sterility in women have been internationally recognized and employed. Rubin described the physiology and pathology of the fallopian tubes by devising various ingenious methods. Of decisive importance was his method for determining the potency of the fallopian tubes; this was called the Rubin Test (1920). The same method (tubal insufflation) was also successfully used by him in the therapy of tubal sterility. He is author of the comprehensive work, *Symptoms in Gynecology.*

RUBIN, MARCUS, economist, historian and public servant, b. Copenhagen, Denmark, 1854; d. Copenhagen, 1923. He was the son of David Rubin, a bookseller who went to Denmark from Gnesen, Poland.

In 1875 Marcus Rubin became secretary to the municipal council of Copenhagen. In that function he revised the statistical methods of his office, and published important statistical works. He was thus generally acknowledged the creator of scientific statistics in Denmark. In 1883 he was appointed chief of the statistical bureau of Copenhagen, which was founded at Rubin's recommendation, and in 1895 he was charged with the direction of national statistics.

In 1902 Rubin became director general of the treasury department, and achieved important reforms in the field of direct and indirect taxation. In 1913 he was elected director of the National Bank of Denmark. Due to Rubin's skill in finance and economics, the National Bank and the country of Denmark easily endured the great difficulties caused by the first World War and the post-War crisis. Rubin published also historical works, especially on the history of Denmark in the 18th cent. and on European history from 1848 on. In 1914 he published *Nogle Erindringer.*

In politics and economics Rubin professed liberalism. He adhered to the fundamental ideas enunciated by John Stuart Mill, although he was well informed on modern economic theory and the changes of economic conditions. Combining logic with a vast knowledge of historical facts and practice in business, Rubin was at once an outstanding theorist and a public servant. He was interested also in Jewish history, and contributed to the *Joedisk Almanach.* Rubin was an honorary member of numerous learned societies, both Danish and foreign.

Lit.: *Nationaloekonomisk Tidsskrift* (1924).

RUBIN, REUBEN, artist, b. Galatz, Roumania, 1893. After receiving a traditional Jewish education, he turned to art. He studied in France and Italy, and then emigrated to Palestine, where he entered the Bezalel School of Industrial Art, at Jerusalem. There Rubin's ideas clashed with the more conservative attitudes of the director, Boris Schatz; Rubin left, and entered on a period of wandering. In 1921, even before his definite identification with the Palestine art colony, he held his first New York city exhibit under the sponsorship of Alfred Stieglitz.

In 1924 he held his first exhibition in Jerusalem, at the Tower of David, and from then on became an increasingly outstanding figure in the Palestine art colony, considered by some to be its leading exponent. His absorption in the Palestinian scene produced a prolific output of lyrical landscape and figure paintings, marked in technique by a decorative brilliance of color closely reflecting the country's characteristic light and atmosphere, and in subject matter, indicative of a great love for the land and its people.

Rubin figured in the important group exhibitions in Palestine and had, in addition, numerous one-man shows. Also, he exhibited in Paris, London, Bucharest and several times in New York city, where his American scenes attracted favorable attention. Among his paintings were: *Road to Galilee; Nazareth; The Flute Player; Washington Bridge Spans Harlem River.* Examples of his work were acquired by the governments of France and of Palestine and by the museums and galleries of Tel-Aviv, Manchester, London, Newark, N. J., and Brooklyn, N. Y. His paintings were also bought for noted private collections. Rubin published a volume of woodcuts entitled *Seekers of God.* In 1943 Rubin was residing in Palestine.

Lit.: Hellman, George S., "Rubin, the Palestinian," *American Hebrew,* Nov. 7, 1930; Newman, Elias, *Art in Palestine* (1939).

RUBIN, SALOMON, scholar and Hebrew writer, b. Dolina, Galicia, 1823; d. Cracow, Poland, 1910. Instead of entering the rabbinical career for which he had been originally educated, he became one of Eastern



Salomon Rubin

Europe's leaders in the Haskalah enlightenment movement, and eventually stood in the front ranks of the Hebrew writers which that movement bred in Russia, Poland and Austria.

To make his living, he went into business, and later, more successfully, into tutoring and teaching, all the while zealously pursuing his studies in Jewish and secular sciences. In the course of his career he traveled extensively, living, teaching and writing in Germany, Roumania, Italy, Russia and Austria, until, in 1895, he settled for good in Cracow, where he kept up a lively literary output to the end of his days. In Vienna, in 1865, he became one of the chief collaborators on Peretz Smolenskin's *Hashahar*. Rubin had already published a Hebrew translation, *Ben Oli* (1851), of Friedrich von Schiller's *Philosophische Briefe,* and a rendition of Karl Gutzkow's *Uriel Akosta* (1856).

Now he proceeded to dedicate himself assiduously to the task of breaking down the superstitious beliefs and practices of the Jews in Eastern Europe's ghettos. He had personally suffered from the fanaticism bred by such superstition when he was driven from a Lemberg school by those who could not tolerate his advanced views; and at an early age he wrote a banned pamphlet attacking the obscurantism of religious authorities in Galicia. Rubin introduced into the literature of enlightenment a unique method: he did not directly attack the store of superstition that he wanted his fellow-Jews to be rid of, but wrote instead about so-called "savage" peoples, describing and exposing the bases of their blind beliefs, and indicating the analogy between these and the practices of fanatical Jews. Outstanding in the prolific production of material on this subject were his *Maase Taatuim* (1887), translated in German as *Geschichte des Aberglaubens* (1888), and *Yesod Mistere Haakkum Vesod Hochmath Hakabbalah* (1888), translated into German as *Heidenthum und Kabbala* (1892). But chief of Rubin's contributions to Hebrew letters was his translation, the first to be made into Hebrew, of the *Ethics* of Spinoza, *Heker Eloah im Torath Haadam,* which he published in 1885 with notes and introduction. From his earliest study of Spinoza, Rubin had become a passionate defender of that philosopher's system.

Against the attacks of Samuel David Luzzatto he wrote *Teshubah Nizzahath* (1859). Earlier he had published a compilation of Spinoza's writings, *Moreh Nebuchim Hehadash* (1856-57), and in 1869 he won his Ph.D. degree from the University of Göttingen with the essay, written in German, *Spinoza und Maimonides, ein psychologisch-philosophisches Antitheton.* Rubin not only admired the personality and thought of Spinoza, but strove to demonstrate the relationship between Spinozism and Judaism.

Lit.: Zeitlin, William, *Bibliotheca Hebraica Post-Mendelssohniana* (1891-95); Stern, Jakob, *Dr. Salomon Rubin, sein Leben und seine Schriften* (1908).

RUBINER, CHARLES, judge, b. Traverse City, Mich., 1898. He interrupted his studies in law to serve for five months in the United States Navy, in 1918. After obtaining the LL.B. degree from the University of Detroit (1919), he practised law. In 1928 he was elected assistant attorney general of the state of Michigan, and from 1931 to 1939 he served as judge of the Detroit common pleas court.

In 1939 he retired to private law practice. Rubiner served as president of the Jewish Community Center of Detroit, as vice-president of the Detroit branch of the Zionist Organization of America, and as director of the Jewish Welfare Federation of Detroit. He was a member of the board of the Detroit Round Table of Catholics, Jews and Protestants.

RUBINO, JOSEF (Karl Friedrich), historian of law, b. Fritzlar, Germany, 1797; d. Marburg, Germany, 1864. The son of the tradesman Ruben Mose, he was one of the first Jewish-born academic teachers in Germany. He graduated "summa cum laude" in Marburg (1821) as doctor of philosophy, but not until 1832 did he became a lecturer (with the title of professor) on ancient history and classical philology at the University of Marburg, although, because of his Jewish faith, he could not become a member of the faculty staff. Not until he had been baptized (in 1842, after his mother's death) was he appointed professor (1843).

His distinction as a scholar is based upon his treatise on the ancient Roman constitution, *Über den Entwicklungsgang der römischen Verfassung bis zum Höhepunkt der Republik* (1839). Rubino is considered a forerunner of the historian of ancient Rome, Theodor Mommsen, who was much influenced by Rubino's work.

Lit.: *Allgemeine Deutsche Biographie,* vol. 55.

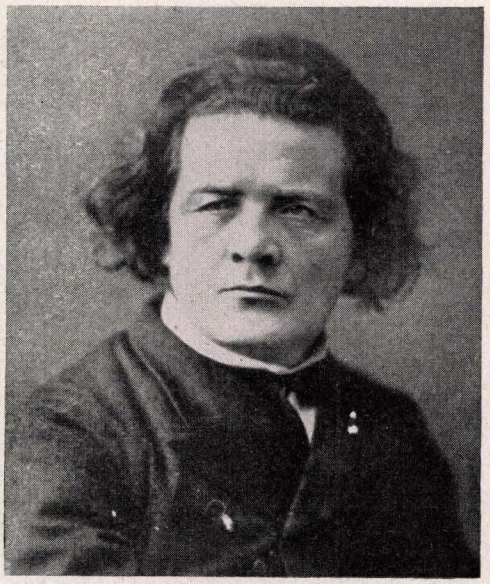
RUBINOW, ISAAC MAX, economist, statistician and Zionist leader, b. Grodno, Russia, 1875; d. New York city, 1936. He arrived in the United States in 1893, and received the M.D. degree from the New York University Medical College (1898).

Simultaneously he began to work as a correspondent for the Russian press, and in 1903 abandoned medicine for economics as a profession. In 1914 he received the Ph.D. degree from Columbia University. Employed by the United States government as an economic expert, he served in the Bureau of Statistics, Department of Agriculture (1904-7) and in the Department of Commerce and Labor (1908-11). After 1911 he worked for a private company on accident statistics. From 1918 to 1922 he headed the Hadassah medical unit in Palestine, which under his direction rendered effective aid in the anti-malaria campaign in that area.

In 1923 he was made director of the Jewish Welfare Society of Philadelphia; in 1928 he became executive director of the Zionist Organization of America, and in 1929 secretary of the Independent Order B'nai B'rith. The B'nai B'rith named a memorial forest in Palestine after him.

Rubinow was recognized as an authority on social insurance, and his book *Social Insurance* (New York, 1913) as a standard work. In 1934 he was a consultant to President Franklin D. Roosevelt's committee on social security legislation. He frequently appeared as a social insurance expert before Congressional hearings. With the advent of the Nazi regime in Germany, he became a leader in the movement to aid German Jews.

Among his books, those of earlier date deal with Russian economics. They include: *Russia's Wheat Surplus* (1906);



Anton Rubinstein

The Economic Condition of the Jews of Russia (Boston, 1908); *Russia, Spain* (1911); *Was Marx Wrong?* (New York, 1914); *Standard Accident Table* (1915); *Standard of Health Insurance* (1916).

RUBINSTEIN, ANTON, pianist and composer, b. Volhynia, Russia, 1829; d. Peterhof, Russia, 1894. He was taught piano by his mother and by Villoing, making his deput as a prodigy in 1839.

An extended concert tour took him as far as Paris and London. Famous musicians became interested in him, including Chopin and Liszt. It was on Liszt's advice that Rubinstein decided to resume his musical studies, selecting Germany for this purpose. He returned to Russia in 1848 and enjoyed the patronage of Grand Duchess Helen, under whose sponsorship he wrote and produced three operas.

Following another period of travel in Germany, he was appointed court pianist and conductor of court concerts at St. Petersburg. In 1862 he help to found the St. Petersburg Conservatory, which he directed for five years. Shortly after 1865 he undertook an extensive tour as concert pianist, and from this time on his reputation as a world-famous pianist was established. In 1872 he toured America in a series of 215 concerts. His fabulous technique, his phenomenal command of dynamics, his remarkable capacity to penetrate into the very heart of the music he was playing placed him in the magisterial line of great pianists. He was aptly referred to as a Titan of the keyboard. Between 1885 and 1887 he gave a series of farewell concerts with which he bade farewell to the concert platform. In 1887 he returned to the direction of the St. Petersburg Conservatory.

Although he achieved the honors and plaudits of an appreciative world for his mastery of the piano, Rubinstein died a bitter man because he felt that he was not fully appreciated as a composer. He wrote prolifically in every field of musical composition. In his best works he has a certain charm. A few of his songs have a Mendelssohnian grace; the Fourth Piano Concerto is a highly serviceable virtuoso piece. But it must be added that he lacked the capacity for self-criticism, for fastidiously editing his works to delete them of superfluities and repetitions. Many of his symphonic works are prolix. His operas, except for a few random arias, are windy and dull. Warmth, feeling, a wealth of lyrical invention his music possesses to a great degree. But he was too easily satisfied with what he put down on paper. The unevenness of most of his music has relegated it to obscurity.

Rubinstein was the recipient of the Order of Vladimir, conferred on him by the czar, which brought with it the rank of nobility. He was given also the title of Imperial Russian State Councillor and Knight of the Prussian Order of Merit.

Besides writing a book of memoirs (1889), Rubinstein was author of several books on music, including a technical study of pedal (1896) and a study of masters of the piano (1899). DAVID EWEN.

Lit.: Bowen, Catherine D., *"Free Artist"—The Story of Anton and Nicholas Rubinstein* (1939); Glebov, I., *Rubinstein, the Musician and the Critic* (1929).

RUBINSTEIN, ARTUR, pianist, b. Lodz, Poland, 1886. He was discovered by Joseph Joachim, who assumed personal responsibility for his future.

Joachim sent him to Berlin to study with Barth, Bruch and Kahn. In his eleventh year Rubinstein made his debut, performing the Mozart A-major concerto, with Joachim conducting the accompaniment. Other concerts followed which highlighted his outstanding talent. In 1906 Rubinstein came to the United States, gave seventy-five concerts, and was acclaimed a virtuoso of major significance. Following this he went into temporary retirement to devote himself to study.

He emerged from his retirement one of the truly great artists of the time, and the greatest Polish pianist since Paderewski. In 1919 he returned to the United States and was a sensation. In 1932, after another prolonged absence, he again visited the United States, and was again welcomed magnificently. Thereafter he performed uninterruptedly throughout the country, as well as in practically every major music center in the world. He possessed a fabulous technique and combined it with extraordinary artistry. A specialist in Chopin and Brahms, he nevertheless played every school and style with consummate mastery and impeccable taste. Distinctions were bestowed on him by all European monarchs and by his native Poland. He was an officer of the French Legion of Honor, a member of the jury of the Paris Conservatory, and an honorary member of the Brussels Conservatory. His recordings of the Tschaikowsky and Grieg piano concertos became very popular.

RUBINSTEIN, BERYL, pianist and composer, b. Athens, Ga., 1898. From 1905 to 1911 he toured the United States as a child prodigy.

After an extended period of study in Europe with Ferruccio Busoni and José Vianna da Motta, he made his professional debut as mature artist in New York city in 1916. A successful career as concert pianist followed, during which he appeared extensively in recitals and as soloist with most of the major American orchestras.

In 1921 he joined the faculty of the Cleveland Institute of Music, becoming head of the piano department in 1925, dean of the faculty in 1929, and in 1932 director. Rubinstein composed many admirable works, including two piano concertos, the second of which was introduced by the Cleveland Orchestra under Rodzinski, with the composer as soloist (1936). Other major works include an opera, *The Sleeping Beauty,* smaller works for orchestra, and numerous pieces for piano. He wrote *The Outline of Piano Pedagogy.*

RUBINSTEIN, HAROLD FREDERICK, playwright, b. London, 1891. He was a grandson of Samuel Joseph Rubinstein, who escaped from Russia to England in 1829 (and was vice-president of Dublin Hebrew



Ida Rubinstein

Congregation), and of Sophie Dyte, whose father frustrated an attempt on the life of King George III of England, and the son of J. S. Rubinstein, solicitor.

Harold Frederick Rubinstein studied law, and became a solicitor. Beginning with 1913, however, he published numerous comedies and tragedies, most of them one-acters, dealing with facts of British history, historic characters such as Marlborough, Johnson and Dickens, and problems of his own time. He was considered a daring pioneer endeavoring to express new ideas by creating new dramatic forms. Many of Rubinstein's plays concern Jewish history and the Jewish question, as for instance *Consequences* (1913); *Exodus* (co-author Halcott Glover); and *Israel Set Free,* five one-acters (1936), sketching episodes of Jewish history, from 1221 to 1935.

Rubinstein, who in his teens had discussed the Jewish question with G. K. Chesterton, studied the historical background of his Jewish plays by reading the works of Lucien Wolf, Cecil Roth and others, and drew some of his themes from his own family tradition. He developed his dramatic theory in *What Isn't Wrong with the Drama?* (1927), and wrote a short history of the English drama (1928). He edited *Great English Plays* (1928), and became secretary of the League of British Dramatists.

RUBINSTEIN, HYMAN SOLOMON, physician, b. Leeds, England, 1904. He was brought to the United States in his infancy. Rubinstein received his degrees from the University of Maryland (M.D., 1928; Ph.D., 1934), and served as assistant in medicine at Sinai Hospital, Baltimore (1929-30), and as chief of the Neurological Clinic at the University of Maryland (1933-35). He was appointed consultant in psychiatry, United States Public Health Service (Baltimore, 1937), and associate examiner on the American Board of Psychiatry and Neurology (1938), and still held these positions in 1943. One of the founders of the Laboratory for Neuroendocrine Research of the Surgical Division of Sinai Hospital (1935), he was its director in 1943.

He was a recipient of a Weaver Fellowship at the University of Maryland (1932-35), and in 1936 was awarded a specialist's diploma in neurology and psychiatry by the American Board of Psychiatrists and Neurologists. Rubinstein published *Laboratory Manual of Neuroanatomy* (with C. L. Davis; 1933), and contributed a chapter on "The Effect of the Pituitary Gland on Brain-Body Relations" to *The Pituitary Gland* (1938).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 635-36; *Biographical Directory of the American Psychiatric Association; American Men of Science.*

RUBINSTEIN, IDA, actress and dancer, b. Russia. She studied dramatic art, and first played in the Paris theatre in minor roles. As a member of the Russian Ballet she appeared at Paris in *Cleopatra* in 1909. She then decided to form her own ballet company and, enlisting the talents of such famous artists and musicians as Leon Bakst, Claude Debussy, Henri Sanguet and Maurice Ravel, she emulated the famous Russian ballet of Serge de Diaghilev, attempting a complete fusion of all arts in her grand presentations. She herself was the première danseuse of her company, and sometimes added to the dance her vocal declamations. She appeared in *Schéhérazade, Amphion, Nocturne, David, La princesse Eugène, Diane de Poitiers, Semiramis,* and *Les noces de Psyche et de l'Amour.* In the tradition of beauty and commanding glamor set by Sarah Bernhardt, Rubinstein became for a time the foremost theatrical personality of France, an acknowledged inspiration of writers, artists and musicians.

Most romantic of her personal involvements was that with the Italian playwright and poet Gabriel D'Annunzio, whose *Le Martyre de Saint-Sebastian* she presented in Paris, and subsequently on tour with her own company in the more important European cities. This was her first London presentation, at Covent Garden, in 1931. She also presented *La princesse cygne, La valse, Le bien-aimé* and *Le baiser de la fée.*

Before that she had quit the ballet for a period and, turning to serious drama, appeared in the leading roles of such classical French productions as *Phèdre* and *La dame aux camélias.* She produced *Orphée* in 1926. In 1934, at a dance festival in Paris, she introduced Maurice Ravel's *Boléro,* written expressly for her.

Though she was acclaimed by her admiring public and a number of critics to be a great artist of drama and dance, her elaborate ventures in ballet maintained influence and prestige only for a comparatively short period of years; it was rather as a personality, a patron and an artiste, that she continued to be remembered than as a creator of an advanced dance art.

Lit.: Ewen, David, "Ida Rubinstein: Genius of Many Arts," *American Hebrew,* Aug. 2, 1935.

RUBINSTEIN, ISAAC, rabbi and Mizrachi leader, b. Dutnovo, province of Kovno, Lithuania, 1880. He studied at the Yeshivas of Kovno, Slutzk and Volozhin, where he was known as the "Dutnover Illui" (prodigy), and graduated with honors from the law school of the University of Moscow. He was first appointed rabbi at Ganzirk, Crimea, became rabbi in Vilna in 1906, and was chosen chief rabbi of the Vilna community in 1928. During the first World War Rubinstein was president of the Central Welfare Committee formed to assist the Jews in the German-occupied Ober-Ost district (Russian Poland). He was instrumental in warding off starvation from the Jews of Vilna and the neighboring cities, and managed to save the population from many a cruel decree. When, in 1919, Henry Morgenthau, Sr., was sent by President Woodrow Wilson to Poland to investigate the alarming conditions of Polish Jewry, he also conferred with Rubinstein, whom he described as follows:

"Though he had been flogged for refusing to sign a paper charging the Bolsheviki with the Vilna outrages, he was still defiant towards the Poles. Learned in more than Jewish scholarship, he had a grasp of the economic laws involved in the present difficulties and a keen understanding of world

politics that was touched with statesmanship. But, above all, he was the shepherd pleading for his sheep; he displayed a pathetic faith that here at last was a tribunal anxious to dispense justice."

In 1920 Rubinstein became minister for Jewish affairs in the Lithuanian plenipotentiary government in Vilna. When the city was ceded to Poland in 1922, he was made senator of the Polish republic, which office he held until the Nazi conquest of Poland (September 1939), fighting in defense of Jewish rights (including Shehitah) in the Polish parliament. Representing Eastern European Jewry, he was a member of the International Conference for Peace through Religion (1929-33) and of the Advisory Council of Refugee Affairs of the League of Nations (1934).

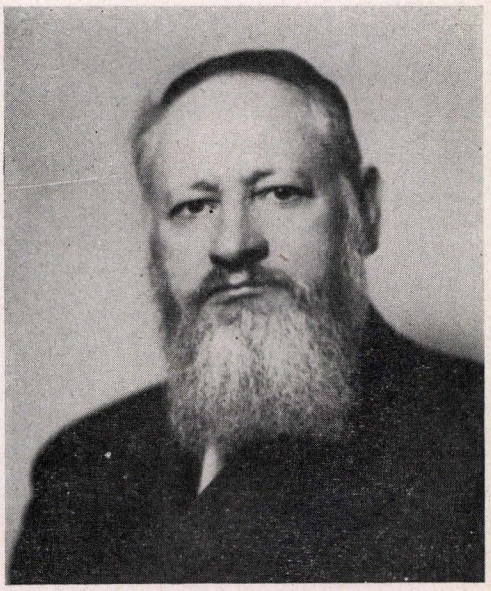
Rubinstein was president of the Mizrachi and of the central educational committee "Javne" in Poland, member of the administrative committee of the Jewish Agency for Palestine and of the executive committee of the World Jewish Congress; he was one of the founders of the Tahkemoni school system in Vilna. He carried on his duties as leader of Vilna Jewry even when, after the dismemberment of Poland, the city was handed over to Lithuania (1939), but resigned from his post in 1940 when Lithuania was annexed by Soviet Russia. Rescued by the joint efforts of the American Zionist Emergency Committee and the Mizrachi Organization of America, Rubinstein arrived in New York city in 1941, where in 1943 he was lecturer at the Rabbi Isaac Elchanan Rabbinical Seminary.

Lit.: Morgenthau, Henry, Sr., *All in a Life-Time* (1925); Kerstein, Solomon, "Senator Rubinstein of Poland," *Jewish Outlook*, March, 1941; Werner, Alfred, "Refugee Zionists in America," *The New Palestine*, April 24, 1942; *Jewish Morning Journal*, March 27, 1942.

RUBINSTEIN, MICHAEL A., physiologist, b. Vilna, Lithuania, 1911. He was living in New York city in 1943. He was the son of Rabbi Isaac Rubinstein (member of the Polish Senate) and of Esther Rubinstein, well-known Hebrew author and lecturer and Zionist leader. He received doctorates in medicine and science afer studying in the Universities of Vienna and Paris; for three years he continued postgraduate work in those universities as well as in that of Strasbourg. He was called to the post of assistant professor of physiology in the University of Vilna, a rare distinction for a Jewish scientist in Poland. In January, 1940, after the Nazi invasion of Poland, Rubinstein came to the United States at the invitation of Yeshiva College, New York city, to serve as member of the faculty. He became a member of the medical staff and hematologist of Montefiore Hospital and one of the staff of Mount Sinai Hospital, New York. The Polish Academy of Art and Science in America elected him a member.

In addition to over forty articles in his field, Rubinstein published (in Polish) books on blood regeneration, water metabolism and other subjects. His book on metabolism and the autonomous nervous system appeared also in French. Erudite in Talmudic and Hebrew literature, Rubinstein contributed articles to Hebrew periodicals in Poland. He was co-founder of the Hebrew Scientific Society of Vilna, and on the board of the Hebrew Teachers' Seminary there.

RUBINSTEIN, NICHOLAS, pianist and teacher, b. Moscow, Russia, 1835; d. Paris, 1881. He was the brother of Anton Rubinstein and studied piano in Berlin with Kullak and Dehn. In 1859 he founded the Moscow Musical Society, which he directed with outstanding success. A year later he founded the world-famous Moscow Conservatory, which he directed until his death. During this period he distinguished himself also as a conductor by directing orchestral concerts of the Musical Society in Moscow, annual concerts in St. Petersburg and (1878) four concerts of Russian music at the Paris Expedition. He was an excellent pianist,



Isaac Rubinstein

and it was for him that Tschaikowsky wrote his famous concerto. He was, however, most famous as a teacher, his pupils including Sauer, Siloti and Taneiev.

Lit.: Bowen, Catherine D., *"Free Artist"—The Story of Anton and Nicholas Rubinstein* (1939).

RUBINYI, MÓZES, linguist and esthete, b. Debrecen, Hungary, 1881. He studied philosophy at the Universities of Budapest and Leipzig, receiving the Ph.D. degree from the former. From 1901 to 1903 he traveled in Roumania and Bucovina, studying the language of the Csángó people on behalf of the Hungarian academy. The results of his research were published in several volumes between 1901 and 1906. In addition, Rubinyi wrote books on various other problems of linguistics. His work on the question of a world language was translated into German (1914). Rubinyi became a teacher in the secondary school system of Budapest. He published numerous monographs on various poets and authors, including two volumes on the Jewish poet József Kiss. He edited the works of the great non-Jewish novelist Kálmán Mikszáth (17



Nicholas Rubinstein

vols.). In 1927 he was comptroller and in 1934 member of the board of the Hungarian PEN club. In 1943 he was believed to be living in Budapest.

RUBO, ERNST TRAUGOTT, jurist, b. Berlin, 1834; d. Berlin, 1895. He was graduated with the LL.D. degree from the University of Heidelberg in 1857; his thesis, *Quare sit doli natura,* was highly esteemed by leading contemporary savants. He then became court assessor at Berlin, serving for some years without salary. In 1870 he was appointed municipal judge at Berlin, and from 1879 until his death he was judge of the district court at Berlin. Notwithstanding this modest career, which was at that time within reach for an unbaptized Jewish jurist in Prussia, the government entrusted Rubo with legislative work of the highest importance. He played an especially important part in the drafting of a new penal code for the Norddeutscher Bund (1868).

He continued this activity after the founding of the German Empire, and contributed considerably to the preparation of a general German military penal law. Drawing upon his legislative experience, Rubo published (1870) his commentary on the German penal law. He published studies on the juridical doctrine of calumniation (1861) and on the refusal and compulsion to give evidence (1878). In 1870 Rubo became lecturer on law at the University of Berlin and in 1876 assistant professor, but as a Jew he could not advance any further.

RUBO, JULIUS, jurist, b. Halberstadt, Germany, 1794; d. Berlin, 1866. He studied law and graduated in 1817, after serving as a volunteer in the Prussian ministry of war (1813).

Although Rubo published no extensive juridical works, his reputation as a learned jurist was great, and due to his example the attempt to exclude any Jew from the study of law in Prussia was frustrated. Nevertheless he sought in vain admission to the bar, and his efforts to enter an academic career, as lecturer at the University of Halle, proved futile when (1822) the Prussian government excluded unbaptized Jews from academic positions.

Declining conversion, Rubo was appointed (1824) syndic of the Jewish community of Berlin through the intermediation of Israel Jacobson, whose relative he was. For twenty-five years he bore practically the entire burden of administrative business. He defended the interests of the Jewish community of Berlin, and on several occasions those of all the Jews of Prussia, against attempts, both official and unofficial, to worsen the legal conditions of the Jews, and he succeeded in making the reluctant Prussian government cognizant of the peculiar needs of the Jewish communities.

Skeptical of empty formalities, Rubo was convinced that it would be impolitic to elude governmental regulations, and he was always ready to face political difficulties in order to obtain favorable decisions instead of avoiding discussion, as some timid members of the board advocated. His book on the legal condition of the Jewish communities (1844) influenced the regulation of the Jews in Prussia (1847). In 1849 the newly elected directorate of the Jewish community of Berlin suddenly dismissed Rubo. He protested, and instituted a law suit, which he won in 1855. Subsequently Rubo was not formally reappointed, but he was consulted in important matters. Before his appointment as syndic he was an active member of the Verein für Kultur und Wissenschaft der Juden and a teacher at the school established by the Verein. He was a friend of Heine, who admired Rubo's character.

Lit.: Geiger, Ludwig, *Geschichte der Juden in Berlin* (1871); Heine, Heinrich, *Confessio Judaica,* edit. Hugo Bieber (1925); idem, *Gespräche,* edit. Hugo Bieber (1926).

RUBY, ISRAEL, judge, b. Boston, 1888. He entered private practice of law in Boston in 1913. In 1926 he was elected to the Boston city council, and served until 1934. Under the governorship of James M. Curley he was appointed associate judge of the district court of Williamstown, Mass., in 1937. Subsequently, under Governor Charles F. Hurley, he was made presiding justice of that court, a post he still occupied in 1943. Up to that time no Jew had held office as presiding justice of a district court in the state of Massachusetts. Ruby was president of the Dorchester Community Service.

Active in the affairs of the Jewish community, he served as a director of the Boston Y. M. H. A., the Beth El Hebrew School, and the Dorchester-Mattapan Hebrew School. In 1942 he was chairman of the North Adams (Mass.) United Palestine Appeal, and president of the Hebrew Men's Club at North Adams.

RUCHAMA, *see* COLONIES, AGRICULTURAL.

RUEDENBERG, REINHOLD, physicist, b. Hannover, Germany, 1883. He specialized in high voltage electricity. After completing his studies he worked for the Siemens-Schuckert Works, whose chief electrician he became. He was instructor at the Technische Hochschule in Berlin-Charlottenburg (1913), and from 1917 to 1927 professor at the same institute, which awarded him the honorary degree of doctor. After the Nazis' rise to power Ruedenberg went to England and worked at the General Electric Co. research station in Wembley, Middlesex. He came to the United States in 1939 to teach at Harvard University.

Ruedenberg's most important writings include: *Energie der Wirbelströme* (1906); *Theorie der Kommutation* (1907); *Elektrische Schlatvorgänge* (1923); *Aussendung und Empfang elektrischer Wellen* (1926); *Relais und Schutzschaltungen in elektrischen Kraftwerken* (1929); *Elektrische Hochleistungsübertragungen auf weite Entfernung* (1932); *Die Influenzwirkung von Blitzschlägen auf benachbarte Freileitungen* (Bucharest, 1934).

RUKEYSER, MERRYLE STANLEY, journalist and financial expert, b. Chicago, 1897. After receiving his degree from the School of Journalism at Columbia University (1917), he joined the staff of the New York *Tribune* as a reporter. He had already worked with the New York *Morning Telegraph* (1915-17), and in 1920 he was made financial editor of the *Tribune,* a post he held until 1923. Concurrently he wrote for the magazine *Vanity Fair.* At this time he attracted the attention of William Randolph Hearst, who offered him the position of financial editor with the New York *Evening Journal,* where he remained until 1926. Thereafter, from 1927 on, he contributed a daily financial column to the Hearst Newspapers and the International News Service; in 1931 he became an editorial writer for the Hearst press. In 1943 he was still engaged in these capacities.

In addition to his writing, Rukeyser was on the teaching staff of the Columbia University School of Journalism from 1918 to 1935. Trained in economics, he came to have a reputation as an expert with an encyclopedic knowledge of all phases of finance, which he could interpret in simple language for laymen, thus guiding the latter in the investment and management of money. In addition to his newspaper columns, he wrote: *The Common Sense of Money and Investments* (1924); *Financial Advice to a Young Man* (1927); *Investment and Speculation* (1930); *The Doctor and His Investments* (1931); *The Diary of a Prudent Investor* (1937); *Financial Security in a Changing World* (1940).

Lit.: American Hebrew, July 30, 1926.

RUKEYSER, MURIEL, poetess, b. New York city, 1913. She studied at Vassar College and Columbia

University. Her first volume of poetry, *Theory of Flight* (1935), attracted much favorable critical attention and was made the selection in the Yale Series. This volume symbolized, in terms of aviation, the desperate escape from the imperfections of daily life, and the eventual landing in order to recreate that life more perfectly. *U. S. 1,* published in 1938 as part of a larger project "to produce an evaluation of the Atlantic coast," further established her as one of the more subtle and complicated of the "class-conscious" poets. In this book a series of poems on the death by silicosis of West Virginia tunnel workers was particularly noted. There followed: *A Turning Wind* (1939); *The Soul and Body of John Brown* (1940); *Wake Island* (1942); *Willard Gibbs* (1942).

Acclaimed for her forceful realism combined with authentic poetic imagery, she was also criticized for a recurring obscurity in much of her verse. In addition to these volumes, Muriel Rukeyser wrote for numerous periodicals, and collaborated on the films *Stop Japan* (1936) and *A Place to Live* (1941). In 1941 she was recipient of the Harriet Monroe Award, and in the following year won the $1,000 prize given jointly by the American Academy of Arts and Letters and the National Institute of Arts and Letters.

RULES OF HILLEL, THE SEVEN, *see* HERMENEUTICS, TALMUDIC.

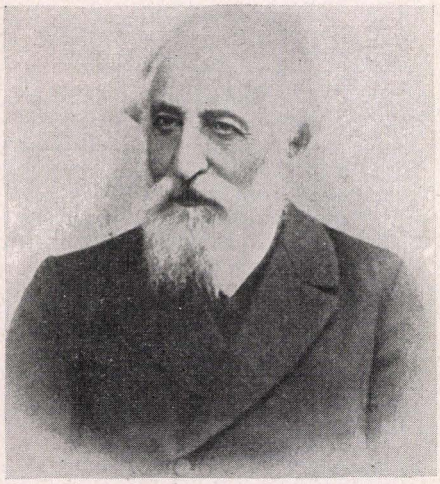
RÜLF, ISAAC, rabbi and Zionist, b. Rauisch-Holzhausen, Hesse, Germany, 1831; d. Bonn, Germany, 1902. He became rabbi in 1857, and from 1865 on officiated in Memel, where he edited the political daily *Memeler Dampfboot.* He displayed there a wide activity in relief for needy East European Jews and Jewish emigrants. Under the influence of these experiences Rülf wrote *Meine Reise nach Kowno* (1869); *Drei Tage in Jüdisch-Russland* (1882); and his most famous book, *Aruchat bat ammi* (Help for My People; 1883). This latter book anticipates the ideas of Zionism. After Theodor Herzl's emergence, Rülf joined the Zionist Movement immediately, and until his death participated in all Zionist congresses.

He expressed his philosophic system in a five-volume work, the sections of which bear the titles: *Wissenschaft des Weltgedankens, Wissenschaft der Gedankenwelt, Wissenschaft der Krafteinheit, Wissenschaft der Geisteseinheit* and *Wissenschaft der Gotteseinheit.* His *Das Erbrecht als Erbübel* is of social tendency. As a Zionist Rülf distinguished himself by the rebuttal of the "Protest Rabbis." Rülf devoted the last years of his life, which he spent in Bonn on Rhine, entirely to the propagation of the Zionist idea in Germany.

Lit.: Die Welt (1901), No. 6, p. 1; *ibid.* (1902), No. 39, p. 1; Zitron, S. L., *Lexikon Zioni* (1924).

RUMPLER, EDUARD, aeroplane and automobile constructor, b. Vienna, 1872; d. at his summer estate in Mecklenburg, near Berlin, 1940. A pioneer of aviation, he became known through the construction of the so-called "Rumplertaube" (1908), which was famous throughout the first World War as an observation plane and because of its ability to rise (up to 8,000 metres). The German army had more than 1,400 planes of this type built during the last year of the War (1918). Rumpler later built planes of the types Ru CI, Ru CIV, Ru CVII and Ru DI. When the Treaty of Versailles cut Germany's plane production, Rumpler became interested in automobile construction. He constructed the so-called "Rumplertropfenauto," employing for the first time in the automotive industry what later became known as streamline.

His life's goal was the construction of large transatlantic planes. Even at the time of Charles A. Lindbergh's epochal flight, he had blueprints of gigantic planes ready in his factory. These plans foresaw planes which would cross the Atlantic in sixteen to twenty hours with more than 150 passengers seated comfortably in the wings. In many interviews Rumpler pointed out that only lack of money and the prohibitions of the Versailles Treaty impeded the fulfillment of his plans.



Isaac Rülf

After the Nazis' ascent to power (1933) Rumpler had to retire. His writings include: *Die Flugmaschine* (1900); *1000-Ps-Flugmotor* (1921); two magazine articles, "Quo Vadis," on the future of the car, and "Das Auto im Luftstrom," on streamlined construction.

RUMSEY, *see* COLONIES, AGRICULTURAL.

RUPPIN, ARTHUR, agronomist and sociologist, b. Rawitsch, Prussia, 1876; d. Jerusalem, 1943. His early schooling was meager, and at fifteen he was already engaged in business. Despite success in that field he left his position, and in 1899 began the study of law and political economy in Berlin and Halle. In 1902 he graduated from the University of Halle with the degree of Doctor of Political Science. In the following year he received international renown by winning the Haeckel Award for his work *Darwinismus und Soziologie.*

He determined to apply scientific sociological methods to the study of the Jewish problem, and in 1905 founded the Bureau for Jewish Statistics in Berlin, and began publication of the *Zeitschrift für Demographie und Statistik der Juden.* The periodical continued in existence until the advent of the Nazi regime (1933).

Ruppin continued his legal studies, and in 1907 passed the Prussian state examination for judge. However, his interest in Zionism turned his attention to Palestine, and in that same year he went to Palestine on what was intended to be a short trip. He remained for nine years, during which he established and served as head of the Palästina-Amt (Palestine Office) at Jaffa, and became an important figure in early colonization projects. He felt that modern business methods should be applied to the reconstruction of Palestine, and accordingly established the Palestine Land Development Company and the Palestine Real Estate Company, through the medium of which he was enabled to purchase and develop large tracts of land, much of it in cooperation with the Jewish National Fund.

The first World War put an end to his activities, however, and in 1916 he was ordered by the Turks to leave Palestine. He spent some time in Damascus, and then proceeded to



Arthur Ruppin

Constantinople, where he became the representative of the Zionist Organization. Just before the close of the War he went to Berlin, and thence to Copenhagen, where he participated in the work of the Copenhagen Office of the Zionist Organization, which functioned as an international bureau.

Ruppin returned to Palestine in 1920, and immediately resumed his activities, taking a prominent role in the purchase of Emek Jezreel and other areas. He helped to establish the Workers' Bank in Tel-Aviv, and was its first director, and was the first chairman of the board of the General Mortgage Bank of Palestine. Upon the opening of The Hebrew University, Jerusalem (1925) he became lecturer, and later professor of sociology. He made visits to the United States in 1922, to Russia in 1927, where he studied agricultural colonization, and to South America in 1935, where he studied the position of the Jews. He served for many years on the executive of the Jewish Agency for Palestine, in charge of the department of agricultural colonization, was chairman of the board of the Rural and Suburban Settlement Company, director of the Palestine Agricultural Settlement Association, Ltd., and active in all phases of national colonization in Palestine.

His works include: *Die Juden der Gegenwart* (1904; 3rd ed., 1918; English trans., *The Jews of To-day*, 1913); *Syrien als Wirtschaftsgebiet* (1917; English trans., *Syria: An Economic Survey*, 1918); *Der Aufbau des Landes Israel* (1919); *Die landwirtschaftliche Kolonisation der Zionistischen Organisation in Palästina* (1925); *Soziologie der Juden* (2 vols., 1930-31); *The Jews in the Modern World* (1934; an abridged English translation of the *Soziologie der Juden*); *Dreissig Jahre Aufbau in Palästina* (1937); *The Jewish Fate and Future* (1940). CARL ALPERT.

Lit.: Meltzer, Julian L., in *The New Palestine*, Feb. 28, 1936, p. 3; Lestschinsky, J., in *Aufbau*, vol. 9 (1943), No. 3, pp. 15-16.

RUSSELL, CHARLES EDWARD, non-Jewish author and humanitarian, b. Davenport, Ia., 1861; d. Washington, D. C., 1941. In addition to making notable contributions to American letters, he distinguished himself as a lecturer on sociology and literature. In the last twenty years of his life he lectured often on Zionism and human rights, talking to Christian as well as Jewish audiences about the plight of the Jewish people from the viewpoint of liberalism and humanitarianism. He was an eminent biographer, and from his pen came sketches of Charlemagne, Thomas Chatterton, Wendell Phillips and Julia Marlowe. In 1927 his biography *The American Orchestra and Theodore Thomas* won the Pulitzer prize. In 1930 he published *Haym Salomon and the Revolution,* which, written with a fresh point of view, exerted much influence in America. It attracted serious attention and helped considerably to place Haym Salomon among the outstanding heroes of the American Revolution.

Russell was the founder and honorary president of the Pro-Palestine Federation (organized in 1931), a non-Jewish body whose purpose was to spread the ideas of political Zionism among American Christians and to seek their help in the practical solution for the establishment of a national home for the Jewish people in Palestine. He was also one of the editors of the Federation's monthly publication *The Pro-Palestine Herald,* and contributed numerous articles in it on Zionism and on general Jewish topics. Z. TYGEL.

RUSSELL, HENRY, impresario, b. London, 1871; d. London, 1937. He was the brother of the famous conductor Sir Landon Ronald, and the son of Henry Russell, a well-known song composer. Henry Russell was first destined for medicine, but severe illness diverted him to music. At the Royal College of Music he specialized in singing. Following his studies, he perfected a vocal method, based upon his anatomical studies, which was highly praised by Melba, and which brought him a successful career as voice teacher. He helped to restore the voice of Eleonora Duse and to train a long line of singers. In 1903 he became manager of Covent Garden. In 1905 he brought an opera company to the United States, where his success resulted in the formation of the Boston Opera Company (1909), of which he was general manager.

During its existence it was one of the major opera companies in the United States. The first World War brought its activity to an end. In 1921 Russell returned to the United States as a lecturer. He was the author of an autobiography called *The Passing Show* (1926).

RUSSELL, PHILIP MOSES, American Revolutionary army surgeon's mate, b. 1745; d. Philadelphia, 1830. When the Revolutionary War broke out he was residing in Germantown, Pa. In the spring of 1776 he enlisted as surgeon's mate, and served for about ten months under the command of General Charles Lee. After the British occupation of Philadelphia (1777) Russell became mate to Surgeon Norman of the Second Virginia Regiment. Russell shared in the hardships at Valley Forge in the winter of 1777 to 1778; he was present at the Battle of Monmouth in 1778. He resigned from service in 1780 after an attack of illness had impaired his sight and hearing. From General George Washington he received a letter of commendation for his "assiduous and faithful attention to the sick and wounded." Aside from a Dr. Moses Bloomfield who was hospital surgeon at Woodbridge, N. J., in 1777, Russell was the one definitely known Jew engaged in medical service in the Revolution.

There is, however, no evidence that he practised medicine in civil life. The Philadelphia *Directory and Strangers' Guide for 1825* listed him as a merchant on St. John Street. He was evidently prominent in the Jewish community of Philadelphia, and one of the original members of Congregation Mikveh Israel. In 1776, in a ceremony performed

at the home of Jonas Phillips of Philadelphia, he was married to Esther, daughter of the Reverend Mordecai M. Mordecai of New York. Russell's daughter, Judith, married Isaiah Nathans, and the Nathans family continued to be active in the affairs of Mikveh Israel down into the 20th cent.

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

RUSSIA. 1. From the Earliest Times to the First Partition of Poland (1772). It is probable that at a very remote date Jewish merchants from Byzantium and from Khazar territory, particularly the Crimea, commenced to make their way into the valley of the Dnieper, the seat of the earliest Russian civilization. According to the oldest Russian chronicle, Jews from Khazaria took part in the religious disputation which was held in 986 in the presence of Prince Vladimir of Kiev (972-1015), prior to his conversion to Christianity. From the first the goal of Jewish immigrants was the city of Kiev, a trading center which linked the Black Sea zone and Asia with Western Europe, but they settled in other towns as well. They had to contend with the hostility of the clergy of this newly-Christianized land. High churchmen preached and wrote against them, and Theodosius (1057-74), the abbot of the celebrated Monastery of the Caves at Kiev, instructed the faithful to live in peace with all save Jews and heretics.

Nevertheless, no attempts were made to restrict their freedom of occupation. In the middle of the 12th cent. there are frequent references in the annals to a "Jewish Gate" in Kiev, presumably located near the Jewish quarter. This was looted by the populace in 1113, in the course of an uprising precipitated by the death of Grand Duke Vyatopolk II. Russia owed at least some of its Jewish population to refugees fleeing before the hosts of the Crusaders. In the 12th cent. students from Russia are found in the Talmudical schools of Western Europe. As yet there was little scholarship among the Russian Jews, and they addressed their queries on doubtful points of religious law to German rabbinical authorities.

The decline of Kiev and the conquest of Russia by the Tatars (1237-40) did not altogether check the growth of the Jewish communities. As the Tatars were masters also of the Crimea, the members of the ancient Jewish settlements there were now able to get in touch with coreligionists who maintained themselves on Russian territory north of the peninsula. Commercial relations between Kiev and Kaffa (the modern Theodosia) were the result. When, in 1340, Prince Gedimin of Lithuania occupied southern Russia, he found a considerable Jewish population there.

The Jews were practically unknown in the principalities which arose in central and northern Russia and which in the 14th cent. came to be dominated by Moscow. Occasionally the records for this period mention a Jewish court physician or a diplomatic agent. Anti-Jewish sentiment was therefore slow in developing here. At the end of the 15th cent. a "Judaizing sect" arose in Novgorod and rapidly spread to Moscow, gaining a foothold among the nobility and even in the family of the grand duke. Its success argues that in those days no opprobrium attached to the Jewish religion. The Russian chroniclers ascribe the origin of the heresy to the proselytizing zeal of a Jew named Zechariah who had come to Novgorod from Kiev in the train of Prince Michael Alexandrovich Olelkovich. It is now believed, however, that no Jews were involved in this religious movement. The heresy was suppressed with the aid of an auto-da-fé in 1504. It impressed the popular mind with a superstitious fear of the Jews as enemies of Christianity.

The Jews could not find hospitality in a country like Muscovy, where people of alien faith and stock were dreaded and despised. Like other foreigners, they were denied permanent residence there. Nevertheless, in the first half of the 16th cent. Jewish merchants from the Polish-Lithuanian state not infrequently visited Russia on business, since the commercial treaties between the two countries regarding the reciprocal admission of traders contained no restriction against Jews. They entered by way of Novgorod and Smolensk, which after 1514 was under Russia.

Ivan the Terrible (1533-84) was the first to pronounce himself in favor of the complete exclusion of Jews from his realm. In 1550 King Sigismund II of Poland wrote to the czar to obtain permission for Jewish merchants from Lithuania to visit Russia on business. "It is not convenient," the czar replied, "to allow Jews to come to Russia with their goods, since many evils result from them. For they import poisonous herbs into the realm and lead Russians astray from Christianity." The czar's fanaticism was exceeded only by his brutality. In 1563, when his troops took the Polish town of Polotzk, he ordered all the local Jews to submit to baptism on penalty of being drowned.

In spite of the czar's attitude, Jewish merchants continued to make their way into Muscovy. During the Time of Troubles (1598-1613), an interregnum in the course of which a Polish prince was put on the throne in the midst of a civil war, and which was brought to a close by the election of the first czar of the Romanov dynasty, a considerable number of Jews came in the wake of the Polish invasion. That the Russians resented this may be seen from the fact that when the boyars came to make terms with Sigismund III of Poland regarding the election of his son Ladislaus to the Russian throne, they stipulated, among other things, that under no circumstance should Jews be allowed to enter Muscovy. The manifesto proclaiming the election of Czar Michael in 1613 stigmatized Pseudo-Demetrius I (1604-6), the usurper of the throne, for having brought with him from Poland not only heretics, but even "Jews, the God-killers," and cast odium on Pseudo-Demetrius II (1608-10), proclaiming officially that he was "a Jew by birth."

The Time of Troubles left a deep resentment against the Poles, and as a result merchants from Poland were allowed to visit only the border towns. Naturally, Polish Jews shared this disability. Under Czar Alexis Mikhailovich (1645-76) the rights of merchants from Poland to visit the country were further restricted, while under Czar Fyodor (1676-82) Jewish traders were entirely debarred from Muscovy (by the treaty with Poland of 1678). Nevertheless, a few managed to secure permission to stay in Moscow, and some even acted as court purveyors. Certain Jewish physicians, too, found their way into the forbidden land of the czars. Furthermore, Moscow and other cities of the interior held small Jewish contingents consisting chiefly of former war prisoners: the Jews carried off as captives when the Muscovite troops invaded Lithuania in 1632 to 1634 and again in 1654 to 1656 were given the choice, when peace was concluded, of repatriating themselves or remaining in Russia.

Of those who stayed in Muscovy some had submitted to baptism, although among them there were not a few who continued to practise Judaism in secret. To this group of Marranos of the east belonged the court physician Stephen Gaden (or Haden) and his son. When both of them were murdered in the course of a revolt of the Streltzy in Moscow in 1682, they were buried by their fellow Judeo-Christians. Eventually these people became completely assimilated, some of them being the founders of noble lines. There were Jews among the financial agents employed by Emperor Peter I the Great (1682-1725), and his favorite court jester was a Marrano. Moreover, during the war with Sweden he did not allow his troops to commit atrocities against the Jewish population in the military zone.

Yet during his reign his empire continued to be largely barred to Jews. There was a small Jewish community in the

province of Smolensk, where its members traded and leased tolls and the liquor excise. In 1722 the holy synod ordered them deprived of the leases, their prayer house destroyed and their books burned. A considerable Jewish population had grown up in little Russia (Eastern Ukraine), which had been ceded to Muscovy by the terms of the Peace of Andrusovo (1667). The Jews there brought their wares to the fairs and leased the inns and pot-houses belonging to the gentry. In the early years of the 18th cent. attempts were started to restrict their activities. In 1708 they were forbidden to travel beyond Kiev and were allowed to sell their goods only wholesale. Hetman Skoropadski made repeated efforts to banish them from the Ukraine, finally securing the emperor's approval of a decree, dated June 15, 1721, whereby all Jews refusing to submit to baptism were to leave the region by October 1st. The hetman's order proved largely ineffective, and in 1727 it was reiterated by Catherine I (1725-27). Her ukase also permanently banished the Jews from all Russian cities, and obliged them to exchange their gold and silver coins for Russian copper ones. The expulsion of the Jews from the Ukraine went counter to the interests of the powerful magnates, and therefore was not strictly enforced.

In the following year the senate, in response to a petition of Hetman Apostol, granted Jewish merchants the right to visit the fairs in Little Russia, on condition that they sold their goods wholesale and bought local goods with the proceeds. Empress Anna (1730-40) extended this privilege to the province of Smolensk, and allowed the Jewish traders to sell their goods at retail. In her reign an untoward accident put an end to all official leniency. Boruch Leibov (or Glebov), a wealthy tax-farmer of Smolensk, on one of his visits to Moscow converted to Judaism a certain retired naval officer. The Russian's apostasy having been discovered, both he and the Jew were burned publicly in St. Petersburg (July 15, 1738). This occurrence initiated a new anti-Jewish campaign on the part of the government. An official investigation established the fact that the ukase of 1727 had not been scrupulously carried out, and the remaining 573 persons of Jewish faith were ordered deported from the Ukraine. It is doubtful, however, if this order was executed.

Elizabeth (1741-62), a zealous supporter of the Orthodox faith, confirmed the order of 1727, insisting on the expulsion of unconverted Jews from all the Russias (ukase of December 2, 1742). Representations to the senate on the part of interested authorities regarding the ruinous consequences of the measure were futile, the response of the empress being: "From the enemies of Christ I desire no gain." In 1744 she repeated her previous order, ruling that Jews should not under any condition be admitted to Russia even for a brief visit. She actually succeeded in excluding all Jews from the country. It has been estimated that 35,000 Jews were expelled by 1753.

In her manifesto of December 4, 1762, Catherine II (1762-96) announced that all foreigners "save Jews" were permitted to travel and reside in Russia. Thereupon petitions began to come in from Little Russian nobles, from the Riga magistracy and from other interested groups asking that the Jews be allowed temporary sojourn in the empire for commercial purposes, on the ground that this would stimulate trade. The empress was deaf to these representations. Although aware of their justice, she chose not to break with the past. Without openly committing herself to a departure from her predecessor's bigoted policy, she managed, however, to admit a number of Jewish traders to Riga and St. Petersburg, and she took several practical steps to attract Jewish settlers to the undeveloped southern province of New Russia, which was badly in need of an active industrial and commercial class.

Then, suddenly, by a turn of fortune, the country for which a few hundred Jews constituted a menace found itself possessed of a slice of Poland housing a large Jewish population. AVRAHM YARMOLINSKY.

2. From the First Partition of Poland to the Death of Alexander I (1772 to 1825). The partition of Poland was a turning point in the history of the Jews in Russia. Until then they had been dealt with in more or less episodic manner; now more than 100,000 Jews of White Russia became Russian subjects at a single stroke. The tendency to separate the Jews from the rest of the population was abandoned in 1778, when the wealthy Jews were permitted to join the merchant class, while those whose possessions were worth less than 500 rubles were granted the status of burghers. In 1783 all the Jews who were not merchants were allowed to become members of the burgher class. Both merchants and burghers enjoyed the right to elect and be elected to the organs of municipal self-government. In White Russia a considerable number of Jews lived in rural districts as innkeepers and leaseholders. Since Russian merchants and burghers were required to reside in the towns and were forbidden to engage in the distilling and sale of spirituous liquors, an attempt was made to deprive the Jews of that occupation and to transfer them from the villages to the cities. A ukase of 1782, ordering them to be removed to the cities, was suspended as overhasty while in the very process of execution, and the Jews were allowed to lease inns in the cities (ukase of 1786).

Internal Jewish autonomy was regulated by a similar compromise. The Russian law sanctioned the existence of the Kahal organization, the government regarding it as a convenient fiscal agent. In addition to the individual communities there were also district and provincial Kahals, the chief functions of which were to apportion the lump sum assessed for taxes among the communities. At first the Kahals were granted certain judicial powers, district and provincial Kahals trying cases which involved Jews only. In 1786 such cases were handed over to the general municipal courts, and the Kahal boards were confined to religious matters. Although this course showed a certain advance in position, it was soon nullified by the retrograde movement that set in when the number of Jews increased in Russia because of the new partitions of Poland. New attempts were made to drive the Jews into the cities. New complaints arose in the country, especially from Christian merchants, about the danger of competition.

A number of Jewish traders having established themselves in Smolensk and Moscow, a complaint against them was lodged by the association of Moscow merchants. As a result, the Jews were permitted to register as merchants and burghers exclusively in White Russia (governments of Mogilev and Polotzk [later Vitebsk]) and in the provinces of Yekaterinoslav and Tavrida, which formed New Russia (ukase of December 23, 1791, Old Style). This measure established the Pale of Settlement. Its territory was soon extended to include the governments of Kiev, Chernigov and Novgorod-Seversk (later Poltava). In 1793, after the second partition, the province of Minsk, as well as Volhynia and Podolia, were included in the Pale. The Lithuanian provinces of Vilna and Grodno were added in 1795, Courland in 1799, the Caucasus and the province of Astrakhan in 1804, and Bessarabia in 1818. The Kahal system was allowed to function in all the newly annexed regions.

In 1794 the government ruled that the Jews had to pay double the taxes imposed upon Christian merchants and burghers and that, if they preferred to emigrate, they could leave the country only after paying into the treasury a sum equivalent to a three years' tax. In addition, they were

liable to a special impost in lieu of personal military service. The Karaites alone were exempted from the double tax. This had been imposed upon the Jews in order to force them to emigrate to New Russia, where new settlers paid no taxes. At the same time the local authorities were instructed to endeavor to transfer the Jews from the villages to the cities. Owing to the hostility of the non-Jewish burghers, the right of the Jews to be elected to municipal posts was abolished in the Lithuanian provinces and curtailed everywhere else. It should be noted that in the last years of the reign of Catherine II the term *yevrey* (Hebrew) replaced the contemptuous *zhid* in official documents.

The reign of Paul I (1796-1801) was not marked by any legislative acts affecting the status of the Jews, but in its course an official investigation was undertaken which was to be used as a basis for such legislation. The question of granting rights to the Jews in Lithuania, where they had possessed privileges from the times of the Polish sovereignty, and in Courland, where equality had been theoretically granted them, was an especially burning one. Of vital importance was also the status of the Jews in rural localities. When a famine broke out in the province of Minsk in 1797, the government sought a scapegoat and found it—in the Jews. Since they were the innkeepers and lessees from the magnates, they were accused of corrupting the peasants and seducing them into drunkenness. Various officials gave similar opinions, and all these were laid before the investigator appointed, Senator G. R. Derzhavin. The measures which he proceeded to order were too few to have much effect on conditions; but his written remarks ("Opinion of Senator Derzhavin, etc.") were a formal indictment of the Jews. They culminated in a series of proposals for the forceful Russification of the Jews.

In the meantime, Alexander I (1801-25) had ascended the throne. A committee was formed in 1802 to deal with the complaints raised against the Jews in White Russia and to devise means of improving the situation of the Jews. It was before this committee that the proposals of Derzhavin and others were laid. The opening of the sessions of the committee caused great excitement among the Jews. An effort was made to allay it by convoking an assembly of the provincial Kahals (1803). At this time there appeared the first Jewish apologetic writing in Russian, *Vopl dshcheri yudeiskoi* (Plaint of the Daughter of Judah), by Leib Nevakhovich.

The result of the deliberations of the committee was a victory for the adherents of compulsory reform over advocates of milder measures. The statute of December 9, 1804, limited the Pale of Settlement to the previously mentioned provinces. The province of Astrakhan and the Caucasus were eventually to harbor Jewish agricultural settlers. Jewish manufacturers, merchants and artisans were allowed to leave the Pale on business.

The Jews were to disappear from the rural settlements by January 1, 1807, and in some provinces by January 1, 1808. This was according to the recipe of Derzhavin that they should be taken away from leaseholding and innkeeping in order to lead them to agriculture and productive labor. Further limitations were placed upon the Kahal, and the regulation of the Jewish religion and worship was transferred from it to the rabbis who were to be chosen independently of it. Nothing was left to the Kahal but the apportionment and collection of the taxes, and, later on, the taking of the census. There was to be only one Kahal in each city, but sectarians were permitted to have their own synagogues and rabbis. This provision improved the position of the Hasidic sect. All the government schools were thrown open to Jewish children, and it was stipulated that should the Jews fail to send their young to the public schools, special Jewish schools would be opened at the expense of the Jewish communities. Knowledge of Polish, Russian or German was a prerequisite for the rabbinate, for a municipal public office or for membership on a Kahal board. Traditional Jewish garb and earlocks were proscribed. This law aimed at the compulsory assimilation of the Jews to their environment. The most decisive stipulation of the law, the transplantation of the Jews to the cities, could not be executed immediately; the government, for political and economic reasons, had to consent to a postponement. In December, 1808, deportations from the villages were suspended. Even later attempts to bring about expulsions had practically no success.

The Napoleonic wars affected the Jews of Russia, especially since the main events of 1812 took place in White Russia and Lithuania, where there was a large Jewish population. The overwhelming majority of the Jews were opposed to Napoleon; they regarded him as the enemy of religion and a dangerous modern. During the campaign in Russia they were active on the side of the Russians as army purveyors, as spies, and in philanthropic work; some of them even fought in the Russian army. On occasion they were forced to act as spies by the enemy. A favorable feeling for the Jews arose, and this was utilized by the army purveyors and the "deputies of the Jewish people," i.e. representatives of the Kahals, Zundel Sonnenberg and Leizer Dillon (Nesvizhski), to intervene at the military headquarters and in the capital in behalf of their coreligionists. Thus they succeeded in securing the remission of a rather large arrears of taxes. Prince Golitzyn, who took over the administration of Jewish affairs in 1817, created the institution of "deputies." The eleven provinces of the Pale of Settlement chose Sonnenberg, Dillon and four others as the "deputation," and this seemed to be a promising beginning for a better position for the Jews. It thwarted many attacks planned on the Jews; later, however, it lost its importance with the growth of reaction, and vanished entirely in 1825.

The first years of Alexander's reign had been liberal, but now a reaction set in. To be sure, a prohibition was issued in 1817 against accusations of ritual murder, and a legal investigation with proof by witnesses was required in every case. But in general the course of the government was outspokenly anti-Jewish. Despite his apparently tolerant attitude, Golitzyn was an ardent supporter of the Bible Society which, founded in England for missionary purposes, had spread to Russia, where he was its president. Lewis Way, president of the Bible Society in England, took an interest in the Russian Jews, and in 1818 tried to persuade the emperor to grant equality to the Jews as a means of winning them over. Alexander and Golitzyn, both strongly inclined toward mysticism, desired the conversion of the Jews to Christianity.

The Society of Israelite Christians, founded in 1817, was under the patronage of the emperor. These efforts to convert the Jews had little or no practical results. On the other hand, the surprising growth of the sectarians, especially the Subbotniki, gave new support for the mistrust against the Jews, which resulted in various new severe measures. The most decisive of these was the resumption of the expulsion of the Jews from the open country. At the beginning of 1824 about 20,000 Jews of the provinces of Mogilev and Vitebsk had to leave their residences, and this economic catastrophe lasted for an entire year.

An oppressive prohibition was that forbidding Jews to reside within fifty versts of the boundary, the only exceptions being owners of real estate, and these might sell their property to Christians only. The Jews' freedom of residence and occupation was curtailed in other ways. There were also forbidden to employ Christian domestics. Finally, the reactionary tendency expressed itself in the blood accusation at Velizh, in the province of Vitebsk.

The statute of 1804 contained provisions intended to encourage the Jews to become tillers of the soil. The prospective farmers were to receive free land, a government loan, and exemption from taxes for ten years. They were also given assurance that they would not be degraded to serfdom. A number of families

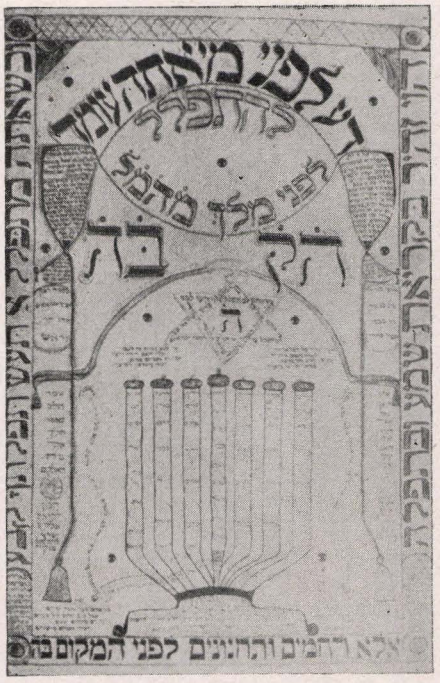
evicted from the villages or threatened with eviction took advantage of this opportunity and were transported to the province of Kherson, where in 1807 four Jewish agricultural colonies were formed. By 1812 there were some 600 Jewish families in these settlements. Many other would-be pioneers had either perished of hunger or disease or had escaped to neighboring towns. In the early 1820's evictions from villages were resumed and the population of the colonies was swelled by new arrivals. The settlers, unprepared for their new mode of living, receiving but little help from the authorities and preyed upon by local officials, dragged out a miserable existence. Thus the movement to the land brought no solution of the Jewish problem. The main occupations of the Jews continued to be commerce, handicrafts and leaseholding.

Although the situation of the Jews was by no means happy under Alexander, it was better than under his successor, and long afterwards numerous legends about Alexander, praising his benevolent deeds, circulated among the Jewish masses.

3. From the Period of Reaction under Nicholas I (1825) to the Pogroms of 1881. The policy under which the Jews were treated during the reign of Nicholas I (1825-55) was essentially ruled by the thought that the Jews were a noxious element. The great importance assigned to the Jewish question is shown by the fact that of the 1,200 laws issued with reference to the Jews of Russia from 1649 to 1881, more than half belong to the reign of Nicholas I.

The first point treated was that of the military duty of the Jews. Up to 1827 the Jews had merely paid a tax, in return for which they were excused from personal service. Despite many scruples, military duty was introduced for the Jews very suddenly under the ukase of August 26, 1827 (Old Style), the reason given being that it was necessary for all classes of the population to have the same treatment. It was shown to be really a repressive measure by the fact that the regulations for Jews were more severe than those for Christians. The latter had to furnish only seven recruits per thousand of population; the Jews, ten per thousand. The recruits were taken in between the ages of twelve and twenty-five. Those who were found fit were distributed among the other soldiers; the minors, i.e. those under eighteen, were placed in the Cantonist schools. It was the obligation of the Kahals to see that recruits were forthcoming. The communities were responsible as a whole, and could proceed with executive power; the recruiting officers of the Kahal who did not deliver the required number of recruits were liable to be drafted into the army. A voluntary substitute might be accepted only in case he were also a Jew. Certain categories of merchants, artisans and intellectuals were exempted from military service, and these had to pay 1,000 rubles for their release. The solemn ceremonial of the oath was to impress the Jewish soldiers with the fact that they had completely broken with their past.

The practice was even worse than the theory. Jewish soldiers were looked upon as rebels from the very start; hence they were strictly watched, and every endeavor was made to convert them to Christianity and to make life a hell for those who clung to Judaism. Efforts were made to intimidate them by violence, by beatings, by forcing them to run the gauntlet, by making them sit naked upon ice until they collapsed in a faint. They were forbidden to observe any Jewish ceremony, and were compelled to eat swine's flesh. Parents were forbidden to have intercourse with their children, and boys heavy with sleep were pressed to consent to conversion. The baptized and the unbaptized were strictly separated from one another. The fearful impressions of these times are mirrored in countless contemporary accounts and tales, in which an especial part is taken by the kidnapping of children by "catchers" (*chappers*) and informers. After a service of twenty-five years, during which they had generally left their families in great misery, the soldiers of Nicholas returned, broken in body and spirit. Of course the Jews sought to evade this service in every way possible. The greatest damage was caused by the fact that most of the youths were already fathers of families when they were conscripted. When the report spread that it would not be long before early marriages of Jews would be prohibited, thousands hastened to marry off their children. This "time of terror" (Behalah) led to a quite unnatural and sudden increase of the number of Jewish families. Later laws brought the Cantonists further hardships and exclusion from certain ranks in the army. Nevertheless, most of the Jews fulfilled their hard duties with indefatigable zeal, and many even distinguished themselves.



A Mizrah in the synagogue at Korostyshev, Russia

In all this there was no question of giving the Jews a modicum of equality in return for their heavy obligations. The expulsions from the villages continued in a steady stream and ceased only when the Polish insurrection of the 1830's aroused the fear that the Jews might join it.

The statute of 1835, which followed after lengthy discussions of the status of the Jews, was essentially the same as that of 1804, with a few additions which were not in the nature of alleviations. The Pale of Settlement was defined therein as consisting of the provinces of Grodno, Vilna, Volhynia, Podolia, Minsk and Yekaterinoslav; the provinces of Bessarabia and Bialystok; the province of Kiev except the city of Kiev; the province of Kherson except the city of Nikolayev; Taurida outside of Sebastopol; the provinces of Mogilev and Vitebsk with the exception of the villages; the provinces of Chernigov and Poltava; the crown and Cossack settlements from which the Jews had been deported; Courland and Livonia, save the city of Riga and the town of Shlok. The right of residence in the two provinces mentioned last was enjoyed only by those Jews who had been registered there in the previous census, and no new immigrants from other provinces were to be admitted. Jews were completely debarred from settling in the open country in a fifty-verst strip along the western boundary. They were allowed to stay in the interior up to six weeks only for the discharge of business, and in case they wore Russian dress; merchants of the first guild could stay six months, and those of the second guild three.



A nook in the old Jewish cemetery in Moscow

The law contained also limitations as to the employment of Christian domestics, early marriages of Jews, the use of Yiddish and Hebrew, and the choice of vocations; it contained certain privileges for those who would follow agriculture. The Kahal was to remain in existence, with the obligation of raising the public taxes and seeing that the magisterial prescriptions were carried out. Synagogues might be built only at a respectful distance from churches. The rabbis were treated as officials. Admission to the public schools was made open to Jews. The most burdensome of these regulations was the continuation of the Pale of Settlement, even though this, as in all times, was violated in practice. The censorship of Jewish books was instituted in 1836. The spirit of the Russian bureaucracy was plainly revealed in the previously mentioned ritual murder trial of Velizh, which was concluded in 1835. It ended with the acquittal of the Jewish defendants for lack of proof and in the condemnation of the Christian calumniators; but in the course of it the czar made the characteristic observation to the effect that he had no inner conviction that the murder had not been committed by Jewish fanatics who considered Christian blood necessary for their ritual.

The violent reforms of the first years of Nicholas' reign had failed, and more civilized measures were now tried. The education of the Jews was now to do what oppression had failed to accomplish. The main representative of this view was Uvarov, minister of education. The new principle of the government was that the "Talmudic spirit" was the basic evil which had to be eradicated; therefore new schools had to be created in a different spirit. Many Jews held similar views. Isaac Baer Levinsohn's *Teudah Beyisrael* (Instruction in Israel; 1828) contained a copy of that scheme which was the basis for the efforts at enlightenment in Western Europe. Many enlighteners believed that the Jewish masses could not be educated without compulsory measures on the part of the government. These ideas as well as suggestions derived from memoranda submitted by provincial governors were urged upon the government. The general consensus was that while it was hardly possible to turn the Jews away from their faith by enlightenment alone, the damage caused by false or fanatical interpretation of tradition had to be repaired by enlightening measures.

The main question was that of schools, and Uvarov attempted to solve this phase of the problem. In 1841 Max Lilienthal, a German Jew, who had successfully headed a secular Jewish school in Riga, was called to the capital and entrusted with a tour of inspection through the Pale of Settlement. He recommended that the antiquated Heders be abolished, the Melammedim forbidden to teach, and a teaching staff imported for a network of modern Jewish schools. Accordingly, he got in touch with Abraham Geiger, Leopold Zunz, Ludwig Philippson, Isaak Markus Jost and others. On his first journey through the Pale of Settlement Lilienthal was received with respectful curiosity and sceptical reserve. The second journey had indeed better external success, but Lilienthal could soon perceive that the agreement of larger groups of the Jews to his plans was more or less due to the fear of compulsory measures. The people had quickly recognized the true intention of the government, which was to make the conversion of Jews to Christianity as easy as possible through the means of the schools. When Lilienthal eventually saw through the real purposes of the government, he left the country in disillusionment and went to the United States. However, the Jewish government schools which he had started still continued in existence, and became a still further object of distrust on the part of the Jewish masses.

The government attempted reforms in other directions. In 1844 the Kahal was abolished and its economic and fiscal functions were transferred to the municipal administrations, its administrative powers to the police. However, recruiting officers elected by the communities were retained, and so were the tax collectors, the latter functioning under the municipal councils. The Jewish communities continued to maintain hospitals and poorhouses and dispense charity. They were supported chiefly by private donations. The proceeds of the Basket Tax, which used to be levied for the benefit of the Kahals, were now placed at the disposal of the provincial administration with instructions to apply them to pay up tax arrears of the Jews. The proceeds of the tax levied on Sabbath candles were turned over to the minister of education and were to be used for the support of Jewish government schools.

A great influence was exerted upon Jewish communal affairs by those "prosperous and resident Jews" who were consulted as "experts" by the authorities, without regard as to whether they were sufficiently acquainted with and interested in Jewish affairs or not. The Statute of 1835 imposed upon the rabbi the task of guiding his flock not only in religious but also in ethical matters and in the discharge of their civic duties. In 1840, in connection with the general effort at compulsory enlightenment, it was decided to open government colleges for the training of rabbis who would carry out the official policies. The project fell through because the congregations failed to engage the alumni of these schools. An attempt was made also to prohibit by law the traditional Jewish garb.

In the latter part of Nicholas' reign expulsions from the fifty-verst zone were renewed, and a futile attempt was made to divide the Jews into two groups: "useful" citizens and "useless" ones, termed "second-class burghers." The latter were to be singled out for various special restrictions, including compulsory labor. About that time the idea appeared of asking the emancipated Jews of Western Europe to act as intermediaries between the government and the Jews, and Moses Montefiore actually took a journey to Russia in 1846 for this purpose. He was greeted by the Jews with enthusiasm, and composed a memorial at the request of the government; but even this intervention led to a few minor alleviations only. The evil conditions persisted, and the regulations about the Jews gradually became an intolerable torture through the abuses practised by the bureaucracy, who saw in them a new field for extortion.

Nicholas I, like his predecessor, sought to induce the Jews to turn from "unproductive" occupations to farming. Exemption from military service was a powerful inducement, and as a result new Jewish agricultural settlements sprang up in the south. The law of 1847 made it possible for Jews to enter the agricultural class. By the middle of the century there were four-

teen colonies in the province of Kherson, as many in the neighboring province of Yekaterinoslav, forty-five villages in the province of Kiev, also some rural settlements in Bessarabia and in the White Russian and Lithuanian provinces, in all an agricultural population of some 65,000. The exodus to the land was not, however, sufficiently large to affect the economic position of the Jewish people as a whole. Toward the end of the reign the masses were in a greatly impoverished condition. But the government would not confess that its policy was mistaken, and continued its oppressions indefatigably.

The liberal regime which began under Alexander II (1855-81) did not affect Jewish affairs for some time. This was due not only to the after-effects of the previous era of reaction, but also to the state of public feeling, which had been strongly aroused by the ritual murder trial of Saratov, in 1852 and 1853. The reforms first began with the recruiting law. In 1856 all the discriminations and extra penalties as to Jewish recruits were abolished, and the Jews were placed on the same plane as the rest of the population. If the Jews were not explicitly granted equal rights, their position was substantially improved.

The "Jewish committees," which had now become traditional, resumed their deliberations, and although they were futile, the complete revision of the legislation relating to the Jews continued to be under consideration. The division of the group into "useful" and "useless" elements again came to the fore, but this time with a view to rewarding the former with special privileges. Soon, however, the idea was abandoned as opposed to the objective of the authorities, which was to bring about "a fusion" of the Jews with the natives "as far as their moral status may render it possible." Certain officials, such as the governor general of New Russia, Count Stroganov, even advocated a complete emancipation of the Jews; but the committee took the stand that equality could be granted only after "measures of preparation," and this viewpoint was shared by the czar.

Some of the more prosperous Jews petitioned the czar, pleading for the removal of the disabilities from those groups which had distinguished themselves for their industry. The plea did not fall upon deaf ears. In 1859 Jewish merchants who belonged to the first guild were permitted to reside in all cities of Russia, together with their families and a number of Jewish domestics. In 1861 university graduates were permitted to reside outside of the Pale and to hold government posts, and in 1865 Jewish mechanics, distillers, brewers, and all artisans, as well as apprentices, were granted freedom of residence, with certain restrictions. On the other hand, it was not until 1867 that Jewish soldiers whose term had expired received the right to settle outside of the Pale. In 1868 the Jews residing in the Pale were permitted to settle in Congress Poland and vice versa. It was not until 1879 that apothecaries, nurses, midwives and dentists were permitted to reside outside of the Pale. In addition, the Pale was extended to include various cities, and the prohibition of settling within fifty versts of the boundary was abrogated. The Zemstvo law of 1864 did not exclude Jews, and the reform of the courts in the same year was also liberal toward them. Finally, entrance to public offices was made somewhat easier for them. The law of 1874, introducing universal military service, was a step toward Jewish emancipation in that it imposed on the Jews the same obligation as on non-Jews.

In the educational field the government endeavored to establish the prestige of the government schools for the Jews. But neither the law passed in 1855 that after the lapse of twenty years no one should serve as rabbi or teacher of Jewish subjects who had not graduated from a rabbinical seminary or had not attended a secular school, nor other later measures aiming at compulsory education had the desired result. On the contrary, in 1873 the Jewish government schools were closed, except for about a hundred of them, which were turned into elementary schools, and the rabbinical seminaries in Vilna and Zhitomir were transformed into teachers' institutes. The authorities now relied on the general schools as an instrument of Russification.



Tombstone of Mark Antokolski in the Jewish cemetery of Leningrad (formerly St. Petersburg)

George Wolf

The reform era of Alexander II had an effect on the economic position of the Jews. The freeing of the serfs led to the driving of the Jews out of many occupations which they had nearly monopolized. This set free capital which was now used for commerce and industry. Although the business undertakings of the Jews were of a microscopic nature, this period marks the time when Jews began to take more and more interest in manufacturing; on the other hand, more and more Jews became proletarians.

During the last years of Alexander II the coming reaction was already casting its shadow before it, especially in literature and in the press. The calumniatory work of the renegade Jacob Brafman, *The Book of the Kahal* (1869), contributed not a little to the increase of feeling against the Jews. The Odessa pogrom of March, 1871, was a plain indication of the anti-Jewish feeling in reactionary circles; it was stirred up by the watchword "Fight Jewish exploitation!" At the Berlin Congress of 1878 Gorchakov could declare, in reference to the Jewish question, that the protection of the interests of the Russian population justified the inferior position of the Jews. The sharp attacks by the monk, Ippolit Lutostanski and others and the ritual murder trial at Kutais, in the Caucasus, in 1878, although it ended in the acquittal of the defendants, showed the attitude of wide circles toward the Jews at that time.

4. From 1881 to the First World War. The reaction which set in with Alexander III (1881-96) naturally had its effect on Jewish affairs, especially since the assassination of Alexander II, in which a Jewess had played a part, was blamed on the Jews. The new czar had been educated in an arch-reactionary spirit by

Pobiedonostzev, later procurator of the holy synod. The czar's attitude toward the Jews was revealed by the fact that as the heir apparent he had Lutostanski rewarded for his pamphlet on the use of Christian blood and that his councillors were nearly all enemies of the Jews. The long series of pogroms which began soon after he ascended the throne was not accidental, but the appearance of a systematic policy of destruction.

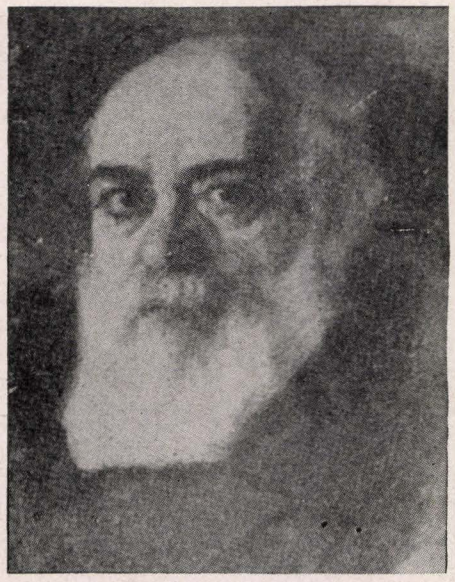
The riots first broke out during Easter of 1881, in Yelizavetgrad (now Kirovo), in the province of Kherson. From there they spread to neighboring towns and eventually to Kiev and Odessa. There were pogroms in forty-eight towns and villages in the province of Kiev alone and also in a considerable number of populated centers in the adjacent provinces of Volhynia, Podolia, Chernigov and Poltava. The epidemic of rioting died down toward the end of the year. The total damages caused by these excesses of 1881 were estimated as between nine and ten million rubles, and about 60,000 Jews were directly affected. The most dangerous thing about these excesses was the fact that they were deliberately planned and systematically carried out. The press, especially the reactionary and nationalistic newspapers, some of them subsidized by the government, did everything to stir up anti-Jewish feelings and led demagogues to declare that the pogroms were to take place by order of the government, in order to protect the Russian population from exploitation by the Jews. The emperor, for his part, condemned the excesses as such, but was inclined to lay the greater part of the blame on the Jews themselves. The Jewish deputations that appeared before him and the authorities could do nothing in the face of the pronounced anti-Jewish feeling.

In June, 1881, Count Kutaysov was sent to South Russia to investigate the cause of the pogroms. He laid the greater part of the blame on the Jews themselves, who had made themselves hated by the people through their economic activities; however, he admitted that the conduct of the police and the military had not been free from reproach. It was with satisfaction that the government seized upon this proof of the injurious nature of the Jews. In all the provinces where Jews formed a considerable part of the population commissions, consisting of representatives of the various classes, including the Jews, were created for the purpose of collecting material for a solution of the Jewish problem. The bureaucratic and anti-Jewish feeling prevailed, and the material collected by it, even the statistics, was such as could be used to bolster up the views of the government.

The opinions of the governors and governor generals were obviously colored by partisan views. Nevertheless, all this material was laid before the "Committee for the Revision of the Jewish Question," created in October, 1881. The committee did not succeed in elaborating a satisfactory plan, and its proposals were only a repetition of the earlier measures, especially that of the expulsion of the Jews, which had been previously tried without success. The minister of the interior, Count Ignatiev, little satisfied with these, brought about the issuing of the "Provisional Rules" of May 3, 1882. These regulations, which were enacted by administrative order as an extraordinary measure which applied exclusively to the Pale of Settlement, were based on the theory that the Jews were unwanted aliens and that they had to be segregated from the peasants to protect the latter from exploitation. The chief effect of the Rules was to confine the group to the narrow limits of the cities and towns within the Pale. In spite of their temporary character, the Rules were in force for more than twenty years.

In the meantime, another pogrom had broken out in Warsaw in December, 1881; it was probably instigated by the Russians and was denounced by the Polish public. Other pogroms followed, the climax being reached in the excesses at Balta. The ensuing pogroms in the 1880's were only local in nature.

Within the country itself but few voices were raised



Jacob Masé, crown rabbi of Moscow (1893-1924). See article in vol. 7, p. 394

in favor of the Jews. In other lands meetings of protest were held, and an interpellation was made in the British House of Commons as to the conditions in Russia, but no one was able to help the Jews. The chief result of the pogroms was a panic among the Jews of Russia; the stream of emigrants was especially large on the Galician border and could be handled only by the industrious help of the Alliance Israélite Universelle and of some leaders of Jewish society. The execution of the "Provisional Rules" met with all sorts of difficulties. There were always doubtful cases which had to be settled by the judiciary, and there were all sorts of economic difficulties.

In 1883 a new commission was formed for a revision of the laws about the Jews. It was headed by Count K. Pahlen, and its deliberations lasted until 1888. The majority of the members of the commission favored the abolition of Jewish disabilities, but its moderately liberal recommendations had no practical results. The entire policy of the Russian government was more and more dominated by a reactionary course. Expulsions and new limitations of rights of all sorts in the cities and in the country, and debarrings from various vocations were the order of the day. The climax was reached in the great expulsion from Moscow in the winter of 1891. Hand in hand with such expulsions went the limiting of education, the introduction of a percentage norm for the admission of Jews to the high schools and universities, the restriction of freedom of choice of a vocation for members of the professions, and limitations as to the Zemstvo and the city administration and in the army.

The Russian policy became no better after Nicholas II ascended the throne in 1896. A few attempts to improve the condition of the Jews had only temporary results or were foredoomed to failure. Hostility to the Jews grew in governmental circles, in the press, and in society. There were pogroms at Shpola in 1897 and at Nikolayev in 1899, and a ritual murder trial took place at Vilna in 1900.

The disastrous end of the Russo-Japanese War brought the high point of the persecutions of the Jews in Russia. In Bessarabia the agitations against the Jews had led to a fearful pogrom in Kishinev on Easter, 1903, in which forty-five Jews were killed, many hundreds wounded, and a number of women raped; about

1,500 Jewish shops and houses were destroyed and some synagogues looted; damages of several million rubles were caused. There were frequent "mobilization pogroms" or attacks upon the Jews at the beginning of the war, and an equally bloody pogrom occurred in Homel, in the province of Mogilev, at the end of the summer of 1903.

The blame for these excesses was undoubtedly due to the policy of Minister Plehve. The guilt of the authorities is shown by the results of the trials after the pogroms in Kishinev and Homel. From that time on the authorities threatened the Jews with pogroms if they joined the revolutionaries. But the matter did not rest there; on Easter, 1905, there were excesses in Zhitomir and in the nearby Troyanov, and the proclamation of the constitution was followed by the fearful October pogroms instigated by the bureaucracy. All countries hastened to come to the relief of the Jews, but the funds placed at their disposal were not sufficient to make good the damages that had been sustained.

The elections to the First Imperial Duma, in February to April, 1906, were influenced, among other things, by the agitation of the "black hundreds" organized in the "League of the Russian People," which threatened the Jews with bloody revenge if their participation in the elections resulted in liberalizing the state. On the other hand, the "League for the Attainment of Equal Rights for the Jewish People in Russia," founded in March, 1905, at Vilna by Jewish leaders, energetically pushed the participation of Jews in the elections. Twelve Jewish deputies were elected. The Jewish question was discussed at different times in the Duma; the pogroms were also spoken about, especially during the time of the Bialystok pogrom of June 7 and 14, 1906.

The First Duma was dissolved in July. All the Jewish deputies signed the opposition's Viborg Manifesto calling upon the people to refuse to pay taxes or discharge military service. A new wave of Red and White terrorism swept the country. A violent pogrom occurred at Siedlce (Sedletz) in Poland. A moderately liberal bill for improving the legal status of the Jews submitted to the czar by the Council of Ministers was rejected by him. The elections to the Second Duma were hampered by the activities of the Black Hundreds. The assembly, which opened on February 20 to March 5, 1907, comprised only four Jewish deputies, including one Social Democrat. Under a convenient pretext it was dissolved three months later, and therewith the electoral law was arbitrarily altered so as to give the government a conservative majority.

The reaction was now in full swing, the Black Hundreds having become the power behind the throne. The Jews experienced new indignities, restrictions and attacks; also the Zionist organization was outlawed. In the Third Duma, which met on November 1 to 14, 1907, the Jews were represented by only two deputies: Naftali Markovich Friedman, from the province of Kovno, and Leopold Nikolayevich Nisselovich, from Courland. The temper of the majority, which was made up of members of the reactionary League of the Russian People and of the conservative "Octobrists," was anti-Semitic. Under these circumstances, the removal of the disabilities was out of the question. In fact, new restrictions were enacted.

In 1910 Nisselovich obtained the signatures of 166 deputies to a petition urging the abolition of the Pale of Settlement. The petition was laid before the Duma, but no action ensued. The attitude prevailing in Russian society at that time was reflected in the Beilis trial of 1911 to 1913, in which a charge of ritual murder was involved. The reaction continued until well into the preparations for the election to the Fourth Duma, in the spring of 1912. The Jews in this Duma were Naftali Markovich Friedman from Kovno, Meyer Haimovich Bomash from Lodz and Ezekiel Bentzionovich Gurevich from Courland. At this time, just before the first World War, the government avoided taking a definite stand about the Jews, but continued its oppressive measures. A significant expression of the reactionary spirit was the trial, in June, 1914, of twenty-five members of the St. Petersburg Bar Association who had criticized the conduct of the minister of justice in the Beilis trial.

Just before the first World War the economic situation of the Jews was as follows: in 1913 the Jewish population of Russia amounted to 6,946,000, or 4.07 per cent of the total. According to the census of 1897, four out of every five Jews lived in cities and towns, and since then the crowding in the urban centers had increased. A small number gained a living from the soil: in 1897 the percentage of economically active Jews in agriculture was 2.4; later it increased somewhat. In the professions the Jews were strongly represented. Seven times as many Jews as non-Jews were in that field. Transportation and communication, domestic service and miscellaneous occupations accounted for some 20 per cent of those gainfully employed. Over one-third (37.5 per cent) of the population belonged to the commercial class (including inn- and saloon-keepers). Nearly half of the Jewish merchants in the Pale were dealers in agricultural products and cattle. The Jews also carried on retail commerce. A very large number of them owned small stores or were peddlers. About a third of those gainfully employed were engaged in industry, chiefly in handicrafts as master artisans and workers in small shops. In 1898 more than one-third of all the factories within the Pale were in the hands of Jews, but they were mostly small.

On the religious and social movements among the Jews of Russia, *see:* COMMUNISM; FRANK, JACOB LEIBOVICZ; HASIDISM; HASKALAH; SOCIALISM; ZIONISM.

5. From the Beginning of the First World War to the Revolution of 1917. The first World War suddenly made the situation of the Jews in Russia a great deal worse. The border provinces which were thickly settled by Jews became the scene of the fighting.

Attempts were made to blame the defeat of the Russian arms on the traitorous attitude of the Jewish population. As early as the first months of the War accusations were current in Russia that the Jews were cowards, deserters and spies, that they gave the Germans reports about the movements of Russian troops through secret telegraph and telephone wires, and the like. The Jews were also accused of speculation, of raising the prices of necessities, and of withdrawing money from circulation. Often the soldiery would attack the Jews, the outbreaks sometimes assuming the proportions of a military pogrom. The military authorities soon took the step of seizing a number of prominent Jews as hostages and transporting them to the interior of Siberia. The Jewish deputy Friedman, in a speech in the Duma (1915), cited a number of cities from which Jewish hostages were taken in this fashion. For reasons of military necessity or because of accusations of wholesale espionage, Jews were evacuated at short notice from hundreds of towns. In all, nearly half a million Jews were forced to leave their homes in the military zone.

In May, 1915, the supreme command expelled all the Jews from the province of Kovno and large portions of the provinces of Courland and Grodno, in the course of a few days; there were no exceptions, even for Jewish inmates of insane asylums. Meanwhile, some 300,000 Jewish soldiers were serving in the Russian army, a proportionately larger number than that furnished by the non-Jewish population.

On January 9, 1916, the police department sent out a secret circular in which the Jews were blamed for all the misfortunes that had befallen Russia as a result of the War. At first, because of the residential disability, the Jewish refugees and evacuees remained within the Pale and became a charge on the Jewish communities there. Then the situation changed. In

August, 1915, the Jews were provisionally permitted to settle in all the cities of the empire, with the exception of the two capitals and the regions under the control of the ministry of war and of the ministry of the imperial court. This measure had a far-reaching effect. The refugees were transported into the interior and as far east as Central Asia. As most of the Jewish communities were situated in the battle zone, they suffered heavily from the effects of the War. The condition of the Jews in the occupied territory also was desperate. By the time of the armistice 1,500,000 of them were living on charity. Much distress was alleviated by the Yekopo (Jewish Committee for the Relief of War Sufferers) and the ORT. The funds at the disposal of these organizations came from local sources of a private nature, from the Russian government, and from abroad, the American Jewish Joint Distribution Committee having disbursed over $4,000,000 prior to 1920.

For the subsequent history of the Jews in Russia, *see* SOVIET UNION. *See also:* BIALYSTOK; CANTONISTS; CRIMEA; FINLAND; KHARKOV; KIEV; LENINGRAD; LITHUANIA; MOSCOW; ODESSA; POLAND; UKRAINE; WHITE RUSSIA.

JOSEF MEISL.

Lit.: Borovoy, S., *Yevreiskaya Zemledelcheskaya Kolonizatziya v Staroy Rossii* (1928); Brutzkus, B., "Ekonomicheskoe Polozhenie Yevreev i Voina," *Russkaya Mysl,* 1915, No. 4; Dubnow, S., *History of the Jews in Russia and Poland* (3 vols., 1916-20); idem, *Yevrei v Rossii i Zapadnoi Yevrope* (1923); Ginsburg, S. M., *Historical Works* (3 vols., 1937; Yiddish); Hessen, J. I., *Istoriya Yevreev v Rossii* (1914); idem, *Istoriya Yevreiskovo Naroda v Rossii* (2 vols., 1925-27); Jewish Colonization Association: *Sbornik Materialov ob Ekonomicheskom Polozhenii Yevreev v Rossii* (2 vols., 1904); Levin, A., *Kantonistn* (1934); Margolis, O., *Geshichte fun Yidn in Russland* (1930); Meisl, Josef, *Geschichte der Juden in Polen und Russland* (3 vols., 1921-25); Raisin, Jacob S., *The Haskalah Movement in Russia* (1913); Rubinow, J. M., *The Economic Condition of the Jews in Russia* (1908); United States Immigration Commission, report on the history and status of the Jews in Russia.

RUSSIAN LITERATURE ON AND BY JEWS, *see* LITERATURE ON AND BY JEWS.

RUTENBERG, PINCHAS, industrialist, b. Rommy, province of Poltava, Russia, 1879; d. Jerusalem, 1942. An active member of the Russian social revolutionary party, he played an important part on "bloody Sunday" (January 22, 1905), during which he saved the life of the priest Gapon. When Gapon's role as agent provocateur was proved, and the revolutionary movement condemned him to death, Rutenberg was assigned to prepare the execution.

He later went to Italy, where he worked as engineer in hydraulic construction. It was during this period that his interest in Zionism was aroused, and upon the outbreak of the first World War he championed the Jewish Legion movement in a pamphlet, *Tehiyyath Haam.* He went to the United States to help further this cause, and participated actively as well in the Jewish Congress movement, publishing a weekly, *Der jüdische Kongress.*

The Russian revolution of 1917 brought him back to Russia. He became leader of the North Russian civil administration, and during the October revolution was one of the three men (Kishkin, Paltshinsky and Rutenberg) who obtained full powers from the provisional government, and fought until the last against the Bolsheviks. He was arrested, but later released from prison when the German troops advanced on Petrograd. At Odessa he held various official positions in General Schwarz's government during the French occupation, went to Paris, and thence to Palestine.

Here he studied the water resources of the country for hydro-electric purposes and planned the famous



Pinchas Rutenberg

Rutenberg scheme to harness the falls of the Jordan River below the Sea of Galilee. In 1921 he obtained a concession from the British government for such development, and in 1923 founded the Palestine Electric Corporation. The project was one which required the consummate skill of a financier to obtain the necessary capital, the training of an engineer to translate blue-prints into realities, and the techniques of a managing wizard to put the whole proposition into operation. Rutenberg combined all these qualities.

Because of his reputation for integrity and the role which he had played in helping to develop Palestine, he was prevailed upon in 1927 to become a member of the Vaad Leumi, the Jewish National Council of Palestine, and in 1929 became its head, serving for several years. In 1939 he was drafted again for this responsible post, and was looked to by all elements to harmonize conflicting partisan elements. A year later, however, he resigned in disappointment, and issued a statement calling for the abandonment of party controversies. His death in January, 1942, occasioned widespread mourning in Palestine and throughout the Jewish world. In accordance with his last request, he was buried among the graves of the working people on the Mount of Olives.

In his will Rutenberg established an endowment fund for the education of youth in "the spirit of unity and brotherhood." The will contained also an appeal for unity which characterized the efforts of his final years in that direction. It read: "The division of our people and communities into parties and sects has always been our disaster. Civil strife has brought us to the brink of the abyss. If it does not cease, ruin confronts us. Therefore it is my desire and will to the Yishuv and the Jewish youth growing up in its midst always to remember that it is not this or that Jewish sect or party which is persecuted and downtrodden by others, but the Jewish people as a whole. Whether or not we want it, we are brothers in distress. Let us realize this and be brethren in life, in creative endeavor, in action and in upbuilding."

CARL ALPERT.

Lit.: Yaari-Poleskin, Y., *Pinchas Rutenberg, His Life and Works* (1939); Palcor News Agency, vol. 9, No. 2 (Jan. 5, 1942); Tannen, Nathan, "Pinchas Rutenberg, Man of Action," *The New Palestine,* Jan. 9, 1942; *Current Biography,* vol. 3, No. 3, p. 59; *Opinion,* vol. 9, No. 12 (Oct., 1939) 4; Richards, Bernard G., "Rutenberg's Mission to America," *Congress Weekly,* Jan. 16, 1942, pp. 6-8; *American Hebrew,* June 30, 1922, p. 182; Bodin, H. S., *ibid.,* July 7, 1922, p. 192; *ibid.,* July 7, 1922, p. 203.



Representation of the Biblical Ruth gleaning in the fields

RUTH, fifth book of the third section, the Hagiographa (Kethubim), of the Bible, and the second of the five Megilloth (scrolls), standing in the Masoretic text between the *Song of Songs* and *Lamentations*. It contains four chapters.

Its story is set in the time of the Judges. A family from Beth-lehem in Judah left the land because of famine and went to Moab. There the two sons married Moabite women, one of whom, Ruth, chose to return with her mother-in-law, Naomi, after all the men in the family had died. Ruth, by severing her connections with Moab, joined herself to Israel and its God, and in time gained Boaz, a wealthy Beth-lehemite, as her husband. The book describes in detail the gathering of the harvest and its customs, and the circumstances which effected the match. It closes by stating that David was the great-grandson of Ruth and Boaz.

While modern scholarship has been unanimous in denying contemporary authorship, it has by no means been able to agree upon the time for the composition of the book. Abraham Geiger and many others have assumed that Ruth represents a subtle polemic in favor of intermarriage, since it states that David himself was descended from such wedlock. It has therefore been suggested that the book originated at the time of Ezra and Nehemiah and served as a protest against their stringent laws of exclusion. Reasons to support this argument are mainly these:

That the very setting of the book, "in the days when the judges judged" (1:1), presupposes a much later time of composition;

That the fact that Ruth appears in the Hagiographa indicates its lateness;

That the book contains a number of Aramaisms which would not appear in a pre-Exilic narrative, for example *vayise'u* (1:4) instead of *vayikehu*, and *lekayyem* (4:7);

That the genealogy in 4:17-22 shows definite influence of the priestly school;

That the expression "in former time" (4:7) implies that the custom of the shoe ceremony and the redemption of land and women was a thing of the long forgotten past.

These arguments, however, are not unchallenged. While it must be admitted that "the time when the judges judged" was long past, this interval need not have been six or more centuries. That the book of Ruth appears in the Hagiographa is no valid argument for its lateness; for the fixation of the canon in its present form may be an emphasis on the idyllic rather than the historic character of the story. As to the supposed Aramaisms, detailed studies have shown that some of these words occur in other pre-Exilic texts; and other passages containing such expressions are likely to be later additions (for example *lekayyem*, in 4:7). While it is conceded that 4:18-22 are of late origin, this does not seem to be true of 4:17, which reads like a genealogical statement, and comes at the expected climax of the story. On the other hand, 4:7 is a late passage, added to explain the redemption ceremony to an audience obviously no longer familiar with it. 4:7 interrupts a perfectly smooth narrative and may be an interpolation by a copyist centuries afterwards.

It must further be pointed out that a book consciously opposed to the Nehemian laws would not have been given a place in the canon. But, in fact, it is altogether unlikely that any polemic was intended, for it would have been far too subtle to have been of any practical value.

Further reasons for assuming pre-Exilic authorship are that a sentence like 1:15 would not have been possible in post-Exilic times; that the Shabuoth festival, the time of which 1:22 seems to indicate, was seemingly unknown to the writer; and that since Ruth treats the marriages of Mahlon, Chilion and Boaz as a matter of course intermarriage must have been little objected to in the author's age (which points to pre-Exilic times). Also, the book describes neither a Levirate ceremony (*Gen.* 38; *Deut.* 25:5-10) nor that of a redemption of property (*Lev.* 25:25), but a combination of both. According to 4:5, woman and land are inseparable parts of one legal act, doubtlessly an old idea according to which Ruth was acquired with the estate. Consequently 4:10 uses the word *ḳanithi* ("I have purchased") to describe Boaz' winning of Ruth. Finally, Ruth's nightly visit to Boaz, and the comparison of her union with him to the extra-marital relation between Tamar and Judah (4:12), have been interpreted by Alfred Jeremias as hinting at hierodulic practices, under the influence of the Ishtar cult, which features the ear of corn (2:2) and the veil (cf. 3:3). Whether this parallel was purposeful or an unintentional remnant of old practices is uncertain, but it, too, seems to suggest the antiquity of the book. To fix a more definite time for its composition than to say that it is pre-Exilic appears impossible.

If, then, the book contains no polemic and is likely to be of pre-Exilic origin, it may be assumed, as Louis B. Wolfenson suggests, that it was a part of the larger story which dealt with the antecedents of David and Beth-lehem, his native city. It may have formed a portion of what later became the David saga, and may have become separated because of its unique character as an idyllic novelette. Later ages forgot this origin of the book and stressed its religious character: the story of the alien Ruth who, because of her faith and her loyalty, was worthy of becoming the ancestress of David.

Traditionally, Ruth is read on Shabuoth, the time of the year indicated by 1:22. The reading takes place on the second day, between the Hallel and the Torah service. In certain congregations the book is read in two parts, together with the *Song of Songs*, on Pesach and on Shabuoth. In the Sephardic ritual the verses are chanted alternately by the minister and the congregation; up to 3:7 on the first day, and the rest of the book on the second day.

W. GUNTHER PLAUT.

Lit.: Wolfenson, Louis B., *The Book of Ruth* (1911); Bertholet, Alfred, *Das Buch Ruth* (in *Kurzer Hand-Commentar zum Alten Testament*, 1898, division 18); Gressmann, Hugo, *Die Schriften des Alten Testaments*, part 1, section 2 (1914) 276 et seq.; Schulz, Alfons, *Das Buch der Richter und das Buch Ruth* (1926, in Feldmann-Herkenne, *Die Heilige Schrift des Alten Testaments*); Geiger, Abraham, *Urschrift und Übersetzungen der Bibel* (1857) 49 et seq.; Jeremias, Alfred, *The Old Testament* (3rd ed., 1916) 435.

RUTH RABBAH, *see* MIDRASH RUTH.

RUTHENIA (Carpatho-Ukraine), easternmost part of Czechoslovakia (1918-39). Until 1918 it belonged to Hungary, and in 1939 it was again occupied by that country. Geographically isolated from the rest of Czechoslovakia, with which it was connected by a narrow strip of land only, and shut off by customs barriers from its natural market, Hungary, it consisted mostly of mountainous land yielding very poor crops. Its population, therefore, including 15 per cent of Jews (93,000 in 1921 and 105,000 in 1930), was very poor. During the period when Ruthenia belonged to Czechoslovakia it was often called Carpathia or Carpathorussia (Podkarpatsko Rus).

Only in some parts where grapes grew were Jews economically prominent as vine growers. According to an inquiry made by the Joint Distribution Committee in 1926, bearing on 66% of the Jewish population of Ruthenia, 12.5% of those investigated were farmers or agricultural laborers, 17.5% were artisans, 6% carters, 16.5% petty traders and innkeepers, 7.9% merchants, professionals, landowners and industrialists, 6% rabbis, teachers and slaughterers, and 33.6% had no definite occupation. Culturally the Jews of Ruthenia were on a level with those of the neighboring Galicia; they were swayed by Hasidic rabbis of tremendous authority; among these the Rebbe of Munkács (Mukačevo) was prominent. Only a small percentage of the city Jews were urbanized and assumed a role in non-Jewish communal endeavor as well as in city administration.

In the census of 1921 a total of 85.7 per cent of the Jews of Ruthenia and in that of 1930 a total of 92.6 per cent declared themselves to be of Jewish nationality. Only part of these Jews, however, were Zionists, Hasidim and Orthodox being in the majority. Zionism made many recruits among the younger generation through the excellent Hebrew school system of Ruthenia. Among the existing ten schools were the Gymnasia of Munkács and Ungvár (Užhorod), the former of Zionist, the latter of Orthodox trend. Hayim Kugel, principal of the Hebrew Gymnasium of Munkács, was also deputy of the Jewish minority in the Prague parliament. The great majority of the Jewish children visited the Heders, of which there were 125 in the country, and received secondary education at one of the fifteen Yeshivas.

During the two decades of Czechoslovakian rule the Joint Distribution Committee and its affiliated organization, the American Joint Reconstruction Foundation, greatly contributed to the economic rehabilitation of the Jews of Ruthenia through the establishment of ten non-profit banks and five vocational schools which were also workshops at the same time. More than 300 orphans found a home in the orphan asylum founded by this American relief organization. The Jewish Colonization Agency helped in extending and intensifying farming among the Jews of Ruthenia.

After the reannexation of Ruthenia by Hungary the occupying forces and local authorities went even beyond the provisions of the discriminatory laws in cancelling professional licenses immediately and withdrawing business and artisans' licenses gradually. Jewish laborers were unlawfully barred from employment after the Hungarian government monopolized forestry and road construction. Hebrew schools were closed down by the Hungarian government. Jews born in Poland, or Jews who had settled in the province during the Czechoslovakian era, were expelled or deported.

Upon the outbreak of hostilities between Hungary and the Soviet Union 20,000 Jews living along the border had to leave their homes and were moved inside of Hungary. The Jews of Ruthenia were, for the greater part, dependent on aid from the Joint Distribution Committee prior to December, 1941, and from the Jewish community of Hungary. In the first half of 1942 several thousand Jews in Ruthenia were still acting as managers of the businesses which they formerly owned pending their final "Aryanization."

ANNA BETTELHEIM.

RUTHERSTON, A. D., *see* ROTHENSTEIN, WILLIAM.

RUTTKAY-ROTHAUSER, MIKSA (pen name, György Ruttkay), editor and playwright, b. Vác, Hungary, 1863; d. Budapest, 1913. He was feuilletonist of the *Neues Pester Journal* (1888-89), and afterwards of the *Pester Lloyd*, where he became art and theatre editor in 1899. He was author of the plays *Peking rózsája* (The Rose of Peking; music by Jenő Stojanovits; 1889) and *Moharózsa* (Moss Rose; music by Jenő Hubay; 1901). His dramas *Sötétség* (Darkness; 1903) and *Az első és a második* (The First and the Second; 1913) were performed by the state National Theatre in Budapest, on whose jury he served for several years. He adopted the pen name Ruttkay as his family name by royal grant.

GYÖRGY (GEORG) RUTTKAY (b. Budapest, 1890), editor and playwright, was a son of Miksa Ruttkay-Rothauser. Educated in various European universities and a recipient of the LL.D. degree from that of Budapest (1913), he was war correspondent of *Az Est* (The Evening) during the first World War. Afterward he became Vienna editor for the Az Est syndicate. His plays *A nagy cél* (The Great Goal; 1909); *Keringő* (Valse); *Nagyvilági hölgy* (Woman of the World; 1920); and *Cserkészek* (Boy Scouts; 1921) were performed on Continental stages.

He contributed to leading European newspapers, and was vice-president of the Association of Foreign Newspapermen (Vienna) and a member of the board of the Association de la Press Étrangère (Paris). He was awarded the Austrian Middle Cross of Honor and the Isabella Order of Spain. In 1940 he came to the United States.

RUZHINER, ISRAEL (family name, Friedman), progenitor of the Hasidic dynasty of Sadagora, b. Pogrebishtshe, Ukraine, Russia, about 1797; d. Sadagora, Bucovina, about 1851. According to legend, he was the reincarnation of Israel Baal Shem Tob. He descended from a dynasty of Hasidic rabbis and was a great-grandson of Baer of Meseritz. At sixteen he succeeded his father as Zaddik, his elder brother having died childless.

Although he was no scholar, a fact admitted even by his Hasidic admirers, he possessed an extraordinarily penetrating mind and a fascinating personality. His ardent followers were convinced of his exceptional nature, which transcended all precepts and regulations controlling ordinary mortals. From 1815 on he held a veritable court at Ruzhin. His gaudy deportment aroused the suspicion of the Russian authorities, and in the twenty-fifth year of his office he was arrested. After twenty-two months spent in prison he was released and kept under strict police surveillance.

He moved to Kishinev but, realizing the necessity of avoiding all contact with the Russian authorities, he escaped to Jassy, Roumania, and from there to Sadagora, Bucovina, Austria. There the authorities, believing that his residence would bring prosperity to the province, promised him protection. However, the Russian government demanded his extradition, and to save himself he claimed to be identical with a certain Israel Donnerfeld who had disappeared shortly before. He bought the town of Patik in order to acquire Austrian citizenship in his capacity of landowner. In Sadagora he again inaugurated a life of luxurious display, still favored by numerous disciples and followers. His teachings were incorporated into *Irim Kaddishim* (1880) and other Hasidic works.

One of Ruzhiner's successors was his son, Abraham Jacob of Sadagora (d. 1883), who further emphasized the importance of the Zaddik, maintaining that belief in God could be attained only by belief in the Zaddik.

Lit.: Horodezky, S. A., *Hahasiduth Vehahasidim*

(2nd ed., 1928); idem, *Leaders of Hassidism;* Dubnow, Simon, *Toledoth Hahasiduth* (1930-32).

RYPINS, STANLEY ISRAEL, educator, b. Evansville, Ind., 1891. He received the M.A. degree from the University of Minnesota (1913), studied at Oxford University as a Rhodes Scholar (1914-17), and received the Ph.D. degree from Harvard University in 1918. During the first World War he served as sergeant on the Intelligence Staff (Provisional Depot Corps and Army Troops). He was professor in English at the University of Minnesota (1922-27) and chairman of the department of English and dean of academic subjects (1927-30) at State Teachers College, San Francisco. In 1931 Rypins was appointed professor of English at Brooklyn College, where he was still active in 1943. He wrote *Three Old English Prose Texts in MS. Cotton Vitellius A XV* (1924).

RYSKIND, MORRIE, writer, b. New York city, 1895. He was graduated from the Columbia School of Journalism in 1917. Through the media of light verse, the musical play and the motion picture Ryskind became a pleasant though caustic commentator on the contemporary scene. He has the Jewish gift of tragic laughter. His is a vision of world dislocations in terms not only of human suffering but of human incongruities. Like several other masters of satirical verse, he had his apprenticeship in the journalistic columns of Franklin P. Adams (F.P.A.), to which he was a frequent contributor. His poem "Klan Song," published when this organization was guilty of sponsoring lynchings of Negroes in the South and of systematically spreading hatred against Catholics and Jews, first appeared in one of F.P.A.'s daily Conning Towers. It is an excellent blend of alluring rhythm and searing ridicule. Best-known of his stage productions is, perhaps, the Pulitzer Prize winner for 1932, *Of Thee I Sing,* which he wrote in collaboration with George S. Kaufman. It spoofs at the inanities of American politics in their well-known ballyhoo and publicity phases.

Like others who have made their careers in Hollywood, Ryskind has had to tailor his talent in accordance with accepted contemporary patterns. Thus a good deal of his work, like the scripts intended to suit the comic antics of the Marx Brothers, is gag writing at its best but, in the nature of the case, ephemeral. There is keen social satire in *My Man Godfrey,* and pathos, springing from man's frailties, in *Penny Serenade.*

Among Ryskind's plays were also *Animal Crackers* (1928); *Let 'Em Eat Cake* (1933); and *Louisiana Purchase* (1940). For the screen he wrote, among others, *The Coconuts* (1928) and *Stage Door* (1938). He was author also of a volume of verse, *Unaccustomed as I Am* (1921), and of *Diary of an Ex-President,* a novel (1932). His provocative "Open Epistle to Jehovah" appeared in *The American Spectator Year Book.*

ELIAS LIEBERMAN.

S

SAADIA BEN JOSEPH, Gaon, philosopher, Bible translator, and Talmudist, b. Dilaz, a village in Fayyum, Egypt, 882; d. Sura, Babylonia, 942. His father was of humble origin, but possessed a reputation as a scholar. Some documents declare that Saadia was a descendant of proselytes; but since this tradition is repeated of many Jewish worthies, it is not to be accepted at face value. In his native land he received a broad education in all phases of Arabic culture, at the same time acquiring a profound knowledge of Biblical and Talmudic learning, which he later supplemented by years of study in Palestine, to which he came in 915. He was scarcely more than a boy when he began his literary work, which characteristically combined original scholarship with responsiveness to live issues. His earliest works include the *Agron,* the first Hebrew dictionary known, intended to help poets with their rhymes, and thus a pioneering work of great value, and also a series of polemics against the Karaites, who were very influential in Egypt. His fame had spread beyond his native land, and when he came to Babylonia he was given the post of Alluf, or Resh Kallah, on the staff of the academy of Sura. He thereby became one of the seven leading scholars of the institution, although he was not a product of the Babylonian schools.

The time in which he arose to prominence was a dark one for Judaism. The great outburst of intellectual power which had produced the two Talmuds and an abundance of rabbinic literature had spent its force. The Geonim, the heads of the academy, were worthy and often talented men, but none seemed to possess the commanding personality and creative genius necessary to meet the challenge of a new age. A new great religion, Islam, had swept across Asia and Africa and had released new energies for the study of mathematics, astronomy, philosophy, poetry and history, in which many Jews were participating. Many of these Jews, enthralled by the new horizons that beckoned, abandoned Judaism as outmoded and unnecessary. Some adopted the faith of Islam; others became sceptics, undermining the foundations of Judaism with the newly forged weapons of philosophy and logic.

Worst of all, Judaism was itself divided by the formation, in the second half of the 8th cent., of the new sect of the Karaites, who attacked rabbinic Judaism with the cry of a return to the Scriptures. In the face of this challenge, traditional Jewish leadership seemed to lack the energy to defend itself. It was at this stage that Saadia stepped into the breach. In a life-long series of polemics, he attacked the Karaites, with such energy and success that all succeeding generations of Karaite writers continued to regard him as their most redoubtable antagonist. More than any other individual, Saadia is to be credited with having prevented the Karaite schism from proving fatal to traditional Judaism.

The second peril which he had to meet arose within the camp of rabbinic Judaism itself. A Palestinian scholar, Aaron ben Meir, sensing the weakness of the Babylonian academies, and ambitious for his native land, tried to reassert the authority of the schools of Palestine. In 921 he announced that the accepted calendar year which had been promulgated in Babylonia was wrong and therefore all the Jewish holidays should be celebrated two days earlier. World Jewry was divided into two camps by this new proposal; in fact, for two years the major festivals were celebrated on different days in both Palestine and Babylonia, and doubtless elsewhere, wherever the winds of contro-

versy had swept. Saadia saw the grave danger of a new schism even as he was convinced of Ben Meir's error. Drawing upon his extensive store of Jewish learning and his equally wide knowledge of astronomy and chronology, he attacked the innovation so successfully that the entire project collapsed and the peril was averted.

The chronology of Saadia's manifold writings is obscure, but somewhere in his busy career he found time also to polemize vigorously against the sceptics. Against one such hyper-rationalistic critic of Scriptures, Hiwi al-Balkhi, Saadia wrote a devastating reply in verse.

Saadia's brilliant services to traditional Judaism, particularly in the Ben Meir controversy, had attracted world-wide attention, and when a vacancy occurred in the Gaonate of Sura, the exilarch David ben Zakkai at once considered appointing Saadia to the post. He asked the advice of an aged, blind scholar of the highest repute, Nissi Nahrwani, who praised Saadia's attainments, but warned the exilarch that the scholar's uncompromising integrity and strong sense of self-confidence would sooner or later bring him into collision with the commanding personality of the exilarch. Despite this advice, and the fact that Saadia was not a native Babylonian, David ben Zakkai appointed Saadia to the Gaonate of Sura in 928. Under his guidance the academy experienced a rebirth of vitality. Students began flocking to the school in order to sit at the feet of its illustrious master, and its income from contributions doubtless showed a corresponding rise.

Before long, however, Nissi's fears were realized, and Saadia's high character brought him into conflict with the exilarch. Two years after Saadia's installation the exilarch had probated a will, according to which he himself was to receive 10 per cent of a large estate of some 70,000 pieces of gold. In accordance with the accepted procedure in such instances, the exilarch sent his son to secure the Gaon's signature to the papers. Saadia at first tactfully sought to avoid signing them. When he was pressed by the emissary, he characteristically replied: "Tell your father the Torah commands, 'You shall not respect persons in judgment.'" When the young prince angrily raised his hand against Saadia, the Gaon's servants unceremoniously threw him out of the house.

Again Saadia found himself embroiled in a bitter controversy. David deposed him and filled his place with a non-entity, Joseph ben Jacob; Saadia countered by declaring the exilarchate vacant and appointing Josiah Hasan, a younger brother of David, as the latter's successor. Saadia commanded the support of most of the wealthy and scholarly elements, but the exilarch, abetted by some scholars who were envious of Saadia's distinction, possessed superior power and the capacity to bribe the court. As a result Saadia was finally forced into retirement, and for four or five years, until 937, he lived in Baghdad, supported by the bounty of friends and disciples.

These years were difficult for Saadia, but proved to be a blessing to Judaism. His enforced freedom from teaching and administration gave him the leisure to produce his great philosophic masterpiece, called *Kitab al-Amanat wal-I'tikadat* (Beliefs and Opinions). He wrote it in Arabic, for his purpose was to make it possible for intelligent, educated Jews of the time to remain loyal to Judaism by presenting a rational interpretation of the Jewish religion. It seems probable that a secondary aim was to present the tenets of Judaism to the cultured Mohammedan world. In its Hebrew translation, *Emunoth Vedeoth,* the work exerted an extraordinary influence upon all later Judaism. It was the first important attempt to synthesize the ideas of Greek and Arabic philosophy with Judaism.

Scattered through the pages of Saadia's masterpiece are valuable insights into the nature of religion, the meaning of God, the character of man and the universe, as well as the basic doctrines of Judaism, which remain stimulating even today. The entire work is permeated by the profound conviction that Judaism is hospitable to all truth whatever its source, for truth is the seal of the God of Israel. This devotion to truth, coupled with love for Judaism, this courage in meeting the new intellectual and spiritual trends and utilizing them to enrich Jewish life and thought, became part of the Jewish mentality, due in large measure to the luminous example of Saadia himself.

It is likely, too, that during these years of retirement he was able to complete also his second great masterpiece, the *Tafsir,* a superb translation of the Bible into Arabic, accompanied by an original and brilliant commentary, still consulted with profit. Through this work and other writings Saadia became the father of rational Biblical interpretation and laid the foundation for the scientific study of the Bible.

The period of estrangement came to an end in 937, when mutual friends of Saadia and the exilarch brought about a reconciliation and Saadia was restored to his post. Shortly afterward the exilarch died, and a few months later his son Judah, who had raised his hand against Saadia, also passed away. He left a young orphan, whom Saadia took into his home and raised with loving care as his own son, until his own death in 942. Uniquely, the exact day and hour of his death —Sunday night, Iyar 26, at the end of the second watch (about 2 A.M.)—is known from a memoir written eleven years later by two of his sons.

In addition to the works already cited, Saadia wrote an immense number of others, distinguished by great originality on the one hand and breath-taking variety on the other. He eminently deserves the epithet bestowed upon him by Abraham ibn Ezra, *rosh hamedabberim bechol makom* ("the first of authorities in every field"). He deals with apologetics, astronomy, Biblical interpretation, history and metaphysics. His writings in the field of rabbinics contain responsa, Talmudic commentaries, treatises on specific legal topics, and the first known methodology, or introduction, to the Talmud. He wrote verse for the synagogue, though with more ardor than talent; however, a few of his *Bakkashoth* ("petitions"), which are free from the artificial forms of Arabic poetry, possess simple and moving power. He prepared also a Siddur, or order of the service. Malter, Saadia's most painstaking bibliographer, lists about one hundred Hebrew and two hundred Arabic titles of known writings by Saadia.

His scientific approach is apparent in all these works, but especially in his Bible translation and works on philosophy. He rendered the Hebrew text literally, but avoided anthropomorphic expressions about God which might confuse his readers. He prefaced each Biblical book with an introduction dealing with its contents and structure. In his philosophy he showed how to reconcile the science of the time with Judaism, thus opening up a line which was followed by his successors, through Ibn Ezra, Maimonides and Crescas. Practically every subsequent Jewish writer, whatever his field of activity, utilized the work of Saadia as a foundation for his own.

For Saadia, divine revelation was a source of truth independent of man's intellect; but—significantly—the truth revealed by one had to square with the truth revealed by the other. Saadia had no sympathy for those who cleaved either to "faith" or "reason," for he was profoundly convinced that the truth was one. One of his most fruitful insights is his division of the commandments of Judaism into two classes, those dictated by human reason and those originating in divine revelation. These two categories may be stated in modern times as (a) *ethical,* and hence universal for all men, and (b) *ceremonial,* and therefore rooted in the unique historical experience of Israel. However,



Adolph J. Sabath

Saadia emphasizes the fact that the commandments in the latter category, aside from their disciplinary function, are not irrational. Characteristic, too, is his emphasis on the ethical. Thus he argues that belief in the message of Moses is not based on the miracles associated with his name, but on the intrinsic ethical value of his teaching. He believed with fervor and conviction in the coming triumph of justice and the redemption of his people. For him there was no dichotomy between learning and life, between thought and action.

The greatness of Saadia's thought is enhanced by his personality. He was a fighter, not a recluse, a flame giving off warmth as well as light. He struggled against reactionary Karaism as well as against the skeptical, superficial "modernism" of his day by creating a truly modern, enriched yet reverent interpretation of Judaism. He underlined his sincerity by unflinching personal integrity, maintained at the cost of sacrifice in the face of privilege and power. He thus exemplified the highest qualities of leadership and earned the encomium of Maimonides: "Were it not for Saadia, the Torah would almost have disappeared from the midst of Israel; for it was he who made manifest what was obscure therein, made strong what had been weakened, and made it known far and wide by word of mouth and in writing." ROBERT GORDIS.

Lit.: Dérenbourg, Joseph and Hartwig, and others, *Oeuvres complètes de R. Saadia* (5 vols., but uncompleted; 1893-99); Bacher, W., in *Jewish Encyclopedia,* vol. 10, pp. 579-82; Malter, H., *Saadia Gaon—His Life and Works* (with extensive bibliography; 1921); Weiss, I. H., *Dor Dor Vedoreshav,* vol. 4, pp. 138-60; Guttmann, J., *Die Religionsphilosophie des Saadia* (1882); Husik, I., *A History of Mediaeval Jewish Philosophy* (1916), chap. 3; Schechter, S., *Saadyana* (1903); Ventura, M., *La philosophie de Saadia Gaon* (1934); Davidson, I., *Saadia's Polemic against Hiwi al-Balkhi* (1915); special issue of the *Jewish Quarterly Review,* vol. 33 (1942-43) No. 2-3; Saadia anniversary volumes published by the American Academy of Jewish Research and the Jewish Theological Seminary (1942).

SAALSCHÜTZ, JOSEPH LEWIN, archeologist, b. Königsberg, East Prussia, Germany, 1801; d. Königsberg, 1863. In 1835 he became preacher and religious instructor in his native city, and in 1847 instructor of Hebrew archeology at the University of Königsberg. In spite of great accomplishments he did not succeed in securing a professorship.

Saalschütz's first work was *Von der Form der hebräischen Poesie* (1825). His *Die Geschichte und Würdigung der Musik bei den Hebräern* (1829) was incorporated into his archeological chief work, *Die Archäologie der Hebräer* (2 parts, 1855-56). His *Das mosaische Recht mit Berücksichtigung des späteren Jüdischen* (2 parts, 1848 and 1853) contains such a wealth of valuable material that it became a classic. The first part of this work deals with common law, the second with civic law.

Lit.: Siegfried, C., in *Allgemeine Deutsche Biographie,* vol. 30, p. 103.

SABA, UMBERTO, poet, b. Trieste, 1883. One of Italy's foremost poets, he published the first collection of his poems, *Il Canzoniere,* in 1921. His lyricism was greatly inspired by motives of Trieste, his native town, and recollections of his youth. Fifteen sonnets of his *Autobiography* are included in the volume *Figure e Canti* (Milan, 1926). He achieved fame beyond the boundaries of Italy through the translation of some of his best lyrical works into many foreign languages. *A mia moglie, La Capra* and *Favoletta* are among those most widely known.

In 1933 he published *Composizioni;* a collection of his selected poetry, *Parole,* appeared in 1935. Saba contributed poetical essays to the principal Italian literary publications.

Lit.: Benedetti, G. D., *Saggi critici* (1929); Consiglio, A., *Studi di poesia* (1934).

SABATH, ADOLPH JOACHIM, American Congressman, b. Zabori, Bohemia, 1866. After emigrating to the United States in 1881, he settled in Chicago, where he studied law and was admitted to the bar in 1891. He entered private practice, but in 1895 the famous liberal governor of Illinois, Peter Altgeld, started Sabath on his political career by appointing him justice of the peace. He served until 1897, when he became police magistrate. In 1907 he was elected as a Democrat from the Fifth Illinois District to the Congress of the United States; in 1943 he was still in the House of Representatives (for the term ending 1944), having served continuously from the 60th to the 78th Congress. Thus, the dean of the House, he was a member for a longer period than any other Congressman in American history. He became a national as well as local Democratic leader, serving on the central and executive committees of the party, and active in its conventions.

In the House Sabath's long career was marked by steady and unspectacular activity in behalf of measures which he deemed progressive. In his first term he fought for the passage of the Pure Food and Drug Act. He was a member of the Committee on Immigration and Naturalization, and throughout his career a vigorous advocate of liberal legislation for immigrants. Under President Woodrow Wilson he was a member of the House Foreign Affairs Committee, and in the first World War he was a factor in rallying the Central European national groups in America to the Allied cause. He advocated entrance into the League of Nations in 1920. In general he was a confirmed antimilitarist until 1938 when, predicting in congressional speeches the successive stages of Nazi domination in Europe, he called for American unity and all-out preparedness to stem Nazi aggression. As chairman of the powerful House Rules Committee, Sabath came to be one of the Congressmen close to President Franklin D. Roosevelt.

Sabath was interested in the Jewish community, and particularly active in the B'nai B'rith. Among his extra-legislative interests was a farm of 1,200 acres

lying in the delta lowland of the San Joaquin Valley in California. Sabath was the first to succeed in reclaiming this land for cultivation, and introduced modern farming methods which set a precedent in that district.

Lit.: Jewish Review, Oct. 2, 1941.

SABATH, JOSEPH, judge, b. Zabori, Bohemia, 1870. He followed his brother, Adolph Joachim Sabath, to the United States in 1885. A graduate of the Chicago College of Law, he was admitted to the Illinois Bar in 1897. In 1910 he was elected judge of the municipal court, and from 1916 on he served as judge of the Cook County Superior Court. He was regarded as Chicago's foremost divorce judge, having tried more than 45,000 cases. He was well-known for his often successful efforts to bring about a reconciliation of the parties.

From 1916 on Sabath lectured at the Chicago Law School on theory and practice. He took part in many humanitarian and civic endeavors, being president of the American Theatrical Hospital Association and of the Citizens' Traffic and Safety Commission of Chicago. The Société Académique d'Histoire Internationale and the Ligue Française d'Entreaide Sociale et Philanthropique awarded him diplomas and elected him an honorary member.

SABBADINI, SALVATORE, philologist, educator and communal worker, b. Trieste, 1873. One of the pioneers of Hebrew teaching and Jewish schools in Trieste, where he fostered several institutions of educational character, he became (1902) professor of classical languages in the Liceo Dante in Trieste, where he remained until October, 1938, the date of the promulgation of anti-Semitic decrees excluding Jewish professors from Italian universities and institutions of learning.

Sabbadini published numerous articles on pedagogy in *La voce degli insegnanti* and *Rassegna scolastica,* and was one of the founders of the committee Atene e Roma for the study of the civilizations of Athens and Rome and for a better understanding of ancient and modern Greece.

SABBATAI BEN MEIR HAKOHEN, *see* SHABBETHAI BEN MEIR HAKOHEN.

SABBATAI DONNOLO, *see* DONNOLO, SABBATAI.

SABBATAI ZEVI, Cabalist and pseudo-Messiah, b. Smyrna, Turkey, 1626; d. Dulcigno, Albania, 1676. He was the son of poor parents who later acquired a fortune. Inclined to mysticism from his earliest years, he was well acquainted with Talmudic and rabbinic literature at the age of fifteen, and soon became familiar with the *Zohar* and the writings of the Cabalists Isaac Luria and Hayim Vital. Distinguished by a superior physique and a lively temperament, he gathered about himself a steadily increasing group of like-minded persons, with whom he carried out devotional exercises in the open air. For some time he lived an entirely ascetic existence, and for this reason he successively divorced both of his first two wives.

The effect of the personality of Sabbatai Zevi upon the group which was nearest to him was to a large extent due to the circumstances of the time. The Cabalist groups, on the basis of a passage in the *Zohar,* expected the Messiah to come in 1648; the Christians, interpreting the verses of *Revelation,* believed that in the year 1666 there would be a revolution within Jewry, either by the conversion of the Jews to Christianity or by the institution of the Messianic kingdom. These views impressed Sabbatai Zevi; when he heard of the massacres of the Jews in the Ukraine by Chmielnicki and his followers (1648), he declared that these were the "birth-pangs of the Messiah," and believed that the time had come for active political intervention in the history of the Jews. In order to give a symbolic expression to this belief, he dared publicly to pronounce the four-lettered name of God (YHVH)—an utterance which had been hitherto made only by the high priest in the Temple at Jerusalem on Yom Kippur. The reason he gave for doing this was that the Messiah, which he regarded himself to be, had come, and therefore all the old prohibitions against pronouncing the Name of God were abolished.



Joseph Sabath. From an etching by Doctoroff

The first results of this bold move were unfavorable. The rabbis drew away from him and his teacher Joseph Escapa placed him under the ban (1651). Thereupon Sabbatai left Smyrna and went first to Salonika, an older center for Cabalists; when he was unfavorably received there, he migrated to Constantinople. Here he was joined by Abraham Yakini, known as a mystic and copyist of manuscripts, and the group around Sabbatai became ever more convinced that the time was favorable for political action for the Jews. Sabbatai's belief in his own Messianic mission was strengthened, while he was at Constantinople, by an old apocryphal manuscript that had presumably been discovered by Abraham Yakini, which contained the prediction that in 1626 a son would be born to Mordecai Zevi who would be called Sabbatai and who would bring redemption to Israel. Leaving Constantinople, Sabbatai went first to Palestine and then to Cairo, where he made the home of Raphael Joseph Chelebi, a philanthropist and treasurer of the Turkish governor, a center of Cabalists. Here he met Samuel Primo, who later became his secretary. His most important follower, however, was Nathan Benjamin Halevi, an Ashkenazic Jew of Gaza (generally known as Nathan Ghazzati), whom the Sabbatians held to be the reincarnation of the prophet Elijah who, according to tradition, would accompany the Messiah.

Sabbatai now sought to gain the attention of the entire world for himself by transferring the center of

the growing movement to Jerusalem. There he and his followers passed nights by the graves of the forefathers in songs and pious exercises. A happy circumstance increased the esteem in which his followers held him. The local pasha demanded a large sum of money from the Jerusalem community, and Sabbatai persuaded Raphael Joseph Chelebi to pay it; this naturally increased his reputation with ever larger groups of Jews. Shortly afterwards, when he returned to Cairo, he was greeted as Messiah in the house of Chelebi. There he married a girl named Sarah, who had previously announced that she was the destined bride of the Messiah. This girl, whose parents had perished in the Cossack riots, had been taken to a convent, where an attempt had been made to convert her to Christianity. She succeeded in escaping and fled to Amsterdam, where she met her brother who she believed was lost, and who had been miraculously rescued. As a result of these experiences the somewhat eccentric girl had come to the conclusion that she was destined to greater things. From Amsterdam she went to Livorno (Leghorn), where she led a life of frivolity; but when she heard the reports about Sabbatai Zevi, she hastily left for Cairo to marry him.

Nathan Ghazzati, indefatigable by nature, who dominated all the others of the group, including Sabbatai himself, was working out a plan for the organization of Jewry. Pamphlets and flaming proclamations, written either by Nathan or by Samuel Primo, were sent all over the world in order to arouse Jews and convince them that the Messiah had come. Yet it soon became evident that the community of Jerusalem, which was completely dependent upon the contributions of the European Diaspora, was not the most suitable place for further propaganda. The rabbis of Jerusalem were afraid that the appearance of Sabbatai would endanger the status of the Jews of Palestine; therefore in 1665 the Messianic pretender returned to his native city of Smyrna, where the former ban against him had been forgotten. The populace there, well prepared for his coming, welcomed him with open arms; he could venture the step of replacing the old hostile chief rabbi, Aaron de la Papa, by the noted Talmudist Hayim Benveniste, who had openly come over to the camp of the Sabbatians.

On Rosh Hashanah, 1665, the Sabbatians made an imposing demonstration, in which they loudly hailed Sabbatai Zevi as king and Messiah; delegates from various countries participated in the celebration. This first demonstration was followed by others, to which the authorities paid no attention, and the people willingly followed the severe orders of Sabbatai to fast and to chastise themselves. About 700 minor boys and girls were married, in order to hasten the advent of the Messianic redemption; for the Cabalists held that this could not arrive until the birth of all the souls who were destined to enter the flesh before the end of the present age. Prophets and prophetesses appeared in many places, speaking in a state of rapture, and proclaiming Sabbatai Zevi as Messiah. The people were deeply impressed by these events, the skeptics were silenced, and the way was clear for Sabbatai to dare still more. He began to issue decrees which were in deliberate defiance of rabbinical law; among them was the abolition of the fast on the 10th of Tebeth.

In the meanwhile the Messianic movement had become more and more popular among the communities of the Diaspora. The political situation of the Jews prepared the soil for the belief in the coming of the Messiah. The prosperity of many communities had been destroyed by the devastation of the Thirty Years' War (1618-48), the persecutions instituted in Austria by the Jesuits, the threatened expulsion of the Jews from the dependencies of Spain, and the annihilation of the Polish Jewish center. Messianic hopes were in the air, fostered both by Jews, such as Manasseh ben Israel, and by Christian theologians. In Amsterdam, which was full of Marranos who had fled from Portugal, the news of the appearance of Sabbatai Zevi was greeted with enthusiasm. The masses assembled in the Portuguese synagogue, the scrolls of the Torah were removed from the Ark, and dancing took place to the sound of music. Jews told Christians that the Messiah had come and that they would no longer be their slaves. Even such scholars as Isaac Aboab, Raphael d'Aguilar, who was the head of the Yeshiva, Isaac Naar, and the physician and philosopher, Benjamin Mussafia, joined the movement. The news was greeted with equal enthusiasm in Hamburg, with Jacob Sasportas as the solitary dissenter; here the interest taken in these events by the Christians was regarded as a confirmation of the correctness of the prophecies. Similar scenes took place in Venice, Livorno, Avignon, London, and the cities of Morocco, Bohemia, Moravia, Hungary and Eastern Europe, where the attention of the Christian clergy was drawn to the Sabbatian agitation. The Russian divine, J. Goliatovski, even found it necessary to write a special book in which he attempted to deny the reports about the advent of the Jewish Messiah.

These newly won adherents of the movement received from Nathan Ghazzati new prescriptions requiring fasting and self-chastisement; they were told to adopt Cabalistic prayer formulas (Tikkunim), and the followers of Sabbatai even dared to insert his name in the liturgical prayer for the government. Above all, the Sabbatians sought to convince the multitude that Sabbatai was not only the Messiah ben Joseph, but the final deliverer, the Messiah ben David. The only one who energetically resisted their propaganda was the above-mentioned Jacob Sasportas; most of the opponents of Sabbatianism did not dare to attack the movement openly. Sasportas sought in vain to enlist the aid of the rabbis of Constantinople, Smyrna and Jerusalem to suppress the growing agitation, which had exceeded all the expectations of Sabbatai himself. As the apocalyptic year, 1666, grew nearer and nearer, the belief of the people in the final victory of the "Messiah" increased.

Before Sabbatai Zevi left for his final goal, Constantinople, he made a division of the kingdoms of the world among twenty-six of his followers. In the meantime, however, the Turkish government began to consider the movement as more than mere visionary speculation, and decided to take action. When Sabbatai attempted to land at Constantinople, he was arrested by order of the grand vizier Ahmed Koprili and cast into prison; later he was sent in chains to Abydos, where he was confined in the fortress. Yet this setback did not have the slightest effect upon the prestige of the pseudo-Messiah. His followers were able to convince the people that it was a proof of the divinity of Sabbatai Zevi that the grand vizier, who was very well informed of the revolutionary intentions of the self-styled Messiah, had not condemned him to death, but merely sent him to prison. Sabbatai himself explained his unfortunate situation by saying that the sins of the people had not been sufficiently atoned as yet, and accordingly the Messiah had to suffer for them. In prison, in a fortress which his followers called Migdal Oz (Tower of Strength), Sabbatai Zevi was able to live like a king with the aid of funds that flowed to him in great abundance. He held formal court in a suite of rooms, and even received delegates from foreign lands.

At the same time new messengers were sent to all parts of the world by the "suffering Messiah"; these announced the speedy deliverance of the Messiah, further bewildered the minds of Jews everywhere, and frustrated all the efforts of Jacob Sasportas to take action against the movement. An especial impression was made upon the Jews by Sabbatai's reception of a delegation from the Council of the Four Lands, consisting of Isaiah, son of David ben Samuel Halevi



Sabbatai Zevi. From an old etching formerly in the art collection of the Berlin Jewish Community

(TaZ), rabbi of Lemberg, and his stepbrother Löb Herz. When these delegates wanted to tell Sabbatai about the distress in their native land, the latter pointed to a book lying before him; it was *Tzok Haittim* (Distress of the Times; published in 1650), and contained a description of the horrors of the time of Chmielnicki. He told them that this book never left his table; that in memory of these horrors he had put on a blood-red garment and had decked the Scroll of the Torah in red; that the day of vengeance was near and the year of redemption had come.

From Poland also came the famous Cabalist Nehemiah Cohen to Abydos. He spent three days and nights in discussion with Sabbatai Zevi, and came to the conclusion that the latter was not the Messiah. In order to escape the threatened vengeance of the masses, Nehemiah pretended to embrace Mohammedanism, and thus gained access to the grand vizier. He told the latter about Sabbatai's revolutionary intentions. Immediately afterwards Sabbatai was brought before the sultan at Adrianople, and it was only by the intervention of Guidon, the physician to the sultan who was himself a convert to Islam, that Sabbatai escaped the death penalty, on condition that he become a Moslem. Sabbatai accepted the offer; he became a Moslem, received the name of Mehmed Effendi and was appointed to the post of doorkeeper to the sultan (September, 1666). Sarah and a few close friends of Sabbatai became converted to Islam at the same time.

The news of the apostasy of Sabbatai trickled very slowly to the rest of the world, and for many weeks thereafter Sabbatai Zevi was still honored in the Diaspora. Some of his followers abandoned him as soon as they learned of his conversion to Islam; but many more could not be satisfied with this result of the movement, and preferred to believe a report that it was not Sabbatai himself, but a delusory image of him, that had gone over to Islam, while the real Sabbatai had ascended to heaven. Nathan Ghazzati used every means to revivify the partly drooping movement. He issued a circular signed by Sabbatai with his own hand, in which the latter acknowledged his act and which contained a decree to abandon the changes in the ritual which he had previously ordered. A new agitation was stirred up by Joseph Philosoph, whose daughter Sabbatai had married after the death of Sarah; for Joseph remained an adherent of the movement even after the exposure of Sabbatai. The cession of a part of the Ukraine and Podolia to Turkey by the Peace of Buczacz (1672) opened up a new and fruitful soil for the followers of the movement in the Polish provinces. Sabbatai secretly maintained his contacts with Judaism even after his conversion to Islam and attended the synagogues; the sultan, becoming aware of this, exiled him to Dulcigno, where he died in 1676 on Yom Kippur. Nathan Ghazzati survived him four years, dying at Sofia, while Samuel Primo did not die until 1708, in Adrianople.

After the death of its founder the movement, which had been a combination of visionary ideas and the hope of a national Jewish renascence in Palestine, abandoned the latter idea completely, and became more and more sheer mysticism. It took on the form of a sect. Soon there arose various systems of interpretation of Sabbatianism. The former Marrano Abraham Miguel Cardozo (1630-1706) went through Italy and Northern Africa, preaching a dualistic doctrine. He based his Judaism upon the "First Cause" (*sibbah rishonah*) and the "Holy Father" (*'abba kaddisha*), identical with the God of Israel, incarnate in Sabbatai Zevi; he attempted to show that the "First Cause" and the "Holy Father" were not identical. In Moravia and Hungary, his pupil and co-worker, Mordecai Mochiah, developed this doctrine still further. He preached that there were divine sparks within the impure husks of the souls of the Moslems, who derived their origin from Ishmael, the son of Abraham, that these sparks sought to be delivered, and that it was to effect this liberation that Sabbatai Zevi had gone over to Islam. Another prophet, Daniel Israel Bonafoux, predicted the coming resurrection of Sabbatai Zevi.

The group headed by the wife of Sabbatai, his father-in-law and their friends in Salonika and Adrianople proclaimed as successor to Sabbatai the younger brother of his widow, Jacob Querido, who took the name of Jacob Zevi and actually gained numerous followers. Many hundreds of Sabbatians, headed by Jacob Querido, adopted Islam, but for the most part because of the pressure of the Turkish government and the denunciation of the rabbis. Jacob Querido himself died in 1695 at Adrianople, on his way back from a pilgrimage



Sabbatai Zevi in prison (1666). From a 17th cent. etching

to Mecca, and his place was taken by his son Berechiah. Mordecai Mochiah traveled through Germany, Bohemia, Moravia and Italy, and settled in Reggio, from which place he continued to issue his Messianic predictions. He then went to Poland, where he was met by Hayim Malach and many other apostles. The leader of the Cabalists was the ascetic Judah Hasid; he was joined by other, new apostles who combined the protest against contemporary rituals with the desire for a renascence in Judaism. The rabbis of Cracow, who had already suffered from these movements and were uncertain what to do, sent an inquiry to the Amsterdam rabbi Zebi Hirsch Ashkenazi (Hacham Zebi), a vigorous opponent of the sectarians. He answered that the case seemed to be one of dealing with Sabbatians, and that they had to be vigorously fought. Judah Hasid, persecuted by the rabbis, undertook a pilgrimage to Palestine with his followers. They traveled through the country by way of Italy, and passed some time in the larger communities, to whom they preached the love of Zion and repentance. About 500 of the pilgrims died on the journey; Judah Hasid himself died three days after he entered Jerusalem. The survivors had to suffer the enmity of the Jerusalem rabbis. Many of them later joined the Turkish Sabbatians, while others on their return became converted to Christianity.

The Sabbatian movement took a new turn with Nehemiah Hayyun (1650-1733), who expanded the teachings of Cardozo by adding the doctrine of a secret Trinity. Born in Safed or Bosnia Serai, Hayyun left his rabbinical post in the Turkish city of Uskub to lead an irregular, wandering life. He was able to convert many scholars to his mystic views. The most important personages with whom he came into contact were Joseph Ergas, Naphtali Cohen, Jonathan Eybeschütz, Joseph and David Oppenheimer of Prague, Rabbi Aaron of Berlin and the popular adventurer Löbele Prossnitz. In Amsterdam Hayyun was denounced as a Sabbatian by Hacham Zebi and Moses Hagiz and was placed under the ban. He then went to Turkey by way of Livorno, and the Jerusalem rabbis offered to lift the ban if he would swear to renounce Cabala. He died in poverty just as he was undertaking to form connections in Poland, where the Sabbatian movement was then gaining more and more adherents.

The fight against Sabbatianism continued. The rabbis of Poland and Germany more than once pronounced a ban against the Sabbatians (Shabetzvinikes or Shepsen), but they could not entirely control the movement, which eventually took its own form in Poland as the Frankist Movement. In Germany the world-famous dispute between Emden and Eybeschütz was an epilogue to the Sabbatian movement.

JOSEF MEISL.

Lit.: Graetz, H., *Geschichte der Juden,* vol. 10, notes 3 and 4; idem, *History of the Jews,* vol. 5 (1927) 118-231; Kahana, D., *Toledoth Hamekubbalim Hashabbataim Vehahasidim* (1913); Freimann, A., *Inyane Shabbethai Tzebi* (1912); Scholem, G., in *Der Jude,* special number 5, pp. 123-39; Zangwill, Israel, "The Turkish Messiah," *Dreamers of the Ghetto* (1898); Kastein, Josef, *The Messiah of Ismir* (1931).

SABBATH (Hebrew *Shabbath*), the weekly day of rest, observed by Jews from sunset of Friday to sunset of Saturday, by Christians on Sunday and by Mohammedans on Friday. The Jewish festivals are also known as Sabbaths, and Yom Kippur, the Day of Atonement, is called the "Sabbath of Sabbaths."

1. The Day. The origin of the Sabbath is obscure. Some believe that it is connected with the four phases of the moon, others with the seven planets. The Babylonians celebrated the 7th, 14th, 21st and 28th of Elul, and probably of every month, in addition to the 19th (the seven times seventh or forty-ninth day after the beginning of the preceding month), as well as observing a day called *sabattu* regarding which, however, there is some uncertainty as to whether or not it was a periodically recurring day of rest. The Babylonian *sabattu,* however, was an evil day, a "day for the quieting of the hearts" (of the gods), on which it was considered necessary to leave work of many kinds undone and to propitiate the gods through sacrifices. Despite the tremendous difference between the Babylonian and the Jewish Sabbath, it is clear that ancient and as yet unexplained connections existed between them. As in the entire province of the religious and ethical, Israel was skilled in transmuting base metal into pure gold. All the blessings which the world possesses in its weekly day of rest and observance it owes exclusively to Israel, not to Babylonia.

As the Sabbath developed among the Jews in the course of the centuries, its purpose was to consecrate and to render its observers happy; to allow the divine peace to enter the human heart and to purify the will morally in keeping with the basic nature of the Jewish religion; and, proceeding equally from religious and moral motives, to breathe forth the spirit of fervent joy in God.

The general regulations regarding the Sabbath (*Ex.* 20:10; *Deut.* 5:14): "But the seventh day is a Sabbath unto the Lord thy God," contain the nucleus of the two different effects and purposes of the Sabbath ("day of rest and of sanctification"), that is, the Sabbath, consecrated to God, the "Holy One of Israel," Who is unchangeably attached to His people by means of an inner love. While pious Jews believe that they are always in God's presence, on the Sabbath they feel that they are doubly near to Him. For this reason, each week they prepare to receive the Sabbath as an exalted, lofty and welcome guest in every possible way. The Sabbath (sometimes feminine in Hebrew, as in *Ex.* 31:14; *Lev.* 25:6) is regarded by the pious Jew as the "queen" or as the gracious "bride" whose nearness lifts him above the drab everyday existence and above the oft-harrowing seriousness of reality. Hence the fancy of the Sabbath soul (*neshamah yetherah*), an additional soul for the Sabbath day.

Thus the Sabbath is a "fountain of blessing," a "precious pearl." God said to Moses: "There is a magnificent gift in my treasure-chamber; the Sabbath is its name, and I shall give it to Israel." The joy of the Sabbath permeates everything, not only the Jew's soul but also his home, his clothing, even his sensual enjoyment, which is ennobled and uplifted thereby. The Midrash relates that once the Roman emperor Antoninus was dining on the Sabbath at the home of the patriarch Judah Hanasi. Cold viands were set before him, and they pleased him very much. When warm viands were set before him on another occasion on a weekday, he declared vigorously that the former viands were preferable. The patriarch remarked that the warm food lacked a spice, and when the emperor asked its name, Judah Hanasi replied: the Sabbath.

Friday evening, the beginning of the Sabbath, in particular partakes of the character of religious fervor and warmth and of joyous peace of soul. The eve of the Sabbath at the same time has developed into a family evening devoted to inwardness of feeling and family consecration.

However, the Sabbath is not merely a "day of rest" and a "day of blessing," but also a "day of sanctification." As such it has been associated with three ideas: the idea of creation, the social idea, and the exodus of Israel from Egypt. Just as God rested after the labors of six days of creation, so man must rest on the seventh day after the labor of the first six days of the week. Man is required to pattern his actions after those of God, to walk in His ways, and thus the Sabbath was to consecrate him as the joyful instrument of the divine will. The association of the Sabbath with the social idea has its roots in the Jewish heart with its warm feelings, which has led to a strong communal sense, charity, benevolence, the protection of the weak, the poor, the oppressed and the enslaved, and the demand for a social justice conceived along profound

and thoroughgoing lines. For this reason, just as the Jew deems himself admonished on his holiday to be mindful also of his man-servant, his maid-servant, of the stranger, widow and orphan, in the midst of his festal joy, so his God, too, commands him to celebrate the Sabbath and to rest thereon "that thy man-servant and thy maid-servant may rest as well as thou" (*Deut.* 5:14), and, to a still further extent, "that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed" (*Ex.* 23:12).

However, this social idea is most closely connected with the redemptive idea of the Sabbath, that dealing with the liberation of the people and with their gratitude toward God, the Liberator. "And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the sabbath day" (*Deut.* 5:15), that is, just as the Israelites experienced release from the oppressive burden of labor in those days, so the Sabbath was to bring to all the oppressed in Israel rest and release, and the lightening of their lot. The Sabbath became a "memorial of the going out of Egypt," presenting to the picture of the redemption expected in the future the counter-piece of the release achieved in the past.

The prohibition of labor on the Sabbath enacted in the Torah led in subsequent times to far-reaching and detailed discussions as to the concept and extent of the prohibited forms and kinds of work and to a diffuse network of casuistry. In addition, in view of the emphasis with which the prohibition of labor on the Sabbath was enjoined upon the Israelites, it led to many kinds of restrictions and additional prohibitions of a precautionary nature which the Reform Movement of the 19th cent. sought to modify and moderate. In more recent times the change in political and economic conditions, as well as the extraordinary sharpening of the struggle for existence, have tended to weaken the observance of the Sabbath among Jews. Less and less a day of rest because of the demands of modern life, it has tended to become rather a day of worship, and its most important stress has been shifted to Friday evening. In Palestine, however, the revival of the Sabbath festivities in the Oneg Shabbat movement on Saturday afternoons has given the day once more a sort of spiritual recreation and exaltation. Proposals to shift the Jewish Sabbath to the Christian Sunday have met with little or no success, even among Reform Jews.

MAX JOSEPH.

2. The Sabbath Light. Jews throughout the world have ushered in the coming of the Sabbath by the kindling of special lights to do honor to the day. The kindling of the Sabbath lights is one of the three special commandments incumbent upon Jewish women (although if there is no woman in the household, the Sabbath lights may be lit by a man). The usual Sabbath lights are two candles. These are kindled just before sunset on Friday evening, the hands are spread over the lights and the following blessing is recited: "Praised be Thou, O Lord our God, King of the Universe, Who hast sanctified us by Thy commandments and commanded us to kindle the Sabbath light."

In various districts a hanging lamp of bronze is used to hold the little lights that are kindled on the Sabbath. These Sabbath lamps usually have six branches arranged in the form of a star, which taper off at the end into little pockets for the wicks; at the lower end there is frequently a saucer-shaped receptacle to catch the dripping oil. An attachment in the shape of a saw permits the lowering or raising of the lamp in order to fill and clean it. The Jewish community of Offenbach, Germany, had in its possession an especially magnificent Sabbath lamp, richly adorned with figures; the pictures of Oppenheim display manifold variations in the form and use of the Sabbath lamp.



The Sabbath as queen, as envisioned by E. M. Lilien

There is no law against extinguishing the Sabbath lights at night, although the general custom has been to let the Sabbath candles burn to the very end. So strong has this feeling been that some Jews have even protested against putting out Sabbath lights as being a violation of Judaism. In 1942 President Louis Finkelstein of the Jewish Theological Seminary of America found it necessary to issue a statement permitting Jews to extinguish Sabbath candles in case of a blackout, although advising that they should be shaded by blackout curtains in order that such a step should not be necessary, or else that the candles kindled should be small enough to burn out before nightfall. ALFRED GROTTE.

3. Sabbath Services. As early as in the period of the kings it was customary to visit the Temple (*Isa.* 1:13) or a prophet (*II Kings* 4:23) on the Sabbath. During the Babylonian Exile the "elders of Judah" used to visit Ezekiel frequently, and it is possible that it was on the day of rest that these assemblages took place. It is certain that the Sabbath was the day on which regular divine service first took place; praying on the Sabbath was so usual that the synagogues were called "Sabbath houses." Divine service was at first held only in the day-time, not in the evening, for the evening was utilized by the religious societies for domestic and household celebrations.

The Sabbath day was filled out chiefly with readings from the Scriptures and with their interpretation, as is stated both by Philo and the Talmudic teachers. Only a very modest place was assigned to prayers. It is possible that the original Sabbath prayers consisted of hymns, perhaps like the one uttered by Zadok about the year 70: "In Thy love, O Eternal our God, with which Thou didst love Thy people Israel, and in Thy mercy, our King, with which Thou didst give us in love, O Eternal our God, this great and holy Sabbath day" (*Tos. Ber.* 3:7).

When a fixed liturgy developed, the Sabbath services took on the form of an abridged daily service plus certain especial additions for the day. The Eighteen Benedictions were shortened to seven by taking the first and last three



A model Sabbath chamber exhibited (1926) at the Exposition for Health and Social Hygiene in Düsseldorf



Lighting the Sabbath candles. From a painting by Isidor Kaufman



The Sabbath afternoon

and connecting them. As on all festivals, an additional (Musaf) Service was added. A series of weekly readings from the Torah and Prophets (Haftarah) was established, and the Sabbath was distinguished as being the only day on which as many as seven (plus the Maftir for the Haftarah) were called to the reading desk. The evening service was given a special series of psalms by way of ushering in the day. Later on it became customary to say Kiddush over a cup of wine during the services, and under Cabalistic influence the Lechah Dodi hymn became a part of the service. Prayers were composed for the special Sabbaths of the year, especially those which fell during or near the festivals and joyous occasions.

Home services on Sabbath Eve were observed as far back as the time of the Second Temple and continued even after public services were introduced. Table songs, Zemiroth and other Sabbath hymns heightened the Sabbath mood. Under Lurian and Hasidic influences (16th cent. and after), particularly, the Sabbath meals and the Zemiroth came to form the climax of the Sabbath celebration in Hasidic and Cabalistic Jewish circles.

The Reform Movement shortened and modified the Sabbath services, but preserved a large part of their essential features. Revisions of the *Union Prayerbook* of the Central Conference of American Rabbis in the years after 1930 provided for a series of services for the Sabbath which might be read in turn. Many congregations began to hold late Friday evening services, and this in turn led to a provision for the reading of the Torah on Friday evening if the congregation desired it. Provision was also made for a service in English in the home for the consecration (Kiddush) of the Sabbath Eve. ISMAR ELBOGEN.

4. The Jewish Sabbath and Sunday Legislation. The Christian Sabbath on Sunday arose out of a desire to have a separate day of rest from the Jews and to have a day distinguished for worship rather than by cessation of work. During most of the period when the Jews were subject to disabilities of a civic nature no interference was made with the observance of the Sabbath by the Jews on their own day, or their right of working on the other six days of the week. In modern times, with the growing influence of governments over religious affairs and the tendency to establish uniform regulations, there has been an increasing amount of legislation, from the 19th cent. and after, requiring all citizens to abstain from labor on Sunday. This has worked a great hardship upon pious Jews, who are thus compelled to observe both their own and another day of rest. In fact, in some countries of Eastern Europe, Sunday legislation was advanced as a deliberate harassing of Jews.

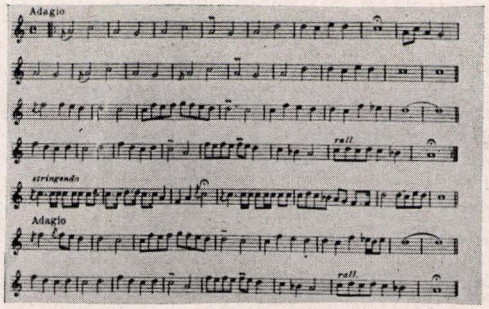
In countries or states which have constitutions guaranteeing religious liberty, Jews have attempted to have exceptions made in behalf of those who observe another Sabbath, holding that these laws are unconstitutional if universally applied. The courts have generally held, however, that such Sunday laws are a legitimate exercise of police power, as they merely establish a uniform day of rest and do not interfere with Jews observing their own Sabbath; the argument of their inconvenience is brushed aside. However, some countries do make provision for permitting those who observe the Jews' Sabbath to work on Sunday. Thus England and Holland allow observing Jews to trade on the Sabbath, as does the state of New York. In Eastern Europe Bulgaria exempted Jews from the Sunday laws, and Yugoslavia permitted a two-hour opening of retail stores. Some of the states of the United States, such as California and Oregon, have no Sunday laws at all; in the Soviet Union a weekly rest day on Thursday was established in 1923, and later other regulations were introduced which did not interfere with the Jewish Sabbath. In many industrial countries there is a movement for a five-day week which would permit both Saturday and Sunday to become rest days.

FRITZ LAMM.

5. Observance of the Jewish Sabbath by Non-Jews. The observance of the Jewish Sabbath was not and is not limited to Jews. A substantial proportion, perhaps the majority, of early Christians continued to observe the Biblical Sabbath until they were definitely released from all obligation in this regard by the Council of Laodicea (366). Even after this dispensation minority groups and individual non-Jews continued to observe the Jewish Sabbath, holding that Christians were obliged to obey the plain command of the Biblical law.



The close of Sabbath, with the Habdalah ceremony



The Sabbath Song. From the composition by Aaron of Karlin

The largest group in the 20th cent. which still observes the Jewish Sabbath is that of the followers of the Ethiopian Church, which retains other Jewish observances as well.

In Russia the Subbotniki (Sabbatarians) who, according to the traveler Ephraim Deinard, number more than two million, derive their name from their strict observance of the Jewish Sabbath. Though nominally Christians, they are so close to Judaism in their faith and practice that they might almost be given the status of proselytes. The sect arose about the 15th cent. in consequence of the efforts of Jewish missionaries, and, despite occasional persecutions by the government, has managed to preserve its existence. About 1880 they began to emigrate to Palestine and the United States. About forty families were living in Los Angeles (1943); they give their children Hebrew names, visit the synagogues on the high holy days, and use the services of Jewish functionaries for marriages, burials and other ceremonies.

A similar sect is that of the Sabbatarians in Transylvania, who at one time numbered as many as 20,000. It arose in the 16th cent. in opposition to Roman Catholicism and accepted the Torah as its guiding principle in life. Many of the nobility joined them, but they were broken by the opposition of the Hungarian government, and the mass of them were compelled to accept baptism. The Sabbatarian faith was secretly preserved by a handful of peasants who, after the emancipation of the Hungarian Jews, founded a Jewish community in 1869 in the village of Bőződujfalu. In 1930 this community consisted of about seventy families, among whom thirty-two were of purely Sabbatarian origin. In 1940 the "non-racial" Jews of Transylvania were exempted from the legislation affecting the Jews of Hungary, but subsequently this exemption was removed in an effort to force these peasants to abandon their faith.

In the United States branches of the Adventist and Baptist churches maintain the Biblical Sabbath. The most important of these groups is that of the Seventh Day Adventists. Established in 1845 in New Hampshire, Seventh Day Adventism has spread to all parts of the United States and Canada; in 1941 it had 2,326 churches, 992 ministers and over 150,000 communicants. In addition to observing the Sabbath, they abstain from eating the flesh of swine. The Church of God is a subsidiary body of the Seventh Day Adventists, and agrees with them in most of its doctrines, including the day of the observance of the Sabbath.

The Seventh Day Baptists are a branch of the Baptist church, but differing from it in regard to the observance of the Sabbath on the seventh day of the week, as commanded in the Bible. It was established in 1671 in Newport, R. I. It is not a numerous denomination, embracing only sixty-seven churches and 6,793 enrolled members in 1941, but it is very active. It has a publishing house at Plainfield, N. J., an academy at Salem, W. Va., and colleges at Alfred Center, N. Y., and Milton, Wis. Towns in which there are strong groups of non-Jewish observers of the Jewish Sabbath are Westerly, R. I., Plainfield, N. J., and Battle Creek, Mich.

See also: KIDDUSH; LECHAH DODI; TORAH, READING OF. BERNARD DRACHMAN.

Lit.: Idelsohn, A. Z., *Jewish Liturgy* (1932) 128-57; Adlerblum, N., *A Perspective of Jewish Life,* 14-19; Abrahams, I., *Jewish Life in the Middle Ages* (1932); Mann, J., in *Jewish Review,* vol. 4, pp. 433-56, 498-532; Hirshowitz, A. E., *Otzar Kol Minhage Yeshurun;* Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 108-217, cxvii-clxxxiv; Dembitz, L. N., *Jewish Services* (1898); *Jewish Encyclopedia,* vol. 10, pp. 587-602; Segal, Samuel M., *The Sabbath Book* (1942).

SABBATH (Hebrew, *Shabbath*), first tractate of Moed, the second division of the Mishnah and Talmud. Its twenty-four chapters deal mainly with the laws of Sabbath observance, as follows:

Chap. 1. Transfer of objects from public to private domain and vice versa on the Sabbath; what may not be done in the time immediately prior to the Sabbath. Chap. 2. Lighting of the Sabbath lights and other duties to be performed on Friday at twilight. Chaps. 3 to 4. Prohibited and permitted methods of warming food and keeping it warm; objects which may not be touched on the Sabbath. Chap. 5. Objects which may be placed upon or tied to an animal when it is led out on the Sabbath. Chap. 6. Personal adornments which may be worn on the Sabbath. Chap. 7. The number of sin-offerings that may have to be brought for inadvertent violations of the Sabbath; enumeration of the thirty-nine categories of labor prohibited on the Sabbath. Chaps. 8 to 10. Regulations concerning the amounts and manner of carrying objects on the Sabbath. Chap. 11. Laws concerning throwing objects from one place to another. Chap. 12. Laws of building, hammering, weeding, writing, and the gathering of wood and grass. Chap. 13. Laws of weaving, spinning, sewing, tearing, and hunting. Chap. 14. Hunting, and the preparation of medicines. Chap. 15. Laws of tying knots, folding garments and sheets; special garments for the Sabbath. Chap. 16. Objects which may be saved from a conflagration; work which a non-Jew may do for a Jew on the Sabbath. Chaps. 17 to 18. Utensils and objects which may be touched, carried and removed on the Sabbath; assistance at childbirth in the case of women and animals. Chap. 19. Circumcision on the Sabbath. Chap. 20. Laws of straining wine and feeding cattle. Chap. 21. How touchable objects, attached to non-touchable objects, may be moved on the Sabbath; clearing and wiping the table used at a meal. Chap. 22. Preparation of food, bathing and anointing on the Sabbath. Chap. 23. Borrowing, casting lots, business calculations, and preparation of corpses for burial. Chap. 24. Regulations for one overtaken on the road by the Sabbath; feeding of animals; annulment of vows.

The eighteen chapters of the Tosefta parallel and amplify the contents of the Mishnah. Especially interesting is the enumeration in chaps. 6 to 7 (7 to 8) of folk customs and superstitions, some of which were permitted by the rabbis while others were prohibited as being heathen customs (*midarche ha'emori*). The Palestinian Gemara to the last four chapters of the tractate is no longer extant, but quotations from the writings of medieval scholars indicate that it was originally in existence.

The Babylonian Gemara to Sabbath and that to *Baba*

Bathra, of approximately equal size, are the largest tractates in this Talmud. Among the important historical accounts contained in it are the descriptions of the violent meeting of the Shammaites and Hillelites (probably before the revolt in 66 C. E.) when eighteen ordinances against non-Jews were forced through by the Shammaites (13b; 17a; *Yer. Sab.* 1:4, 3c), and of the origin of Hanukah (21b).

Both Babylonian and Palestinian Talmuds contain descriptions of various articles used in the home and in commercial and industrial life; these are important sources for a knowledge of the life of the Jews during the first five centuries of the Common Era. HIRSCHEL REVEL.

Lit.: Danby, Herbert, *The Mishnah* (1933) 100-21; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, pp. 213-15.

SABBATH SOUL (*neshamah yetherah,* "additional soul"), a higher soul which, according to a statement in the Talmud (*Betz.* 16a), comes to every Jew at the entrance of the Sabbath and remains with him until the close of the Sabbath day. This Sabbath soul is symbolic of the additional joy which the Jew feels on the Sabbath, the joy of freedom from the toil and care of the days of work. It may possibly be connected with the idea of decorating the Sabbath evening table with branches of myrtle, since myrtle was regarded as the vehicle of the soul. The idea was expanded in the Cabala, the *Zohar* (*Pikkude,* Lublin, 1872, p. 511) adding the statement that four angels accompany each individual Sabbath soul, which is adjusted to the capacity of the man who is to receive it. The Cabalistic song Shalom Alechem ("Peace be unto you, O ministering angels") is devoted to this idea. The concept of the Sabbath soul did much to give the Sabbath a heightened sanctity and a mystic splendor.

Lit.: Lauterbach, J. Z., "The Origin and Development of Two Sabbath Ceremonies," *Hebrew Union College Annual,* vol. 15 (1940) 367-431.

SABBATHS, SPECIAL, term applied to those Sabbaths which are connected with holidays, half-holidays (Hol Hamoed) or fast days and days of mourning either from the point of view of time or that of inner association, whether the special Sabbaths precede them or follow them or occur during their course. Almost all these special Sabbaths are distinguished by an addition to the current reading from the Torah or through an appropriate reading from the Prophets or even through both; at times also the usual Sidra order is interrupted and a special portion from the Torah or the Prophets is read in its stead.

Practically all the special Sabbaths derive their name from the Torah or prophetical portion which is read on them. Thus Shabbath Bereshith, the Sabbath after Simhath Torah, is named after the first Torah portion, which begins with the Hebrew word *bereshith* ("In the beginning"); Shabbath Shirah (the fourth Sidra of *Exodus*) after the Song of Moses (Shirath Hayam or Shirath Mosheh, *Ex.* 15). Shabbath Shekalim, the Sabbath occurring before or on the 1st of Adar, is named after the additional reading from the Torah, which treats of the offering of the shekel (*Ex.* 30:11-16). The Sabbath before Purim is called Shabbath Zachor, after the additional Torah reading beginning with the word *zachor* ("Remember [what Amalek did unto thee]," *Deut.* 25:17-19); the Sabbath after Purim is called Shabbath Parah, after the additional Torah reading dealing with the preparation of the waters of purification from sin from the ashes of the red heifer (Parah Adummah; *Num.* 19:1-22). The Shabbath Hahodesh ("Sabbath of the month"), the Sabbath before or on the 1st of Nisan, derives its name from the additional Torah reading which fixes the month of Nisan, the month of deliverance, as the first or beginning of the months of the year (*Ex.* 12:1-20).

Those special Sabbaths which derive their name from the prophetical readings are: Shabbath Hazon, the Sabbath before the Ninth of Ab (Tishah Beab), on which *Isa.* 1, beginning with the word *hazon* ("vision"), is read; Shabbath Nahamu, the Sabbath after the Ninth of Ab, on which there is read *Isa.* 40, beginning with the word *nahamu* ("Comfort ye"); Shabbath Shubah or Shabbath Teshubah (Sabbath of Repentance), the Sabbath between Rosh Hashanah and Yom Kippur, on which *Hosea* 14:2-10, beginning with the word *shubah* ("Return, O Israel, unto the Lord thy God"), is read.

A Sabbath which occurs on the New Moon (Rosh Hodesh) is called Sabbath Rosh Hodesh. The Sabbath occurring during the middle days of the festival of Pesach or of the festival of Sukkoth is called Shabbath Hol Hamoed. The Sabbath which falls during Hanukah is named Shabbath Hanukah. The Sabbath occurring immediately before Pesach is called Shabbath Hagadol, "The Great Sabbath," because the 10th of Nisan, on which the first Passover sacrifice was prepared before the night of the deliverance from Egpyt (*Ex.* 12:3), is believed to have fallen on the Sabbath (*Sab.* 87b).

In certain parts of Eastern and Central Europe a Sabbath on which the Ninth of Ab falls is called "Schwarz Shabbes" (Black Sabbath). Popularly, too, in these sections the name "Weisse Shabbes" (White Sabbath) is given to the Sabbath on which Yom Kippur falls; for on this day each Jew is clad in a white mantle and in a white prayer-shawl (Tallith).

The three Sabbaths between the 17th of Tammuz and the Ninth of Ab, i.e. the three weeks which are devoted to mourning for the destruction of Jerusalem and of the Temple and which are intended to arouse the spirit of repentance as well as of mourning, have as their prophetical readings passages containing sermons dealing with punishment; these three prophetical portions, *Jer.* 1:1 to 2:3; 2:4-28, with the addition of 3:4; and *Isa.* 1:1-28, are called Telatha Depuranutha ("The Three [Haftaroth] of Punishment") or Telatha Detheyubtha ("The Three [Haftaroth] of Repentance").

The seven Sabbaths after Tishah Beab, the important fast day of the Jewish year, the day of remembrance of the destruction of Jerusalem, are called Shibah Denehemta ("The Seven [Haftaroth] of Comfort [or Consolation]"). On these seven Sabbaths the prophetical reading consists of comforting and elevating promises for the future redemption and exaltation of Israel; the Haftarah always is a portion taken from *Isa.* 40 to 66, in which chapters the prophet predicts to his people its return from the Babylonian captivity into the land of its fathers and the reestablishment of his people there. MAX JOSEPH.

Lit.: Idelsohn, A. Z., *Jewish Liturgy* (1932) 318-29; Dembitz, L. N., *Jewish Services* (1898) 247-75.

SABBATICAL YEAR (*shemittah*). There are three passages in the Torah (*Ex.* 23:10-11; *Lev.* 25:2-7; *Deut.* 15:1-6) which speak of a Sabbatical year in the sense of a seventh year which acts so as to bring about a cessation of various activities. The traditional interpretation treats these passages as part of one uniform law, by which every seventh year in the calendar was a year on which all agriculture was forbidden and on which all outstanding debts were cancelled. There is the further evidence that such a Sabbatical year was observed during the period of the Second Temple; Josephus reports three such Sabbatical years in the course of his narration: 164-163 B.C.E., 38-37 B.C.E. and 68-69 C.E.

According to Bible critics, however, the Sabbatical year underwent a period of development before it reached the form prevalent in the time of the Second

Temple. The passage in *Ex.* 23:10-11 (assigned to the Book of the Covenant) is regarded by them as not establishing a universal Sabbatical year. It is rather a direction to the farmer to let his field lie fallow for a year after it has yielded produce for six successive years—a sort of rotation of crops similar to that practised in many countries. If a farmer had more than one field, the period of their being fallow might not be the same; nor would all the fields in the country be fallow at the same time. This interpretation of the passage is strengthened by the fact that in the same portion of the Torah (*Ex.* 21:2-6) the provision is made that a Hebrew slave is to be set free in the seventh year after his purchase, an institution to which a later passage (*Jer.* 34:8-15) bears witness as having existed in the time of the First Temple and even earlier. It is obvious that the seventh year of release for slaves was not a general, but an individual one, depending upon the beginning of their term of service; it is highly probable, therefore, that the same method was used in determining the year of lying fallow for fields.

The legislation in *Deuteronomy,* the critics point out, establishes a different kind of Sabbatical year. It makes no mention of agriculture and introduces a different type of Sabbath—in the form of the cancellation of debts. This is apparently a part of the social legislation introduced within the Deuteronomic Code for the purpose of improving the condition of the impoverished lower classes who, during the latter part of the period of the kings, had sunk more and more into debt.

Finally, the legislation in *Leviticus,* argue the critics, goes back to the agricultural form of the Sabbatical year and further develops it by combining it with the new institution of the fiftieth year as the Jubilee in which (instead of at the individual seventh year of *Exodus*) all slaves were to be set free. This type of Sabbatical year is consistent with the great emphasis laid upon the Sabbath by the authors of the Priestly Code, to which this passage is assigned.

The Sabbatical year as ordained in *Leviticus* and *Deuteronomy* was certainly observed from the 5th cent. B.C.E. on. It caused great hardships because of the scarcity of food and the stoppage of money credit. In fact, the latter restriction of commerce eventually became so oppressive that Hillel (1st cent. C.E.) created the Prosbul as a means of circumventing it. The Sabbatical year laws, however, continued to be observed, and a whole tractate of the Talmud (*Shebiith*) is devoted to them. According to rabbinical law, the lying fallow of fields was required only in Palestine, while the law cancelling debts in the seventh year was to be observed everywhere. In course of time, with the extension of the use of credit in business, the custom of cancelling debts gradually became obsolete. However, as late as 1888 the question as to whether the Sabbatical year for fields applied to the new Jewish colonies in Palestine led to a lively argument among the Jews there. In the 20th cent. practically all Jews had ceased to observe any sort of Sabbatical year.

SIMON COHEN.

Lit.: The Biblical commentaries to the passages cited; *Jewish Encyclopedia,* vol. 10, pp. 605-8; Hastings, James, *Dictionary of the Bible,* vol. 4 (1919) 323-26.

SABEANS, a Semitic people who lived in the southwestern part of Arabia; according to *Gen.* 10:7, they were descendants of Cush, according to 10:28 of Eber, and according to 25:3 of Keturah. Their country was known to the Romans as Arabia Felix ("Arabia the happy"), and they were the most important Arab group of ancient times. They are mentioned frequently in the Bible, which stresses their importance as merchants and traders. They transported the products of India to Tyre, Mesopotamia and Egypt, and exported from their own country such products as gold, jewels, incense, myrrh, balsam, calamus and cinnamon. They were second only to the Phoenicians as a trading people of Asia Minor, and the extent of their activity must have been very large. They were ruled by priest kings; their chief city was Mariaba, the ruins of which (Marib) still bear witness to their grandeur and might.

Up to the conquests of Islam in the 7th cent. Sabea was an independent kingdom which extended its sway to the north, conquered Yemen, and overthrew the Himyarites. Although it was in continuous trade with other countries, it prohibited all foreigners from entering the country, with the exception of the numerous male and female slaves that the Sabeans made. In 25 B.C.E. the Romans made an unsuccessful attempt to conquer the country.

The religion of the Sabeans was a sort of astral worship, the chief deity being Attar, the masculine counterpart of the Babylonian Ishtar. After the destruction of the Temple (70 C.E.) Judaism won some converts. Under Islam the kingdom was united with the rest of Arabia and constituted a part of the caliphate of Baghdad.

See also: SHEBA, QUEEN OF.

Lit.: O'Leary, *Arabia Before Mohammed* (1937); Margoliouth, David S., *Relations Between Arabs and Israelites* (1924); *Jewish Encyclopedia,* vol. 10, pp. 608-10.

SABER, SAMUEL ARNOLD LOUIS, South African pioneer, b. Salisbury, South Africa; d. Kimberley, South Africa, 1919. Like other members of his family, Saber participated in the Matabele War and the expedition to overthrow the Matabele ruler Lobengula in 1893. He settled at Bulawayo, and in 1896 took an active part in suppressing the Matabele rebellion. Then he went to Kimberley, and became well-known in the diamond fields. At the beginning of the South African War Kimberley was besieged by the Boers, and Saber cooperated with his fellow citizens in the defense of the town.

Saber interested himself in varied public affairs. He was at all times an ardent British imperialist, and his pet hobby was the British Navy. He was considered an authority in naval matters, and founded the Kimberley branch of the British Naval League. The League awarded him a special decoration for his services during the first World War on behalf of naval charities. Saber was in charge of a street collection at Kimberley for the League a few days before he was brought to the hospital where he died.

SABIN, WALLACE ARTHUR, organist, b. Culworth, London, 1860; d. Berkeley, Cal., 1937. After his studies at Oxford he became a Fellow of the Royal College of Organists (1890). In 1894 he came to the United States, settling in San Francisco where, beginning with 1895, he served as organist at Temple Emanu-El. He gave many recitals, including one at the St. Louis Exposition of 1904, and another at the San Francisco Exposition of 1915. He set many Hebrew prayers to music, some of which were included in Stark's *Service Book.*

SABORAIM ("reasoners"; singular, Sabora), designation of the Babylonian teachers who gave the last touches to the almost completed Babylonian Talmud after the death of Rabina. They made decisions in matters which were left unsettled, corrected irregularities in the text and sometimes continued the discussions. Their activity lasted for only a few decades, and was carried on only by the sages who were themselves co-workers or at least younger contemporaries

of the last Amoraim. However, other scholars up to the time of the Gaonate also bore the title of Sabora. The epistle of Sherira Gaon mentions a number of Saboraim, the most important of whom was Ahai ben Huna of Be Hattim (d. 506), who is frequently mentioned in the Gemara.

Lit.: Strack, H. L., *Introduction to the Talmud and Midrash* (1931).

SABSOVICH, HIRSCH LEIB, agricultural expert, b. Rodovka, Kharkov, Russia, 1860; d. New York city, 1915. He studied at the University of Odessa and at Zurich, Switzerland, in the Agricultural School of the Federal Polytechnicum.

In Odessa he was agricultural chemist at the University (1885-86), and then managed private landed estates in the Caucasus until 1888, when he emigrated to New York city. There he taught for a year, then went to Colorado to take a post as chemist at the Experiment Station of the State Agricultural College, where he remained until 1891. While in Denver he organized the United States Humane Society, for the purpose of freeing political exiles from Siberia. In Russia he had already engaged himself in behalf of Jewish interests: in 1881 he organized the Committee of Safety in Odessa to help cope with the pogroms, and in the following year he established one of the Am-Olam societies which helped Jews emigrate to the United States.

When, in 1891, the Woodbine Land and Improvement Company was organized by the trustees of the Baron de Hirsch Fund, Sabsovich was made superintendent of the colony established on the 5,300 acres bought at Woodbine, N. J. From then until his death he was leader of the agricultural project, which he guided through the first difficult years. In 1894 he opened the first classes of what was to be the Agricultural and Industrial School, and he acted as superintendent of the school until 1905, when he was made general agent of the Baron de Hirsch Fund in America, retaining that post until his death. The School was considered Sabsovich's contribution to Jewish agricultural education in the United States. In it he surrounded himself with highly qualified teachers, many of whom attained prominence as agronomists, as did several students brought up in the school. Sabsovich was, in addition, secretary of the Cape May County board of agriculture, and trustee of the New Jersey State Agricultural College and Experiment Station.

In 1903, when Woodbine was incorporated as a borough of New Jersey, thus becoming the first all-Jewish political unit in America and in the world, Sabsovich was elected mayor.

His entire career at Woodbine was one of uninterrupted action for the social welfare of the colonists. One of his major objectives and accomplishments was the Americanization of the immigrants and their children. Sabsovich's interests were, on the other hand, not limited to Woodbine. As president of the Jewish Social Workers of Greater New York he was among the first to promote the creation of special courses for Jewish social workers and to urge the need for pension and retirement plans among the social workers.

Lit.: Sabsovich, Katherine, *Adventures in Idealism* (1922).

SACERDOTI, ANGELO, chief rabbi of Rome, b. Florence, Italy, 1886; d. Rome, 1935. He studied at the Italian rabbinical college in Florence, and received his doctor's degree from the Royal Institute of Superior Studies in that city. At the age of twenty-two he became rabbi in Reggio Emilia, where he remained until 1912, when he was called to assume the chief rabbinate of Rome, succeeding the late Vittorio Castiglioni. He remained in this post uninterruptedly until his sudden death on February 18, 1935. Upon Italy's entry into the



Angelo Sacerdoti

first World War on the side of the Allies Sacerdoti, in June, 1915, became chief rabbi of an army corps with the grade of captain, and at the beginning of 1917 chief of the military rabbinate.

After the War Sacerdoti devoted his energies to the revitalizing of the charitable, social and cultural institutions of the Jewish community of Rome, and took a deep interest in Zionist activities. He was instrumental in obtaining Italy's adherence to the Balfour Declaration, and in 1925 was official delegate of the Italian government to the inauguration ceremonies of The Hebrew University, Jerusalem, together with Professor Dante Lattes, secretary of the Italian Zionist Federation. He was also member of the Italian geographic mission for the study of Palestine headed by General Vacchelli. His was a prominent role in the preparation of the new Law for the Jewish Communities in Italy which became effective on October 30, 1930. Sacerdoti intervened with Benito Mussolini and Fascist government officials, before and immediately after the Nazis' rise to power in Germany (1933), on behalf of the German Jews, for the protection of the Jews in the Saar region and in various other matters of vital Jewish interest. He was the director of the Italian rabbinical college after its transfer to Rome from Florence in 1934. The second volume of the *Annuario di studi ebraici* (1938) was dedicated to his memory.

SACHAR, ABRAM LEON, author and communal worker, b. New York city, 1899. He received his A.M. degree from Harvard in 1920 and his Ph.D. degree from Cambridge University, England, in 1923. That same year he became instructor in history at the University of Illinois, retaining this post until 1929. From 1929 to 1933 he was director of the B'nai B'rith Hillel Foundation at the University of Illinois, and in 1933 he was made national director of the Hillel Foundations. He was still serving in this capacity in 1943.

Sachar's *A History of the Jews,* first published in 1929, had gone into an eighth edition in 1940. Written at a time when the lack of self-knowledge among American Jews was just beginning to be felt by them as an obstacle toward their adjustment to the revival of brutal anti-Semitic propaganda, the book helped them to an acquisition of some information. In *Sufferance is the Badge* (1939) Sachar undertook to show the connection between the persecution imposed on the Jews and the general regression exemplified by the persecutors. He pointed out how the perpetrators of mod-

ern anti-Semitism used the doctrine as the instrument with which they weakened the democratic governments which had been set up at the end of the first World War. By the time the second World War was in full fury, this connection had become generally apparent, but the identity between the badge of sufferance worn by the Jews and the badge of perpetual struggle against sub-humanity worn by the entire human race was not yet as clear as it should have been, and as Sachar's book made it.

Among Sachar's other published works were *The Religion of A Modern Liberal,* which he edited (1929), and *Factors in Modern History* (1927). He also contributed to numerous secular periodicals on literary subjects. In connection with his Hillel Foundation activities, he was one of the initiators of the idea to purchase President Franklin D. Roosevelt's New York city home as an Interfaith Center for the students of Hunter College, to be named for Roosevelt's mother, Sara Delano Roosevelt. Sachar also lectured throughout the United States, at the Hillel Foundations in seventy colleges and universities.

SACHER, HARRY, Zionist executive, barrister and editor, b. London, 1881. He was called to the Bar in England in 1909. Ten years later, in Palestine, he became one of the leading practitioners in that country, acting as attorney for numerous important business houses and, in addition, rendering legal service to the Zionist organizations. He returned to London in 1930; there, in 1943, he was still director of Marks & Spencer, Ltd., England's largest chain store company. He also served as a director of the Palestine Potash Company and the Agricultural Mortgage Company of Palestine.

Sacher became interested in Zionism as a young man, and helped found the first student Zionist organization of England. Together with Chaim Weizmann and others, he was active in the negotiations which led to the Balfour Declaration of 1917. In 1927, at the Fifteenth Zionist Congress, Sacher was elected a member of the Executive of the World Zionist Organization, and served until 1931.

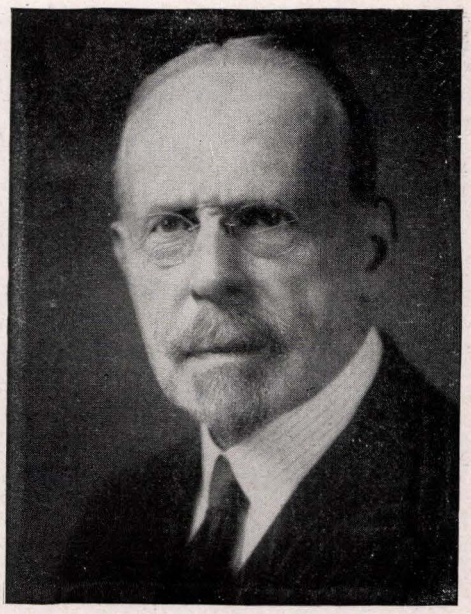
Sacher also pursued an active career as a journalist. He first joined the editorial staff of the *Manchester Guardian* in 1905, and when he terminated that connection went to the London *Daily News,* where he remained until 1915. He was back with the *Manchester Guardian* from 1915 to 1919. He helped edit the *Palestine Weekly,* the *Zionist* and the *Jewish Review* (1932-34). Sacher published numerous pamphlets on Zionism, and was editor and contributor of the collection of essays entitled *Zionism and the Jewish Future* (1916).

Lit.: *Palestine and Near East Economic Magazine,* Sept. 30, 1927, p. 381.

SACHS, ABRAHAM SHIMCHO, author, b. Lithuania, 1879; d. Hoboken, N. J., 1931. He was educated at the University of Berlin, and came to the United States in 1908. Sachs was the editor of *Tzukunft* and *Freind* (labor organ), and from 1926 to his death was associated with *Der Tog.*

His writings include a number of books on labor topics in German and Yiddish, and *A History of Political Economy* (1911); *Basic Principles of Scientific Socialism;* and other works on economics and the history of socialism.

SACHS, BERNARD, neurologist, b. Baltimore, 1858. He studied at Harvard University (A.B., 1878) and the University of Strasbourg (M.D., 1882). From 1889 to 1905 Sachs was professor of neurology at the New York Polytechnic Hospital. Subsequently he was connected with several New York hospitals as consulting neurologist. He discovered a disease of children, known as Tay-Sachs disease, and did pioneer work in neuropsychiatry. He was author of the pioneer American work *A Treatise on the Nervous Diseases of Children* (1895); this was translated into German and Italian.



Bernard Sachs

His other writings include: *Nervous and Mental Disorders from Birth through Adolescence* (with L. Hausmann; 1926); *The Normal Child and How to Keep it Normal* (1926); *Keeping Your Child Normal* (1936); "Puberty and Adolescence" in *Brennemann's Practice of Pediatrics* (1936). Sachs was president of the first international neurological congress (Bern, Switzerland, 1931) and of the Association of Physicians at the New York Academy of Medicine (1933-34).

In 1942, when he had completed sixty years of medical practice, he was honored by a special number of *The Journal of Mount Sinai Hospital,* containing eighty-two research articles.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 171-72.

SACHS, EDWIN O., architect and fire prevention expert, b. London, 1870; d. 1919. He studied at the University College School in London. His specialty was the building of theatres and stage construction, and his attention was focused on the problem of making theatres fireproof. Sachs was the first to employ electrical power for stage lighting at Drury Lane Theatre (1898). In 1897 he founded the British Fire Prevention Committee, which was followed by the establishment of the first fire-testing station in Europe. Sachs traveled extensively to study the fire problem in practice. During the first World War Sachs was commissioner of the Special Fire Survey Force which he had organized.

Among his books published on this subject were: *Fires and Public Entertainments* (1897); *The Iroquois Theatre Fire* (1903); *The Baltimore Fire* (1904); *The Brussels Exhibition Fire* (1910); *Fire Protection in Paris* (1911); *Fire Protection in Russia* (1913). He was decorated by various European states.

SACHS, ERNEST, surgeon, b. New York city, 1879. He graduated from Johns Hopkins University (M.D., 1904), and did post-graduate work in Berlin, Vienna and London. In 1914 he became associate professor of surgery and in 1919 professor of clinical neurological surgery at the Washington University School of Medicine, holding the first professorship of

neurological surgery established in an American university.

He was affiliated with numerous hospitals, and president of the American Neurological Association. Sachs wrote *Diagnosis and Treatment of Brain Tumors* (1931).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 232-33.

SACHS, HANS, physician, b. Kattowitz, Silesia, Germany, 1877. In 1914 he was appointed assistant professor at the University of Frankfort, and in 1920 associate professor of immunology and serology and also director of the research department of the institute for cancer research at Heidelberg. Sachs was one of the most outstanding assistants of Paul Ehrlich.

His work dealt chiefly with anti-toxins, haemolysine and other anti-bodies; besides, he devised (together with Georgi) a method for the detection of syphilis from the blood serum. In 1930 he received the Ludwig-Darmstädter prize for his research on immunization. Ousted from his office by the Nazis, Sachs emigrated to Ireland in 1936.

His writings include: *Die Haemolysine und die cytotoxischen Sera* (Wiesbaden, 1907); *Über die Beziehungen des Kobragiftes zu den roten Blutzellen* (Munich, 1908); "Zur Serodiagnostik der Syphilis mittels Ausflockung durch choleoterinierte Extrakte" (in *Medizinische Klinik,* vol. 15, 1918, pp. 805-9); "Biologische Methoden zur Unterschiedung von Bakterien—Antigenen" (in *Handbuch der mikrobiologischen Technik,* vol. 2, 1923, pp. 1335-83); "Die Flockungsreaktionen zum serologischen Luesnachweis" (in *Handbuch der Haut- und Geschlechtskrankheiten,* vol. 15, part 2, 1929, pp. 264-415); "Fragen der Krebsforschung" (in *Medizinische Klinik,* vol. 2, 1931, supplement, pp. 37-66).

Lit.: *Biographisches Lexikon hervorragender Ärzte,* supplement, vol. 2, pp. 1349-50.

SACHS, JULIUS, educator, b. Baltimore, 1849; d. New York city, 1934. He studied at Columbia University and in several European universities, receiving the Ph.D. degree from the University of Rostock (1871). In the following year he founded, in New York city, the Sachs School for Boys, of which he was principal; he established the Sachs School for Girls in 1891. Among his pupils were Herbert H. Lehman, Irving Lehman, Walter Lippmann and Hans Zinsser.

In 1902 he was appointed professor of secondary education at Teachers' College, Columbia University, a position which he retained until 1917. The preparatory schools founded by him were soon discontinued. Sachs, who introduced and tested many new ideas in teaching, was equally influential as a theorist and practical educator. He retired with the title of professor emeritus.

His writings embrace the fields of education, philology and archeology. He was president of the American Philological Association (1891), of the New York Society of the Archeological Institute of America (1900-3), of the Schoolmasters' Association of New York (1889), and of the Association of Colleges and Secondary Schools of the Middle States, Headmasters Association of the United States (1899). He was also the secondary school representative on the College Entrance Examining Board (1900-7). On his fiftieth anniversary he established at Columbia University the Julius and Rosa Sachs Endowment Fund, designed to promote scholarship in the field of secondary education.

SACHS, JULIUS, botanist, b. Breslau, Germany, 1832; d. Würzburg, Germany, 1897. In 1861 he became professor of botany at the University of Bonn, in 1867 at the University of Freiburg, and in 1868 at the University of Würzburg, where he founded the institute for plant physiology. His major field of endeavor was plant physiology and the influence of light, especially ultra-violet rays, and of heat on the vitality of plants.

Results of his researches were published in *Arbeiten des botanischen Instituts,* which he edited. Sachs wrote: *Handbuch der Experimentalphysiologie der Pflanzen* (1865); *Lehrbuch der Botanik* (4th ed., 1874); *Vorlesungen über Pflanzenphysiologie* (1876; 3rd ed., 1882).

SACHS, KURT, musicologist, b. Berlin, 1881. He studied musicology with Kretzschmar and Wolf, receiving his doctorate from the University of Berlin. He held the post of professor of musicology at the University of Berlin with great distinction for many years. An authority on the origin and evolution of musical instruments, Sachs wrote many valuable treatises on that subject, and for several years was curator of the state collection of instruments at Berlin, and the Chargé de Mission au Musée d'Ethnographie in Paris. In 1934 he was compelled by the Nazi regime to leave Germany. For a period he settled in Paris, where he served as visiting professor at the Sorbonne University. In 1937 he came to the United States, where he became professor at New York University, still occupying that post in 1943. He edited a valuable collection of phonograph records called *Anthologie Sonore,* devoted to rare old music. He wrote some twenty books on music, two of which were published in the United States: *A World History of the Dance* (1937) and *A History of Musical Instruments* (1940).

Lit.: *Musical Quarterly,* July, 1941.

SACHS, MICHAEL JEHIEL, rabbi and poet, b. Glogau, Silesia, Germany, 1808; d. Berlin, 1864. In 1836 he was called as preacher to Prague, where he became a close friend of Chief Rabbi Salomo Judah Löb Rapoport. In 1837 he supplied the translation of fifteen Biblical books for Leopold Zunz' rendition of the Holy Scriptures. Called to Berlin as assistant rabbi and preacher in 1844, he soon won, through his eloquence, the heart of the community and brought it about that the newly founded oppositional Jewish Reform congregation was limited to a small number. An advocate of moderate reform, he was bitterly opposed to the radical reformer, Samuel Holdheim, and resigned his office when the board of trustees of the Jewish community granted the latter a special funeral and a special plot in the cemetery. Sachs' first book was a translation of *Psalms* (with comments; 1835).

In 1845 he published *Die religiöse Poesie der Juden in Spanien,* which later inspired Heine to write the poem *Jehuda ben Halevy.* His works include: *Beiträge zur Sprach- und Altertumsforschung* (1852-54); *Stimmen vom Jordan und Euphrat* (1853); *Die Festgebete der Israeliten,* a poetical translation of the Mahzor (1855-56); a translation of the daily prayer-book (*Siddur,* 1858), which, like his other translations, became popular. Two volumes of his sermons were published posthumously (1866-69).

Lit.: *Otzar Yisrael,* vol. 4 (1910) 238; Bernfeld, S., *Michael Sachs; Allgemeine Zeitung des Judentums,* 1864, p. 143; *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1908); Eschelbacher, J., *Michael Sachs* (1908).

SACHS, SENIOR, historian of literature and bibliographer, b. Keidany, Lithuania, 1816; d. Paris, 1892. During his study at the University of Berlin he supported himself by acting as a watcher of the dead. Sachs was author of many essays on the history of Hebrew literature. Especially important was his edition of Solomon ibn Gabirol's poems (1868).

He issued the collections *Hayonah* (1851) and *Hatehiyyah* (1857), revised and annotated the catalogue of Hebrew manuscripts published by Leopold Zunz, and, after the death of Samuel Löb Goldenberg, edited the eighth and ninth volumes of the Hebrew periodical *Kerem Hemed.* In 1856

he was appointed custodian of Baron Horace Günzburg's library in Paris, and gave a detailed description of its Hebrew manuscripts. Sachs was a friend of Samuel David Luzzatto, Adolf Jellinek, Abraham Geiger, Leopold Zunz, and other Jewish scholars.

Lit.: *Otzar Hasafruth,* vol. 2; *Yevreiskaya Entziklopedia,* vol. 6; Zeitlin, William, *Bibliotheca Hebraica Post-Mendelssohniana* (1891 and 1895); the literature in *Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus* (1929), Hebrew section, p. 44; *Die hebräische Publizistik in Wien* (1930) 193 et seq.

SACHS, THEODORE BERNARD, tuberculosis specialist and public health worker, b. Dvinsk, Russia, 1868; d. Chicago, 1916. He was exiled by the Russian government and escaped to the United States at the age of twenty-one. He received his medical degree from the University of Illinois in 1895, and immediately interested himself in the study of pulmonary tuberculosis from a sociological as well as medical point of view. In 1900 he established at the Jewish Aid Dispensary of Chicago the first tuberculosis clinic in that city. Together with his wife, Sena L. Wilson, he conducted two extensive investigations, in 1902 and 1903, of the incidence of tuberculosis in the congested districts of the city and of the problem of children of tuberculous parents. For this work he was honored at the International Tuberculosis Congress, in 1908, at Washington, D. C.

Among other numerous institutions, public and private, for the study and cure of tuberculosis with which Sachs was prominently identified were the Robert Koch Society, of which he was founder and first president; the National Association for the Study and Prevention of Tuberculosis (president, 1915-16); the Chicago Municipal Tuberculosis Sanitarium, which he helped build, and which he served as director (1909-13) and president (1913-16).

Lit.: *Illinois Medical Journal,* April, 1916, pp. 317-18; Kelly and Burrage, *Dictionary of American Medical Biography* (1928) 1071-73.

SACK, ERNA, opera singer, b. Spandau, Germany, 1908. She made her debut at the Charlottenburg Opera in Berlin, following which she was engaged by the Bielefeld Opera. The extraordinary range of her voice made her an immediate favorite and resulted in guest appearances in Wiesbaden and Breslau. It was said that no one since Jenny Lind could duplicate her high register. In 1935 she was appointed principal soprano of the Dresden Opera which, combined with her guest appearances in leading opera houses of Europe, made her internationally famous. In 1937 she came to the United States, and thereafter appeared extensively in that country as soloist with orchestras, in recitals and over the radio.

SACK, LEO R., American diplomat and journalist, b. Tupelo, Miss., 1889. At the University of Missouri he was one of the student founders of the School of Journalism, the first of its kind in the United States. He became a reporter with the Natchez, Miss., *News* in 1909, and by 1915 he was in Washington, D. C., as correspondent for several Texas newspapers. On his return from service abroad in the first World War he became Washington correspondent of the Scripps-Howard newspapers. He acted also as correspondent for the *American Hebrew.* His political writings attracted attention in the capital; at one time a series published by him in the Pittsburgh *Press* led to the exposure of irregularity in senate elections in Illinois and Pennsylvania. Sack was one of Franklin D. Roosevelt's earliest supporters, and when Roosevelt took office he appointed Sack Envoy Extraordinary and Minister Plenipotentiary to Costa Rica.

In this post Sack remained from 1933 to 1937, rendering special service in effecting a closer understanding between Costa Rica and the United States. He negotiated the Reciprocal Trade Agreement in 1936. On his retirement he joined the Schenley Products Company of New York as public relations executive. In 1939 he settled in Washington, D. C., as a public relations consultant, and was active in that capacity in 1943.

Lit.: *American Hebrew,* March 26, 1937, p. 1061.

SACKÉ, HENRY, South African pioneer, b. Lithuania, 1856; d. Willesden, England, 1933. In his early twenties Sacké went to Kimberley, and became closely identified with the mining industry of South Africa. After acting as manager of the Victoria Diamond Mines, he went to Johannesburg in 1886, where he erected the Sacké Building, a landmark of the city. In 1887 he was called by Cecil Rhodes to Barberton, and engaged in mining investigation. Sacké examined the Barberton occurrences, and took an active part in the development of Barberton, which at that time astonished not only President Paul Krueger but the whole world. Sacké retired from business at the beginning of the 20th cent. He died on a visit to England.

SACKLER, HARRY, Yiddish, Hebrew and English playwright and novelist, b. Bohorodczany, Galicia, 1883. His father having died young, Sackler was brought up by his maternal grandfather, Feivel Shreyer, who was for more than half a century rabbi of Bradzhin and the first of the Galician rabbis to accept Zionism.

Sackler came to the United States in 1902, and studied at the New York University Law School from 1906 to 1908. At the age of fourteen he began to write Hebrew verse, but his debut as a published writer came in 1907, with a Yiddish story, *In Goldene Kaiten,* published in the *Forward.* It was the monologue of a lunatic. Yiddish literature at that time was devoting a great deal of space to the underworld, and Sackler, who was later to write mystical and legendary dramas, now turned out many underworld stories. Two of his one-act plays, *Yokel Ganev* (1908) and *Untervelt* (1909), were until the outbreak of the first World War popular with Yiddish dramatic clubs as well as the legitimate theatre.

Beginning with 1909, and for seventeen years thereafter, Sackler devoted himself to communal work. Among the posts he occupied during this period was the general secretaryship (1917-18) of the New York City Kehillah; under his supervision appeared *The Jewish Communal Register of New York City* (1918). From 1918 to 1923 he was secretary of the organization department of the Zionist Organization of America, except for several months during 1920 when he made his first trip (as correspondent for the *Day* and the *Hatoren*) to Palestine. From 1923 to 1926 Sackler was secretary of the Jewish Education Association.

Sackler's first drama on a large scale was *Jose of Yokrath* (The Saintly Tyrant), built on the legend of an Amora in Palestine whose dogmatic piety caused him to curse his only son and his only daughter with death because they had come under Hellenist influence. It was produced in Yiddish in 1923, at the Irving Place Theatre in New York. His second well-known drama, *Yizkor,* the story of a Jewish hero who is loved by a Polish princess and who chooses death, was very successfully produced by Maurice Schwartz in 1923. *The Tzaddik's Journey* is a playful narrative of Hasidic legend, telling of the conquest of a Hasidic rabbi over Satan and Lilith who, in the guise of an old gypsy and his daughter, are luring the Tzaddik's heir from the spiritual to a mundane existence. It was produced both by Maurice Schwartz (1923) and later by the Palestinian Ohel Theatre. Among his other dramatic productions were *Major Noah* (Yiddish Art Theatre, 1928) and *Rahab* (Habimah, Palestine, 1932). *Yizkor* was produced also by the Palestine

Ohel Theatre and made into a film (Vienna, 1924). In 1929 Sackler won first prize for Yiddish literature in America. In 1935 *Festival at Meron,* a novel in English, was published. It is based on an imaginary exposition of the character of Simeon ben Yohai, one of Akiba's five students.

Through all of Sackler's work the Book is felt, the intellectual tradition. Simeon ben Yohai spends thirteen years as a fugitive in a cave, because the defense of the Torah is involved. But once he has emerged, he resumes his practical role of compromise with Rome. Yet it is to him that history has ascribed the creation of the *Zohar,* the source of Cabala. Simeon may be Sackler himself, a rationalist and mystic, a clear-headed thinker who listens to the secrets of a friendly demon, an extremist and revolutionary in his Jewish ideas, but practically a careful social worker, moving step by step toward his goal: in short, an Americanized East European. B. RIVKIN.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1929), cols. 678-84; Zilberzweig, Z., *Lexikon fun Yiddishen Theater,* vol. 2 (1934) cols. 1519-22; Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 984-87, 1060; Epstein, A., in *Sefer Hashanah* (1940).

SACKS, LEON, American Congressman, b. Philadelphia, 1902. He was admitted to the Pennsylvania bar in 1926, and established his practice in Philadelphia. Entering politics, he became a member of the Philadelphia Democratic City Committee in 1934, and two years later of the State Committee. In 1935 he was appointed deputy attorney general of the state, and held that office until 1937, when he was elected a member of the United States House of Representatives. He was reelected three times, his last term to expire in 1944. Sacks became active in the Jewish community and in the Zionist Movement.

SACKUR, OTTO, chemist, b. Breslau, Germany, 1880; d. Berlin, 1914. In 1905 he became instructor and in 1911 professor of physical chemistry at the University of Breslau. In 1914 he was made head of a department of the Kaiser Wilhelm Institute in Berlin-Dahlem. He worked on caseine, electrical smelting, osmotic pressure and passivity phenomena.

In 1908 his work *Die chemische Affinität und ihre Messungen* and in 1912 his well-known textbook, *Lehrbuch der Thermochemie und der Thermodynamik* (2nd ed., 1928), appeared.

Lit.: Chemische Zeitung (1915) 13; *Berichte der deutschen chemischen Gesellschaft,* vol. 48, p. 1.

SACRAMENTO, a city in California, having a population of 105,958 (census of 1940), including about 1,200 Jews (1943). Jews appear early in the communal life of Sacramento. As early as 1849 high holy day services were held in the then pioneer community, and in 1850 the Hebrew Benevolent Society was founded.

The Sacramento city directory of 1851 contains many names which seem to be Jewish; among them Lewis Abrams, A. W. Alexander, H. Arents and Co., William Arents, Ben Oppenheimer, Zinser and Kremer, clothiers; Herman Bloom, M. A. Blumenthal, M. A. Bransky, William Breitenstein, Cohan and Green, clothiers; A. Dubroski, Jacob Feidler, W. and A. Gallant, E. Golstein, M. Golstein, G. Haines, A. Hirsfelter, clothier; P. Hirshfeld, Isaac Lewis, J. Isaacs, Lewis Jaretsky, J. B. Jacobs, Klopstine and Co., Kohen and Co., Slomowsky and Co., clothiers; L. Sloss, L. Solomon, Julius Unger, and S. Weil.

In 1849 congregation B'nai Israel was organized. In 1850 a cemetery was purchased. Its Temple was dedicated in 1852, and the first rabbi is referred to in the congregational minutes as the Reverend Mr. Wolf, who served from 1852 to 1857. A B'nai B'rith lodge was organized in 1856, and a year later the Ladies' Hebrew Society. In 1900 the Mosaic Law Congregation (Orthodox) was formed, with Alfred Arndt as rabbi. A free loan society was constituted in 1924, and two years later the Jewish Consumptive Relief Society. In 1934 the united Jewish welfare campaign was launched, in the interests of European and American Jewish relief.

Among the prominent Jews of Sacramento were Lewis Elkus, county supervisor (about 1865); Albert Elkus, mayor of Sacramento (1921-25); David Lubin, founder of the International Institute of Agriculture and earliest promulgator of the United States parcel post; Simon Lubin, state commissioner of immigration and housing (1913-23), and president of the Pan-American Reciprocal Trade Conference (1930); Harris Weinstock, member of the Industrial Relations Commission (1913); Mitchell W. Nathan, member of the Sacramento Civil Service Board (1921).

In 1943 the rabbi of B'nai Israel (Reform) was Norman M. Goldburg, who was on leave as chaplain with the United States Army. Serving the congregation in his absence was Alexander Feinsilver. The rabbi of Mosaic Law Congregation in 1943 was Percy Pinchos Katz. ALEXANDER FEINSILVER.

SACRIFICE. The sacrificial cult is a prominent part of all ancient religions, especially those of the Semitic peoples. Since the religion of the Israelites was based on older Semitic forms, and evolved out of them, an understanding of these earlier rites which lie at the basis of the Biblical worship of God is vital for an understanding of the latter.

Sacrifice, as evolved by the Israelites at an early period in their history, was a gift made to the deity in order to show the worshipper's obedience to the true Lord and Giver of all good. For the ancient Semites, however, sacrifice was primarily a means of establishing a contact and close relationship with the deity by means of a sacramental act. It is because of this original purpose of the sacrificial act that blood plays such an important part even in the later ritual. The blood of the sacrificial animals was sprinkled upon the altar to the very end of the sacrificial cult in Judaism; the shedding of their own blood by the priests by making incisions in their flesh was a widespread mourning custom, which was strictly forbidden by the laws of *Lev.* 19:27-28; *Deut.* 14:1-2. The cutting of the sacrificial animal into two parts, the setting of these on the ground, and the walking between these bleeding halves by the sacrificer—this and the other customs show that blood, which was regarded as the seat of life, served for the sacramental uniting of man and the deity. It was for the same reason that both man and the deity (through the fire on the altar) shared in the consumption of the flesh of the sacrifice, thus making it a sacramental meal; for this reason salt, which seasons human food, was always a part of the ritual.

The same feeling that sacrifice is a bond between god and man explains the institution of human sacrifice. In this case, usually in time of the most urgent need, the blood of a member of the clan was used as the strongest tie to reunite the bond between the clan and its god, which had apparently become loosened. It is true that the Torah strictly forbids such human sacrifices as an abomination of the heathen (*Lev.* 18:21, 20:2; *Deut.* 12:31; 18:10), and that the story of the sacrifice of Isaac is intended to show that God does not desire human victims. Nevertheless, the story of the actual sacrifice of the daughter of Jephthah (*Judges*

11), as well as the reports of the evil practices of Ahaz, Manasseh and others, show that there were human sacrifices in ancient Israel, although these were for the most part a result of the influence of the cult of Moloch. Such sacrifices were frequent among the neighboring peoples, such as the Moabites (*II Kings* 3:27) and the Phoenicians. The valley of Hinnom, near Jerusalem, became a name of infamy (Gehinnom, Gehenna) because it was the place where children had been "passed through the fire."

It appears to have taken some time before the Israelites freed themselves from the idea of sacrifice as a sacramental union with God and made it a symbol of service. In the time of the early prophets the sacrifice was still permeated with the older conception. Accordingly, both Amos (*Amos* 5:25) and Jeremiah (*Jer.* 7:21) denounce the sacrifice as an institution which is foreign to Israel, declaring that they had never made sacrifices in the wilderness and that God had never commanded them to do so. As it is very unlikely ancient Israel ceased to perform sacrifices, it is probable that these prophets, who bitterly rejected the sacrificial cult of their time and sought a worship of God based on genuine devotion and righteous acts, projected their idealism into the wilderness period. It is far more probable that in ancient Israel sacrifice was at first a private institution, performed by families and clans; that it was only in Palestine, and after the consolidation of the nation, that the cult acquired a national character and was applied to the entire people. *Ex.* 24:5-8 (regarded by Bible critics as one of the oldest portions of the Torah) describes a covenant between God and Israel which was ratified by having half of the blood of the sacrificial animal sprinkled upon the altar and half upon the people; this points to a very ancient form of communion through blood between deity and people.

In the early period of Biblical history, sacrifices could be offered anywhere; later this was limited to the Temple at Jerusalem. The older Biblical books give but little detail of the material, manner and form of the offering. The most general term for sacrifice was *korban*. There is also mention of the *minhah* ("meal-offering") of meal or unleavened bread, in connection with the *nesech* ("libation") of wine. The sacrifice of an animal was called *zebah;* the blood and the fat were offered upon the altar, while the flesh was eaten by the one who brought the offering. Another ancient form of sacrifice was the holocaust (*'olah* or *kalil*), in which the entire animal was burnt upon the altar, and the one who offered it received no share of it; another form was the *todah* ("thank-offering"), which was offered as a rule on the occasion of the fulfilment of a vow. One type of *zebah* was the so-called "peace-offering" (*shelamin*), perhaps better translated as "covenant-offering," which established or restored peace between God and man.

There is an express and minutely detailed set of sacrifices in that portion of the Torah which is ascribed by Bible scholars to the Priestly Code of the post-Exilic period, and which seems to be based on a late theory of the purpose of the sacrificial cult. The details of it are found in *Lev.* 1 to 7.

The sacrificial animals are the same as in the earlier period: cattle, sheep, goats and doves. The products of the soil that might form part of the sacrifice were grain, wine and oil, as well as incense. The old distinction between the holocaust and those forms of the sacrifice in which the offerer and the priest receive their portions was retained. Strict regulations provided that only animals without blemish and more than eight days old might be sacrificed; as a rule the smaller animals were sacrificed at the age of a year, the larger at the age of three years. Fine flour replaced coarse meal in the offering. With the exception of doves, only male animals might be offered as holocausts. Every morning and evening there was a perpetual holocaust (*tamid*), to which were added especially rich sacrifices on the Sabbaths and festivals, as well as the consecration sacrifices when the priests enter upon their offices (*Ex.* 29; *Lev.* 8).

Especial attention was paid to the sin-offerings, which were to restore the bond between God and man which the latter's sin had disrupted. There were two forms: the sin-offering proper (*hattath*), for unrighteous conduct toward God, and the guilt-offering (*'asham*), for wrongs committed against man, as an additional expression of penitence after the wrong had been righted by proper compensation to the injured party. There was a graduated series of such offerings for various social classes, such as the high priest, princes, and ordinary people of various degrees of wealth. In this development the laws laid down in *Ezekiel* represent a step in the evolution of this new concept of sacrifice.

The sin-offering replaced ransom money to bring about the forgiveness of God. The offerer placed his hand on the head of the animal, as a sign of dedication, and stated that he brought the offering for this specific purpose. The sprinkling of blood was still retained, and the old idea of communion was thus still preserved. Even sins committed in ignorance required a sin-offering, since it was felt that any weakness of man can arouse the anger of God and therefore needs forgiveness. Yet there were sin-offerings which had to be brought after entirely accidental contact with things that are regarded as unclean, as after childbirth, an issue of blood, or the like.

The Biblical theory of sacrifice is the basis for the Talmudic treatment of the subject. Despite the fact that the Temple had already been destroyed and the sacrificial cult in Judaism had already come to an end, the sacrifices were elaborately and minutely discussed; for it was felt that at any time they might be restored. Later, as this hope vanished, the feeling grew that prayer, fasting and suffering take the place of offerings upon the altar.

See also: CHILD SACRIFICE; LITURGY; TEMPLE.

MAX WIENER.

Lit.: The Biblical histories of religion and dictionaries; the commentaries on *Leviticus;* Smith, W. R., *The Religion of the Semites* (1927); Oesterley, W. O. E., *Sacrifices in Ancient Israel* (1938).

SACRIFICE OF ISAAC, *see* AKEDAH; ISAAC.

SADAGORA, a small market town in the district of Czernowitz, Bucovina, founded during the Russian-Turkish war in 1769. It had a Jewish population of 3,000 out of 4,500 inhabitants (1930). Sadagora was the residence of the descendants of the wonder rabbi Israel Ruzhyner, founder of the Friedmann dynasty. The first Austrian administrator of Bucovina, General Gabriel Spleny, encouraged Jewish settlement in Sadagora and endeavored to secure for it the status of a free city. While Jews were forbidden to dwell in the open country, Sadagora was declared a free residential district in 1790. Thus there was founded a secondary Jewish community which was subordinate to the main Jewish community in Czernowitz; after the latter and Succava, Sadagora soon became the largest Jewish settlement in Bucovina.

The presence of this great number of Jews and their outspoken inclination toward Hasidism caused Israel Ruzhyner, the Hasidic rabbi, a refugee from Russia, to choose Sadagora as his residence, instead of going to Galicia, whither he had been ordered to proceed by the Austrian government. After four years of negotiations he was granted the right of permanent residence in Sadagora, and immediately the city made great progress. When in his fifties Ruzhyner built there a magnificent palace in the Arabic-Moorish style.

George Wolf

Very soon the community severed itself from the Czernowitz head community, and due to the continuous influx of Jews its members, greatly increased in numbers, soon comprised the majority of the total population of the city (80 per cent in 1910). Accordingly, ever since the issuing of a municipal decree for Bucovina in 1863, the mayor of the city was always a Jew, and after the introduction of universal suffrage in Austria (1907) Sadagora and Czernowitz constituted a combined voting district in the parliamentary elections in order to insure for the Jews of Bucovina representation in parliament.

Owing to the rift (1886) which split the Hasidic movement into Bojan and Sadagora Hasidim, Sadagora lost much of its prominence. As a result of the Russian invasion during the first World War, the majority of the Sadagora Jews went to Czernowitz, and the two heads of the Friedmann dynasty emigrated to Vienna.

See also: HALBERSTAM, HAYIM BEN ARYEH LÖBUSCH; RUZHINER, ISRAEL.

Lit.: Schulson, *Die Geschichte der Juden in der Bukowina* (1927).

SADDUCEES. This name was borne by a party or sect of Jews during much the same period as that in which their chief opponents were called Pharisees, i.e. about the 1st cent. before and the one after the beginning of the Common Era.

The origin of the name is a mere matter of conjecture, as in the case of the name Pharisee; and in neither the one case nor the other does the name indicate the principles of those who were so called. Beyond the fact that the name Sadducee, *Tzadduki,* is evidently closely akin to the personal name Zadok, there is nothing to determine the reference. Zadok was a not unusual name. The explanation most generally favored is that the Zadok from whom the Sadducees got their name was the high priest of the time of Solomon, the Sadducees being more or less closely connected with the high priests and the dignitaries of the Temple. That there was such a close connection is scarcely open to question, and the reference to the name of the Solomonic high priest is certainly plausible. But the only explanation of the name Sadducee put forward in rabbinical literature gives no support to that reference.

The story that Antigonus of Socho had two disciples, Boethos and Zadok, from the latter of whom the Sadducees derived their name, may be quite unhistorical, and few scholars attach any weight to it. But at least it shows that the author of the story, who must have lived not earlier than the reign of Herod, knew nothing about the connection of the Sadducees with the Solomonic Zadok. If that connection had been generally accepted in common usage, it could scarcely have been contradicted without a word of explanation. The name Sadducee must be regarded as a still unsolved riddle.

The doctrines of the Sadducees are less obscure; and although it may be impossible to give a full and exact account of them, yet it is possible to understand, with a fair amount of accuracy, who they were. It should be remembered that whatever is said about them in rabbinical literature is the evidence of hostile witnesses. In fact, the Sadducees are known, historically, mainly as the opponents of the Pharisees, although the principles of the Sadducees were certainly older than those of the Pharisees.

The fundamental difference between the two parties was their respective attitude toward the Torah, to which, ever since the time of Ezra (444 B.C.E.), the allegiance of the Jewish people had been pledged. No one disputed the authority of the Torah; and, probably for some considerable time, no one inquired into the nature and scope of that authority. Presumably, what happened in the times soon after Ezra was that the Torah was administered by the priests, who gave such explanations of its contents as seemed to them to be adequate, and, where the Torah contained no clear guidance, such directions as they thought fit. The priests had always been the instructors of the people, in regard to their religious duties. When Ezra proclaimed the Torah and bound the people to its acceptance by a solemn oath, he gave a more detailed code of instruction for the performance of religious duties than had even been available before; but that made no difference to the function of the priests as the persons who should, by ancient right, explain the contents of that code, and supply what it did not contain.

Now the Torah was binding on the people because of the oath which had been taken by their representatives in the time of Ezra. That solemn oath gave it all the authority it had. Naturally, the promise to obey it extended to what was expressly written in it and no further. This view was in accordance with the immemorial practice in regard to religious instruction of the people by the priests, and for some time there would not seem to have been any reason for challenging it. The Torah held an important place in the estimation of those who were responsible for the direction of the public affairs of the Jewish people, but it did not hold the supreme place. The high priest and the leading men naturally associated with him in political and social matters would pay careful heed to the Torah so far as it was relevant.

But obviously on many public questions the Torah had nothing to say; and the statesmen of the time, including of course the high priest and his chief colleagues, did what seemed to them best in the interests of their country. The gradual effect of this line of policy was that the Torah receded into the background; its place was more and more taken by the ordinances of the governing body, mainly the priests. Its authority was not questioned, but the scope of its authority grew less year by year.

The challenge to this whole policy was given by the Pharisees (or those who came to be known as the Pharisees) when they insisted that the Torah was given in order to be the supreme authority for the guidance of the whole of life. It was binding not because (or not only because) the people had solemnly sworn to obey it, but because it was the declared will of God. Its authority was His authority; and only so far as any alleged religious duty, custom, law, for which obedience was claimed, could be brought within the Torah or deduced therefrom, only so far was it binding on the people. The challenge thus given to the older view of the Torah was expressed in the conception of the Unwritten Torah, the Oral Tradition, which became the vital element in Pharisaism. The challenge thus given put the upholders of the older view on the defensive; and that was, from first to last, the attitude of the Sadducees toward the Pharisees.

The Sadducees were guardians and adherents of the ancient order, the time honored custom, the prescriptive rights; the Pharisees appeared to them as annoying innovators, interfering with what did not concern them, and making difficult, if not impossible, much that was necessary in carrying out the public business of the country. Obviously, therefore, the Sadducees fastened on the conception of the Unwritten Torah, the Oral Tradition, as the key to the danger of the Pharisaic attack; and throughout their existence they flatly denied the validity of the Unwritten Torah.

All that is stated in rabbinical literature, in Josephus and in the New Testament is in keeping with this view of the position held by the Sadducees against the Pharisees. It is true that in these various sources no special stress is laid upon the point which has been regarded above as the real

ground of difference. But it is nowhere denied. And from an attitude toward the Torah such as that indicated above, it is easy to understand why it should have been said of them that they denied the belief in a future life, in the existence of angels and spirits, etc., and why they differed from the Pharisees on some purely legal questions mentioned in the Talmud.

It will now be possible to indicate with some accuracy the position of the Sadducees as an element in the Jewish people. They were not a political party, and certainly not a school of philosophy as Josephus calls them. They were not a definite society as the Pharisees were. They were such of the leading men, high priests, nobles and so forth, who, in regard to religion, were faithful to what they considered to be the good old way, and whose conception of the allegiance which they owed and admitted toward the Torah allowed them to make a free use of their own intelligence in conducting the public affairs of the people. The Oral Tradition, which was of vital importance to the Pharisees, was literally nothing to the Sadducees; and thus, while it formed the ground of contention between the two parties, it does not serve to indicate, except negatively, what the Sadducees were in themselves. It is clear that power, privilege and vested interests played a much larger part in the life of the Sadducees than in any other section of the nation. In one way or another they held control of the Temple; and, unless in the last few years of its existence, the services conducted there were performed in accordance with their views. So closely were they associated with the Temple that after its destruction in 70 C.E. the Sadducees, as a group or party, are no more heard of. Sadducees continued to exist, to the extent at all events that the Sadducean view in regard to the Unwritten Torah was known and combatted by the Pharisaic teachers for a considerable time after the party as a party had passed away. And such later indications serve to show how fierce the opposition had been, and how great the danger which, in the view of the Pharisees, had threatened the Jewish religion, a danger which to some extent revived centuries later in the attack of the champions of Karaism.

See also: KARAITES; ORAL LAW; PHARISEES.

R. TRAVERS HERFORD.

Lit.: Herford, *The Pharisees* (1924); Lauterbach, in *Kohler Festschrift* (1913), 176-88; Finkelstein, L., *The Pharisees* (1938); Kaplan, H., in *Horeb,* vol. 4 (1937) 68-84.

SAENGER, MAX, physician, b. Bayreuth, Germany, 1853; d. Prague, 1903. In 1890 he became assistant professor of gynecology and obstetrics at the University of Leipzig, and in 1899 was promoted to a professorship. Saenger was a pioneer in the field of gynecological operations as well as obstetrics.

His published works include: *Die Tripperansteckung beim weiblichen Geschlecht* (1889); *Asepsis in der Geburtshilfe und Gynäcologie* (1894); *Die Neubildungen der Eileiter* (1895); *Die klinischen Verhältnisse der Ovarial-Embryonen* (1890). In collaboration with A. Martin, he edited a periodical on obstetrics and gynecology.

SAENGER, SAMUEL, writer and diplomat, b. Saagar, Lithuania, 1864. He studied at the Universities of Berlin and Freiburg, and also in England and France. An article of his, published in Maximilian Harden's *Die Zukunft* (1900), refuting Houston Stewart Chamberlain's claim that Jesus was of non-Jewish origin, attracted much attention. Saenger was the first to introduce John Ruskin into Germany (*John Ruskin, sein Leben und Lebenswerk,* Stuttgart, 1900). In recognition of his book on John Stuart Mill (*John Stuart Mill, sein Leben und Lebenswerk,* Stuttgart, 1901) he was appointed royal professor by the king of Prussia.



The synagogue at Safed

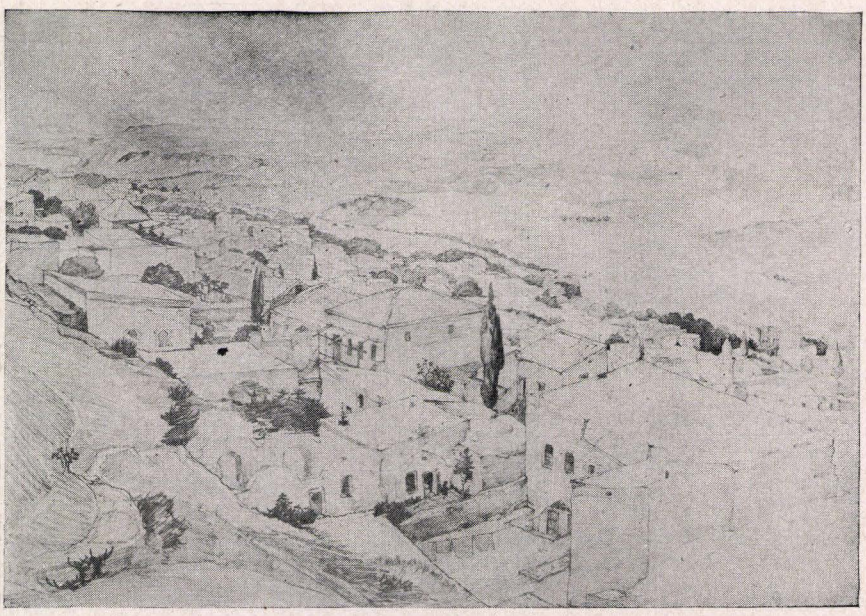
In 1908 Saenger became editor of *Die neue Rundschau,* Germany's leading liberal literary monthly, published by the S. Fischer publishing house, and he contributed the political chronicles to it under the pen-name of Junius. Saenger was also chief of the sociological and political department of the S. Fischer firm. His other writings include *Die wirtschaftlichen Aussichten des britischen Imperialismus* (1906) and *Englische Humanisten* (1908).

From April, 1919, to October, 1920, he represented the German Reich in Prague, the first Jew to represent the Reich as chief of a foreign mission and the first German diplomat to conclude a commercial treaty with Czechoslovakia. Subsequently he was made privy councilor in the state department, and was active there until 1929.

In 1933 he was ousted by the Nazis from his position as editor of *Die neue Rundschau,* and in 1941 he arrived in the United States, where he was living in 1943.

SAFED (Hebrew, *Tzefath*), city in Upper Galilee, Palestine, with a population of 10,800, including about 4,000 Jews (1941). The place is not mentioned in the Bible (it is not identical with the Zephath of *Judges* 1:17), but it appeared in the writings of Josephus Flavius as a fortress by the name of Sepphis, in the Midrash probably Tzof or Tzefiyah, and is once mentioned in the Palestinian Talmud (*Yer. R.H.* ii, 58a) as a place of the fire signals announcing the New Moon (Rosh Hodesh); moreover, it was listed as one of the priestly residences of Galilee under the name of Tzefath, which is used also today. The place seems to have been unimportant in Talmudic times, but under the Arabs it became an important fortress which was destroyed several times by the Crusaders. Remnants of the fort are still to be seen.

The large Jewish community which existed at Safed in the 14th cent. was increased after 1492 by the settlement of refugees from Spain. At Safed, which had about 1,000 Jewish families in the 15th cent., a peculiar mystical religiousness developed and valuable contribu-

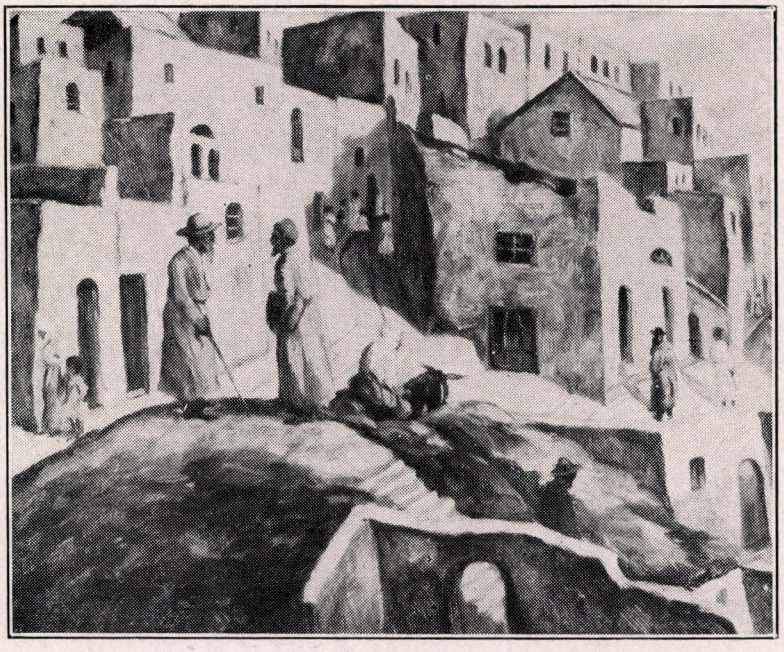


A view of Safed. From an etching by Saul Raskin

tions to Jewish learning were made in the city which, for a time, was the residence of some of the most important scholars of the era.

Among them were Jacob Berab, who proposed the reintroduction of the ancient rite of ordination (Semichah) in order to pave the way for the Messianic era; Joseph Caro, head of a Yeshiva; the Cabalist Isaac ben Solomon Luria and his disciple, Hayim Vital; and many other scholars, Cabalists and poets. Many of them practised agriculture besides studying. The influence of this center of Jewish spiritual life upon world Jewry in the 16th cent. was very deep. Up to modern times it is noticeable especially in the Hebrew liturgy (for instance, Yom Kippur Katan, Hoshana Rabbah and Lechah Dodi). The Halachic literature was enriched by the commentaries written in Safed and by Caro's *Shulhan Aruch*. The first printing plant of Palestine was established in the village of Biri in the vicinity of Safed, and through it the works which originated in Safed were disseminated all over the world.

Various misfortunes and the cruel reign of the Turkish governors ended the flourishing Jewish intellectual life of Safed in the 17th cent. The Jewish community was frequently plagued by earthquakes, and there was inner decay. In the 19th cent. Safed was a center of the Halukkah, and it resembled the small Jewish cities of Eastern Europe. Not until the 20th cent., due to the efforts made by the Zionist administration, did Safed recover. In August, 1929, it was the scene of anti-Jewish riots staged by the Arab population, in the course of which twenty-three Jews were killed. The city is beautifully situated, and on account of its mountain climate popular as a summer and vacation resort. It has good automobile connections. Meron, with the grave of Simeon ben Yohai, place of pilgrimage on Lag Beomer, is situated nearby. In 1942 the Jewish National Fund purchased the land and buildings of the Scottish Mission at Safed, and the government in-



A corner of Safed. From an impression by Lionel Reiss

tended to include within the town planning area of Safed an area of 4,000 dunams (about 1,000 acres), thus extending opportunities for modern construction.

See also: BERAB, JACOB; CABALA; CARO, JOSEPH; LURIA, ISAAC; VITAL, HAYIM. SAMUEL KLEIN.

Lit.: Klein, Samuel, *Beiträge zur Geographie und Geschichte Galiläas* (1909) 58; *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 59 (1915) 165; Schechter, Solomon, *Studies in Judaism* (cf. Badt, in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 53, p. 255 et seq.); Rabbinowitz, A. Z., *Toledoth Hayehudim Beeretz Yisrael* (5681) 66 et seq.; Rivkind, *Sefer Hashanah shel Eretz Yisrael,* vol. 2, p. 100 et seq.; *Publications of the American Jewish Historical Society,* No. 26 (1918) 132-33, 148, 151.

SAFETY LEGISLATION. The enactment of safety legislation on the part of various governments began about the middle of the 19th cent., due to the mechanization of industry and the resulting physical hazards to workers. It is interesting to note, however, that Jewish law contained provisions for safety as far back as ancient times.

The Bible prescribes among its laws: "When thou buildest a new house, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence" (*Deut.* 22:8). Rabbinic literature interprets this passage, not as an individual law, but as a general principle which makes it a positive commandment to remove any object which may cause injury or accident, or at least to built a protection about it; it states that one who neglects to do so transgresses a negative commandment (*Sifre* and *Pesikta Zutrathi* to *Deut.* 22:8).

The Talmud mentions such instances of neglect of safety as leaving insecure ladders leaning against walls or allowing vicious dogs to roam at large (*B.K.* 15b). Anyone neglecting to remove such hazards was excommunicated by the court until he removed the obstacle (*Keth.* 41b). An individual is liable for damages if he left on public property any object that constituted a hazard, even though the object was originally not a hazard when it was first placed there and did not become so until later.

See also: DANGER TO LIFE; TORT.

Lit.: *Shulhan Aruch, Hoshen Mishpat* 409-17, 427.

SAFIR, SHELLEY RAY, biologist and educator, b. New York city, 1890. He studied at the College of the City of New York and at Columbia University, which conferred upon him the Ph.D. degree (1920). He was research fellow at the Marine Biological Laboratory, Woods Hole, Mass., during the summers from 1915 to 1917 and from 1921 to 1922. The scholarly rank which he attained in rabbinical Judaism made him eligible for the post of principal of the Talmudical Academy (high school) of the Rabbi Isaac Elchanan Theological Seminary, which he occupied in 1918 and was still holding in 1943. In 1926 he was appointed as lecturer in the College of the City of New York, from which he was called in 1928 as professor of biology to Yeshiva College. He served also as dean of the faculty from 1928 to 1936.

Safir acted as supervisor of Jewish parochial schools from 1923 to 1925 and from 1941 to 1942. Having been instrumental in founding the Jewish Academy of Arts and Sciences, he became one of its fellows and a member of its board of directors. He was a fellow also of the American Association for the Advancement of Science. In addition to numerous articles in the scientific press, Safir was the author of *Biology Experiment Sheets* (1929).

SAFRAN, ZEEV BEZALEL, rabbi and scholar, b. Stefanesti, district of Botoshani, Roumania, 1856; d. Bacau, Roumania, 1929. He was active at Bacau as chief rabbi for twenty-four years. He was known as the Roumanian Gaon, and his scientific work consists of responses, Talmudic commentaries and philosophical dissertations. Only part of his rabbinical responses was published in a volume, *Sheeloth Uteshuboth Herbaz* (1930). "His reputation as a rabbinical authority of the first class was established in the whole Jewish world interested in the science of Judaism" (Niemirower, Jacob I., in *Curierul Israelit,* 1932). Safran was active in promoting the Rabbinical Union of Old Roumania, connected with the Union of Jewish Communities of Old Roumania. In the last years of his life he was assisted, and in 1930 succeeded, in the rabbinate of Bacau, by his son, Alexander.

ALEXANDER SAFRAN (b. Bacau, 1910) was the son of Zeev Bezalel Safran. In 1940 he was elected chief rabbi of Roumania. He studied in Roumania and at the university and rabbinical seminary of Vienna. He contributed many articles to Hebrew magazines and to Roumanian newspapers. Like his father, he was active in the Zionist Movement, and founded a Mizrachi group in Roumania. He was appointed senator for life after his election to the position of chief rabbi, in April, 1940; his parliamentary career, however, came to a sudden end by the coming to power of the Iron Guard late in the same year. According to rumors circulated late in 1942, Safran, together with other noted Jews in Bucharest, was taken as a hostage by the Roumanian government.

SAGGI NAHOR, *see* EUPHEMISM.

SAHL BEN MAZLIAH, ABU AL-SURRI (or **AL-SARI),** Karaite author and propagandist, who flourished in the second half of the 10th cent. He was a resident of Jerusalem, and seems to have embarked on missionary journeys to other lands to seek converts to Karaism. He was a talented and facile writer, but his missionary zeal naturally colored his works with prejudice and a verbal violence akin to that of Solomon ben Jeroham.

Among Sahl's published works are: *Sefer* (or *Iggereth*) *Tochahath,* a polemical tract, in Hebrew, addressed to a certain Jacob ben Samuel, an influential Rabbinite divine, presumably resident at Cairo, who strongly opposed Sahl's Karaite propaganda; *Sefer Hamitzvoth,* a work on the precepts, in Arabic, with a Hebrew introduction containing also valuable data on Karaite life in Jerusalem in Sahl's time; a lost polemical treatise against the Gaon Saadia; an Arabic commentary on the Pentateuch, of which only fragments have thus far been found.

Lit.: Poznanski, S., "Karaite Literary Opponents of Saadiah Gaon," *Jewish Quarterly Review,* vol. 18 (1905-6) 238-49 (also issued separately); Mann, Jacob, *Texts and Studies,* vol. 2 (1935) 22-29.

SAHULA, ISAAC BEN SOLOMON, poet, b. probably Guadalajara, Spain, 1244; d. after 1281. He is known by his *Meshal Hakadmoni* (The Fable of the Ancient), a compilation of fables and parables written in rhymed prose. It was first published at Soncino, Italy, in 1480. A later edition appeared at Constantinople in 1506, and another at Venice in 1547; adorned with numerous woodcuts in the style of the illustrations of Aesop's Fables, this edition was one of the few examples of illustrated Hebrew books. In 1749 the *Meshal Hakadmoni* was translated into Judeo-German. Sahula also wrote commentaries on *Song of Songs* and *Job,* and a commentary on *Psalms* was attributed to him; none of these writings was printed.

Lit.: Fünn, S. J., *Keneseth Yisrael* (1890) 645; Roest, Marcus, *Catalogue* (1867) 486; Benjacob, I., *Otzar Hasefarim,* 377; Winter, Jacob, and Wünsche, August, *Die jüdische Literatur seit Abschluss des Kanons,* vol. 3 (1892) 182 et seq.

SAINEANU, LAZAR (originally Eliezer Schein), philologist and folklorist, b. Ploesti, Roumania, 1850; d. Paris, 1929. He was educated in Roumania, Leipzig and Paris, and received the Ph.D. degree from the University of Paris for his thesis *Les jours d'emprunt et les jours de la vieille* (1889), which also won him an award from the French Academy. At Bucharest his *Sematologia limbii romane* (Semasiology of the Roumanian Language) and a comparative study of Roumanian fairy tales (in manuscript) were awarded prizes, the latter by the Roumanian Academy. Saineanu was appointed lecturer and subsequently professor of Roumanian language and literature at the University of Bucharest, but he was unable to obtain Roumanian citizenship, although he embraced Christianity in a supreme effort to become a member of the nation to whose culture he made important contributions. Discouraged at the end of twelve years of futile struggle, he left Roumania for good in 1901 and settled at Paris, where he adopted the name of Senean. He soon became known as an authority on French philology, and was made a lecturer at the Collège de France. His great work, *La langue de Rabelais* (1922-23), offered solutions for many a problem which had kept French philologists puzzled.

A most prolific and versatile scholar over a period of fifty years, Saineanu made important contributions to Roumanian Jewish history as well as to Yiddish philology. His main works in this field were *Studiul dialectologic asupra graiului evreo-german* (Dialectological Study of the Judeo-German Language; 1899) and *Sur le judéo-allemand et spécialement sur le dialecte parlé en valachie* (1902).

In the field of French philology his standard works were: *L'argot ancien (1445-1850) et moderne* (1901; it received the award of the French Academy); *Le langage parisien au 19e siècle* (award of the Institut de France); *L'influence de Rabelais* (1928); *Cultes, mythes et religions* (with an introduction by Salomon Reinach; 1902). Roumanian philology is indebted to him for monumental works on Oriental influences in Roumanian culture and language (3 vols., 1900); on Roumanianism from the points of view of ethnography, linguistics and psychology (3 vols.); a four-volume dictionary of the Roumanian language (1895); and a history of Roumanian philology (1892-95).

ST. JOSEPH, a city of Missouri, including approximately 2,600 Jews in 1943, in its total population of 75,711 (census of 1940). The town, laid out in 1843, received its city charter in 1851. The first Jews were probably attracted there in the gold rush period of the late 1840's, when the place became an outfitting center for parties on their way to the gold fields of California. By 1858 a Jewish Burying Ground Association was formed, which two years later merged into the newly organized Congregation Adath ("Adatch") Joseph. The score of members, with one M. Lehman as their Hazan, met for services, initially strictly Orthodox, in a rented hall on Felix Street. Later a church on Sixth and Edmond streets was remodeled into a synagogue and used until it was destroyed by fire. A new synagogue was then erected and dedicated in 1868 on Sixth and Jule streets, and M. Kaufman was elected as the first rabbi.

By 1877 the congregation had doubled its original membership, and that year it was incorporated. Signed to the petition for incorporation were the names Isaac Wiell, Israel Kohn, Julius Meyer, Fred Bearman, B. Steiner, A. Hamburger, David Siegel, Isaac Hass, Samuel Hess, C. Straus, F. Westheimer and S. Westheimer. In 1877 the Jewish Ladies' Benevolent Society was also formed.

In course of time Congregation Adath Joseph became Reform. Rabbis who succeeded Kaufman were Isaac Schwab (1879-1906), Louis Bernstein (1907-21), Garry J. August (1921-26) and Myron M. Meyer who, elected in 1927, was still the incumbent in 1943. In that year the worshippers were still using the synagogue built in 1910.



Temple Adath Joseph of St. Joseph

In the 1880's the wave of Jewish immigration from Eastern Europe brought to the St. Joseph community a new element of Orthodox Jewry, counterbalancing the movement toward Reform in the older section. By 1905 the Orthodox East European Jews were in the majority of the then estimated Jewish population of 1,200. Congregation Shaare Sholom was organized in 1885, and a synagogue erected in 1900. The leading Orthodox group in 1943, it then had as its rabbi Iser Israel Levin. Another Orthodox congregation supported by the community was B'nai Yaakob. The Conservative Congregation Ahavas Emunah ceased to function about 1930. The Orthodox Jews supported also a Talmud Torah. Adath Joseph, Shaare Sholom and B'nai Yaakob had their own cemeteries.

In addition to the congregations and their auxiliary groups, St. Joseph Jewry instituted other communal organizations. A lodge of the B'nai B'rith was founded as early as 1866. In 1943 the community supported also an A. Z. A. and a B'nai B'rith Auxiliary, a Senior and Junior Hadassah, the Judaeans, and a local branch of the American Jewish Congress. The Lollie Siegle Block Memorial Home had been converted into a center for the use of the whole community. City-wide was the Federated Jewish Charities, which was headed in 1943 by Samuel Hassenbusch. There was an active Jewish National Fund Council.

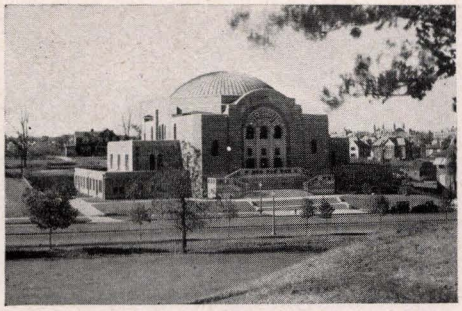
Engaged mainly in business, with about 1 per cent of their number represented in the professions, and a few employed in industry, St. Joseph Jews contributed importantly to the commercial upbuilding of the city, and participated in its civic development. As early as 1872 Samuel Westheimer served in the city council. Samuel Alberts was a city councilman from 1936 to 1942, when he became city assessor. Louis Silverman was made a constable in 1936. In 1941 the home of A. J. August was given to the St. Joseph Museum by his daughter, Mrs. Clarence Strouss.

MYRON M. MEYER.

SAINT LOUIS, chief city of Missouri, having a population of 816,048 (census of 1940), including (1943) about 51,000 Jews. Incorporated as a town in 1808, St. Louis was one of the oldest Jewish settlements in the Mississippi Valley. Records would seem to indicate that the frontier community had as its first Jewish resident one Wolf Bloch, who arrived there from Schwihau, Bohemia, some time before 1816. But it was not until the autumn of 1836, thirteen years after St. Louis had achieved the status of a city, that the traditional Minyan of ten men held Rosh Hashanah services



Temple Israel of St. Louis



United Hebrew Temple of St. Louis

in a small rented room above a grocery store at Second and Spruce streets.

The following year these ten men—Abraham Weigel, Simon Latz, Adolph Latz, Joseph Kohn, Henry Marks, Ephraim Gustraff, Samuel Jacks, Nathan Abeles, Isaac Flatau and Hiram H. Cohen—organized themselves into the United Hebrew Congregation, electing as their president Abraham Weigel. To begin with, the congregation met in a room above a store on Fifth Street near Lucas Avenue (then Green Street), and later it worshipped in a synagogue on Broadway and Lucas (then Fifth Street and Christy Avenue). In 1859 it dedicated its Temple on Sixth Street between Locust and St. Charles, and there worshipped for a score of years. Early records point to financial troubles, and no spiritual leader was elected until 1844, when M. Hirschfeld became Hazan and Shohet. Others followed, each serving briefly. As Shohets, they were required to slaughter animals in conformity with "the customs and laws of German and Polish Jews." By 1850 the congregation listed forty-three contributors and "gifts from strangers." At that time it had assumed responsibility for making Matzoth and fixing their price for the Jews of St. Louis.

In 1863 the congregation advertised for a "moderate Reform" rabbi who could "preach extemporaneously in the best of English and German." The following year it elected Henry Vidaver as answering to these specifications. It was during Vidaver's incumbency that the congregation went into mourning for Abraham Lincoln's death: the synagogue was draped, and the members wore the customary badge of mourning for thirty days. Vidaver served until 1868; then, for the succeeding decade, the congregation was again without any regularly serving rabbi. Finally, in 1878, Henry J. Messing, a native of Gostyn, Germany, was elected rabbi, and remained the incumbent until 1912, assisted for a period by Mendel Silber, who was subsequently called to New Orleans. It was during Messing's incumbency that the growing congregation (in 1888 it had a membership of eighty-one persons) definitely adopted the Reform ritual. Succeeding Messing was Goodman Lipkind. In 1913 Samuel Thurman was elected rabbi, and in 1941 he was reelected for life. At the same time, there was created the position of assistant rabbi, filled in 1943 by James A. Wax. In that year the congregation was worshipping in the impressive edifice erected in 1926 on Skinker Boulevard.

Meanwhile the Jewish population of St. Louis, estimated at about 1,000 in 1850, was growing. Jews moved in from southern cities to escape the scourge of yellow fever. The great Chicago fire of 1871 led to an exodus of Chicago Jews to St. Louis. A continual stream of immigrants from Germany and Bohemia came to the Mississippi city. Thus by 1880 the Jewish population of the city numbered 10,000. Then began the influx of pogrom-harried Eastern European Jews, many coming especially from Volhynia, in southern Russia. By the first decade of the 19th cent. the Jewish population had reached, according to one estimate, about 40,000.

To answer the needs of the expanding community, new congregations were established.

Shortly after 1850 there was formed, out of the merging of two earlier organizations, the B'nai El Congregation, which twenty years later was to have the distinction of becoming one of the charter members of the Union of American Hebrew Congregations (1873). A gift of $3,000 from Judah Touro constituted the nucleus of the building fund of the B'nai El Temple, which was dedicated in 1855; the Temple was the first of modern style and Reform spirit in the Mississippi Valley. L. Schwartzkopf was called to be the first rabbi; he was followed by Henry Kuttner (1859-68), Samuel S. Wolfenstein (d. 1872), and Moritz Spitz, who remained the incumbent for forty years. In 1919 Julian H. Miller was called to the pulpit of B'nai El, and was elected for life in 1942. That year the members were worshipping in the Temple erected in 1931 at Delmar and Clara avenues.

In 1869 a new Reform congregation, Shaare Emeth, organized by sixty-three seceding members of B'nai El, dedicated its first synagogue. Rabbis who served the congregation included N. Tuholski, Solomon H. Sonneschein (1869-85), Isaac Epstein (1885-87) and Samuel Sale (1887-1930). During the last decade of Sale's ministry the congregation was served also by Louis Witt (1920-28). In 1929 Julius Gordon became its minister, and was still serving in 1943, when the congregation was worshipping in the Temple erected (1935) at Delmar and Trinity avenues.

Certain differences developing among the members of Congregation Shaare Emeth had caused Sonneschein's resignation, and in 1886 he, together with fifty former members of Shaare Emeth, organized Temple Israel. Sonneschein, who was one of the committee of five to draft (1885) the celebrated pronouncement of Reform Judaism known as the "Pittsburgh Platform," was Temple Israel's first rabbi. He served until 1890, when Leon Harrison came to the pulpit. Harrison served for thirty-seven years. In 1929 Ferdinand M. Isserman was elected rabbi, and was the incumbent in 1943. Temple Israel's second synagogue was erected in 1907, and was still being used by the worshippers in 1943.

With the arrival of Eastern European Jews in the metropolis of the Mississippi came the establishment of Conservative and Orthodox synagogues. By 1905 there were in the city at least six Orthodox synagogues. Perhaps the oldest Orthodox congregation still extant in 1942 was Beth Hamedrash Hogodol, established in 1878. The oldest and largest of the city's Conservative congregations, regarded likewise as one of the leading



The Y.M.H.A. building of St. Louis

Conservative organizations west of the Mississippi, was founded in 1882: B'nai Amoona Congregation (Krakower Schul). In its formation Moritz Schuchat, who had settled in St. Louis in 1877, was a leading factor. Adolph Rosentreter, the first rabbi, served from 1885 until 1910; Abraham E. Halpern, who came to the pulpit in 1917, was rabbi in 1943. By that year the congregation had already purchased a site for a new synagogue to be built farther west in the city, in consonance with the general movement of the Jewish population in that direction.

B'rith Sholom Congregation, also Conservative, was established in 1908, and the synagogue in use in 1943 was built in 1927. Situated in a thickly populated Jewish district, it had a large membership in 1943, which was then served by Rabbi Jacob R. Mazur, who had come to the pulpit in 1930.

Largest of St. Louis' Orthodox organizations in 1943 was the Chesed Shel Emeth Society, organized in 1888 by a handful of Jewish immigrants from South Russia, with Moses Sherman as the first president. Its function was originally that of an Orthodox burial society; but with the increase in the Orthodox population the Society took a leading part in communal life. It raised funds for various charitable causes, and contributed importantly to Orthodox institutions, both local and out-of-town. In 1919 the Society purchased a synagogue on Euclid and Page avenues. Morris Shapiro was president of the Chesed Shel Emeth Society in 1943. In all, there were approximately twenty-five Orthodox congregations in St. Louis in 1943; for the most part, these were comparatively young, and had modest memberships. The chief rabbi of St. Louis Orthodox Jewry from 1930 on, and president in 1930 of the Union of Orthodox Rabbis, was Haim F. Epstein (d. 1942).

Of these congregations two, the Reform Shaare Emeth and the Conservative B'nai Amoona, were located within the boundaries of the suburb of University City, generally regarded as actually part of St. Louis. The main movement of Jews into the populous suburb took place between 1920 and 1925. In 1943 the locality maintained also the Orthodox congregation Tpheris Israel, of which Louis Levy was rabbi.

The exceptionally active Jewish community of St. Louis began early to establish numerous institutions answering needs other than those of religious worship. The city was outstandingly progressive in its social service. It is noteworthy that the first National Conference of Jewish Charities was held at St. Louis in 1885, with Marcus Bernheimer and Albert Arnstein as leading figures. The United Jewish Charities was originally formed in 1897 out of the merging of previous smaller societies, and had the outstanding philanthropist Moses Fraley as its first president. It ceased to exist as such, and in 1942 the numerous charitable agencies of the city were federated in the Jewish Federation of St. Louis (established 1900), which was administering the Jewish Welfare Fund. The Jewish Social Service Bureau, established as early as 1871, was rendering skilled case work service to dependent families. The Jewish Aid Association was instituted in 1912 to make small loans to members of the community.

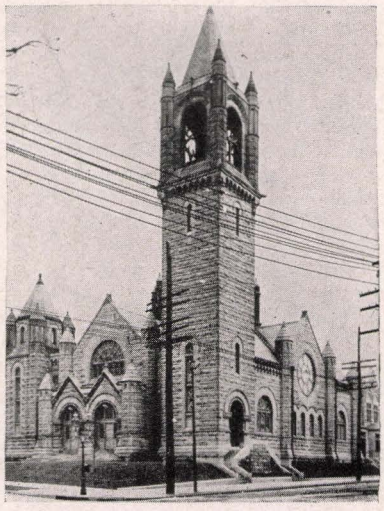
Three important organizations maintained by the Jews of St. Louis were the Jewish Hospital, the Jewish Sanatorium, and the Jewish Old Folks' Home. The Hospital was founded in 1900, and the first building erected two years later. The early difficult years had the invaluable support of August Frank and Julius Lesser, the first presidents. In 1925 the old plant of the hospital was abandoned in favor of an impressive new structure at Kingshighway and Forest Park boulevards.

The Sanatorium, located at Robertson, Mo., was opened in 1914. The early building of the Jewish Orthodox Old Folks' Home was dedicated in 1907; in 1943 the organization had additional modern facilities to house its inmates and those of the Home for Aged and Infirm Israelites (established 1885), which had, in 1940, merged with the Old Folks' Home.

Among the earliest of the communal organizations in St. Louis were the lodges of the B'nai B'rith; in 1943 there were three of these, and their auxiliaries. The oldest, Missouri Lodge 22, was founded in 1855.

In 1877 the Hebrew Young Men's Literary Association and Pioneers Ladies' Literary Society (the latter said to be the first of its kind in the country) were founded. The former, which did outstanding service in aiding the refugee victims of yellow fever in 1878, became the Y.M.H.A., and was reorganized in 1896. In 1943 the Y.M.H.A.-Y.W.H.A. was engaged in an extensive program, carried on in a modern structure at Union and Enright streets. The two earliest Jewish schools (non-congregational) of St. Louis, one sponsored by the Hebrew Free and Industrial School Society for the Jewish and religious education of children, and the other established by Elias Michael for immigrants, eventually ceased to exist; but in 1943 the Associated Hebrew Schools of the city had a total daily attendance of 1,000 Jewish children. The Council House, with William H. Riback as director in 1943, grew into a vital community center, offering an extensive program to Jews residing in the low-income area of the city.

Zionism and its institutions flourished early in St. Louis. In 1906 the Poale Zionists established their organization; in 1913 the Mizrachi and a chapter of Hadassah were instituted, and in 1921 a branch of the Palestine Foundation Fund was founded. Zionist groups and their membership increased rapidly. In



Shaare Emeth synagogue of St. Louis

1943 there was also a district of the Zionist Organization of America. A distinguished representative of the movement in the city was Professor Gustave Klausner, of St. Louis University.

To correlate the activities of St. Louis Jewish communal groups, the Jewish Coordinating Council was founded, and in 1943 encompassed more than fifty Jewish agencies; yet this number was much below that of the total of such agencies.

The two surviving Jewish papers of St. Louis in 1943 were the *Modern View* (in English), and the *Jewish Record* (in Yiddish and English), both weeklies. Earlier, the *Jewish Tribune* had been established and in 1876 was reorganized as the *Jewish Voice,* which lasted for about fifty years. At one period Rabbis Solomon H. Sonneschein and Moritz Spitz were joint owners and editors. The *Modern View* was founded in 1901 by Abraham Rosenthal, who edited the paper until his death in 1929. Joe B. Cohn was editor from 1932 on. The *Jewish Record* was established in 1913 by the Zionist leader Leon Gellman. In 1943 Noah W. Salz was its editor.

While St. Louis was yet a frontier village, Jews began to participate in the life of the larger community. During the Civil War Isidor Busch, a wine merchant, was politically active, and served as a delegate on the "Unconditional Union Ticket" to the convention which decided that Missouri should remain in the Union. As early as 1889 Nathan Frank, publisher of the daily St. Louis *Star,* was sent to the Congress of the United States, and served until 1891. In the state legislature Joseph Pulitzer, famed in publishing, leads the list; he was elected in 1869, and served until 1871. Others were David Pareira (1900-4), Alfred Metzger (1904), Julius A. Razovsky (1918), Jules Brinkman (1936), Maurice Shechter (1936-40), David Hess (1936-). Justices of the St. Louis circuit court included Moses N. Sale (1903-11, 1928-30), Irving Barth (1912-18); Abraham B. Frey (1918-28), Moses Hartman (1918-37), Robert L. Aronson (1938), Maximilian G. Baron (1932-40; presiding judge, 1937). Harry Raskin was a municipal judge (1925). Moses Fraley was a member of the city council (1877-79), as was Albert Arnstein (1891). Louis P. Aloe was in the city council (1916-24) and president of that body, as well as vice-mayor of St. Louis (1917); the city named a plaza for him.

In addition to those Jews who took part in political life, many contributed to the development of commerce, science and the arts in the city. On the board of the Louisiana Purchase Exposition Company, sponsors of the World's Fair of 1904, were Charles A. Stix, Elias Michael, Nathan Frank, Jacob J. Wertheimer, Isaac Schwab and Jonathan Rice. Elias Michael (d. 1913) and William Stix (d. 1914) each had a school named for him. Aaron Waldheim became a leading philanthropist.

In medical circles numerous Jews achieved distinction. Major G. Seelig contributed importantly to cancer research. Meyer Weiner became prominent in the field of diseases of the eye, as did Henry L. Wolfner (d. 1935). In 1933 Max A. Goldstein, founder (1914) and director of the Central Institute for the Deaf, was voted the outstanding citizen of St. Louis.

Mrs. David Kriegshaber, musician, was named one of the city's ten outstanding women in 1931. In 1930 Vladimir Golschmann was made conductor of the St. Louis Orchestra.

The May Company, owners of a national chain of department stores, had its headquarters in St. Louis in 1943, and the May family resided in the city.

JAMES A. WAX.

EAST SAINT LOUIS, a city in Illinois across the river from St. Louis, had a total population of 75,609 (census of 1940), including about 1,150 Jews (1943). Jews first came to this community about 1886 as immigrants from Russia and Poland. Congregation Agudas Achim (Orthodox) was organized in 1909, and a Temple erected in 1916. Abel Hirsch was the first rabbi. In 1943 Harry Z. Schectman, elected in 1940, was rabbi. Other Jewish institutions established by the community included Agudas Achim Hebrew School and Sunday School (1916), the Jewish Ladies' Aid Society (1908), the Jewish Community Center (1925), and the Jewish Community Council (1941). A lodge of the B'nai B'rith was formed in 1916, and a district of the Zionist Organization in 1936.



Mt. Zion Hebrew Temple of St. Paul

Lit.: Rosenkranz, Samuel, *Golden Jubilee History of Temple Israel, 1886-1936* (1936).

SAINT PAUL, capital of the state of Minnesota, and the second largest city of the state, having total population of 287,736 (census of 1940), and a Jewish population of about 12,200 in 1943. It is the oldest Jewish community in the state, having been settled by a number of German Jewish émigrés between the years 1848 and 1852. Although the first Jewish organization of St. Paul—the Reform Mount Zion Hebrew Congregation—was not organized until February 26, 1857, there is reason to believe that a few Jewish families, mostly fur traders, were established in the city by 1850.

Among the early settlers were Julius Austrian, who originally had a trading post "on the bend made by what is known as the Fond de Luck River and a neck of the Lake"; T. N. Cardozo, who was appointed United States commissioner in 1855; Joseph Oppenheimer, who later served two terms in the state legislature; Henry Marks; and Henry Cali, who was the first president of Mount Zion Hebrew Congregation. Then in 1857 six men became the incorporators of Mount Zion Hebrew Association (the name was changed to Mount Zion Hebrew Congregation in 1872). They were S. E. Becket, Henry Cali, Abraham Greenwald, S. Josephs, Henry Marks and Julius Mendelsohn. The congregation did not have a religious functionary until 1862, when the Reverend E. Marcusson was called to be cantor, rabbi, Shohet, Mohel and teacher. Services were held in private homes and halls prior to 1871, in which year the Congregation dedicated its first house of worship. In 1872, it engaged its first ordained rabbi, Leopold Wintner. From 1899 to 1943 its ministers were graduates of the Hebrew Union College, and the incumbent in 1943 was Harry S. Margolis, who came to the pulpit in 1925.

In 1873 the first Orthodox congregation was founded under the name of B'nai Yaakov Society (Sons of Jacob). Other congregations sprang up later and in 1943 there were in all thirteen Jewish congregations in St. Paul. That year Rabbi J. Hurvitz was serving the congregations Capitol City Synagogue, Adath Yeshurun, Sons of Abraham, Sons of Jacob and Sons of Moses. Herman Simon was rabbi of Chevra Askinas, Russian Brotherhood Congregation, Sons of David, Sons of Israel and Sons of Zion. The Conservative Temple of Aaron Congregation had as its leader in 1943 Rabbi Herman M. Cohen. Temple Sharei Shomayim had no regularly serving rabbi.

With the rapid growth of the St. Paul Jewish community there arose numerous communal agencies. Prior to 1880, when the Jewish Benevolent Aid Society came into existence, Jewish charity was administered by several private groups.

By 1892 there were several organizations acting as relief agencies in the Jewish community: the Bikur Cholim Society, Hebrew Ladies' Aid, Sisters of Peace, and the Jewish Relief Society. An attempt was made in 1911 to coordinate and combine the many relief agencies in the Jewish community by founding the Jewish Charities. It was to serve as a clearing house for all relief, and as a quasi-federation for allocating funds to the local Neighborhood House, the Cleveland Jewish Orphan Asylum, the National Farm School and other national Jewish organizations. Its objective was not achieved until 1914, when the work of the smaller relief agencies was combined with the Jewish Charities. In some instances these smaller organizations continued to function in other social service areas. In 1920 the name Jewish Charities was changed to the Jewish Welfare Association, and the organization became a beneficiary of the Community Chest.

Other communal organizations that grew up during the same period were the Neighborhood House (later becoming non-sectarian), the Central Community House and the Jewish Educational Center. In 1931 thirty Jewish organizations united to form a clearing house for all Jewish communal problems and founded the Council of Jewish Agencies. Its first president was Harry S. Margolis. Among its major accomplishments were the creation of the United Jewish Fund (1935); the St. Paul Refugee Service; and the St. Paul Anti-Defamation Council. In 1943 the Council of Jewish Agencies was recognized as the social planning group in the Jewish community, just as the United Jewish Fund was the official fund-raising and fund-allocating agency.

The first fraternal organization to be founded in St. Paul was Minnesota Lodge 157 I.O.B.B. (1871). Other Jewish organizations with fraternal, cultural, religious and philanthropic objectives included the National Council of Jewish Women, which supports the Sophie Wirth Camp for the underprivileged, the St. Paul Chapter of Hadassah, the Brith Sholem Lodge, Bikur Cholim Society, Chesed Shel Emes, St. Paul District Z.O.A., and many auxiliary groups to the various Temples and synagogues in the community. The Northwest Jewish Home for the Aged, located in St. Paul, was supported largely by the Community Chests of the Twin Cities, and had facilities for sixty inmates. It was founded in 1907.

Until 1873 Mount Zion Temple was the only Jewish organization providing some type of Hebrew education. After 1873, when the Sons of Jacob Congregation was founded, a Heder for young children was instituted. No attempt was made to create a Talmud Torah until 1910, when the first organization of this kind was launched by the Sons of Jacob Congregation. Later, it became known as the Capital City Hebrew School. In 1943 there were two other Hebrew schools in the city, the Jewish Educational Center, and the St. Paul Hebrew Institute. A Bureau of Jewish Education was in existence in 1943 maintaining and directing several of the Hebrew schools which received their funds largely from the United Jewish Fund.

St. Paul Jewry always played an active and important role in the civil life of the community. Prominent Jews in the earlier community were Joseph Elsinger, S. W. Dittenhofer, L. R. Frankel, Isaac Summerfield, David W. Aberle and Bernard Marx. In 1943 Milton P. Firestone was chairman of the Ramsey County Board of Public Welfare; Gustavus Loevinger was judge of the Ramsey County District Court; Milton Rosen was commissioner of public works, and had been a member of the St. Paul City Council for nearly ten years. Andrew Bratter was assistant county attorney; Harry S. Margolis was president of the St. Paul Council of Agencies, and a member of the Board of the St. Paul Community Chest. Others active in various civic undertakings in 1943 were Howard Seesel, Albert Heller, Jr., William Ginsberg, Mrs. M. P. Firestone, T. L. Birnberg and Mrs. David Aberle.

The professions in St. Paul came to be represented by a large number of Jews. Some were on the faculty of the University of Minnesota. A large number of Jews were engaged in the retail mercantile business, as well as the jobbing and manufacturing enterprises. Quite a number were to be found in the fur and textile industry. It is notable that many young people were to be found in positions of responsibility and leadership.

HARRY S. MARGOLIS.

Lit.: Records in the Archives of the Minnesota State Historical Society; Records of Mount Zion Hebrew Congregation; *Reform Advocate,* Nov. 16, 1907; *American Jewish World,* Sept. 22, 1922.

SAINT PETERSBURG, *see* LENINGRAD.

STE. SOPHIE, *see* COLONIES, AGRICULTURAL.

SAINTS AND SAINTLINESS. The idea of saintliness in Judaism is that of the highest state of purity, morality and virtue. In the enumeration of the various degrees to which humanity can attain (*Sotah* 9:15) it is higher than purity, holiness or humility, and is surpassed only by the gift of prophecy and the ability to raise the dead. The Jewish saint was not content merely to do his duty; he felt it necessary to act beyond the proper measure of duty (*lifnim mishurath hadin*). He was not satisfied to obey the commandments of God; he had to prepare himself to live in the consciously recognized presence of God. He did not care whether he had little or much, but was willing to give freely to help the needs of others; "He who says, thine is thine, and mine is thine, is a saint" (*Aboth* 5:13). He was a man of learning, for the ignorant can not be truly saintly; yet he must combine his learning with noble conduct (*ibid.* 2:6; 5:17).

Many stories were told of how Jewish saints succeeded in accomplishing miracles by reason of their favor with God. Yet these cases dealt with the needs of the community rather than with the petitions of individuals. They never became intermediaries between God and man. Nor was the appellation of sainthood conferred upon them, after death, by any ecclesiastical body. It was the tribute of their contemporaries to the scrupulousness of their conduct. A saint might be an ascetic, but asceticism alone did not make a saint; it was rather the avoidance of the least appearance of evil and the fervent desire to serve God, even at the cost of one's wealth and comfort, or even of one's life.

The usual terms for saint and saintliness in Jewish literature are *hasid* (plural, *hasidim*) and *hasiduth,* respectively. These terms vary in exact connotation with the varying concepts of saintliness. The first Hasidim were that group which, in the 2nd cent. B.C.E., led the revolt against Hellenism and became martyrs rather than submit to idolatry; yet their saintliness went so far that they let themselves be slaughtered rather than fight on the Sabbath, and blindly followed the treacherous high priest Alcimus. The Mishnah, at a later period, speaks of saints who laid great stress on earnestness of prayer, devoting one hour to meditation before the time of their prayers in order to put themselves in the proper mood (*Ber.* 5:1). In the same period there is a tendency to criticize the "saints" of the time, who seem to have been inclined to parade their virtues. Thus there is reference to the "foolish saint" who is harmful to mankind (*Sotah* 3:4); the Gemara to the passage gives an example of such: a saint who is so determined not to look upon women that he will let a woman drown when he could save her. The same idea is expressed by Judah when he defines a saint as one who is careful about injuries to others, that is, who is saintly in conduct rather than in abstinence.

This idea of moral saintliness appears again and again in the Middle Ages. It is stressed in the works of the moralist writers, who preach temperance and

honesty rather than asceticism and the shunning of the world. The chief of these writers was Judah of Regensburg, who was surnamed "saint" (Hehasid), author of *Sefer Hasidim* (Book of the Saints).

Many of the legends and tales of the time dwell upon the virtues of the righteous who are called saints because of their unselfishness. The sect founded by Israel Baal Shemtob in the 18th cent. called themselves Hasidim because they stressed right conduct rather than fixed ritual or intellectualism, and their earlier leaders went to extremes of unselfishness. Unfortunately, this original impulse did not last, but it had the effect of bringing new attention to the moral values of Judaism. In modern times there has been less tendency to describe noted Jewish leaders as saints, not so much because of a weakening of ideals as to avoid confusion with the sect of Hasidim and the Christian saints; but the ideal of saintliness, in a more general form of individual righteousness, has been generally stressed in modern Judaism. SIMON COHEN.

Lit.: Ginzberg, L., *Students, Scholars and Saints* (1928); Heschel, A., "An Analysis of Piety," *Review of Religion,* vol. 6 (1942) 293-307; Eisenstein, in *Jewish Encyclopedia,* vol 10, pp. 637-39; Schechter, S., *Studies in Judaism,* vol. 2, pp. 148-81.

SAITSCHIK, ROBERT (RUBEN), writer and lecturer, b. Lithuania, 1868; d. Ascona, Switzerland, between 1936 and April, 1938. From 1889 to 1895 he was lecturer at the Universities of Bern and Neuchâtel, and from 1895 to 1914 lecturer of modern literature and Slavonic languages at the Technical University of Zurich. Then he was for some years lecturer at the Commercial University of Cologne. By 1921 he went to Switzerland where he had acquired citizenship in 1899, and resided at Ascona near Locarno, after having sold his great collection of books. At the beginning of his career, Saitschik became interested in Judaism. He published, in 1890, *Beiträge zur Geschichte der rechtlichen Stellung der Juden, namentlich im Gebiet des heutigen Österreich-Ungarn,* and he was a collaborator on the Russian Jewish periodical *Voskhod.*

By 1906 he embraced Christianity, and then he professed the conviction that only Christianity offers the possibility of mastering the cultural crisis of the present age. He published *Quid est veritas?* (1907), *Wirklichkeit und Vollendung* (1911), *Die geistige Krise der europäischen Menschheit* (1924), *Paulus* (1926), *Die innere Welt Jesu* (1928), *Symphonie der drei Wirklichkeiten* (1929), and *Brücke zum Menschen* and *Franziskus von Assisi* (1931). Saitschik's endeavors to analyze psychologically great poets and artists as he did in *Dostojewski und Tolstoi* (1890), *Genie und Character* (1903), and *Menschen und Kunst der italienischen Renaissance* (1903), lacked reliability.

SAK, or **SACK,** a family name well known in Europe as far back as the 15th cent. It is an abbreviation of *zera ḳodesh* (descendants of martyrs). Among the famous bearers of the name were several scholars and philanthropists.

JACOB BEN BENJAMIN SAK, who is known to have lived in Vilna during the early part of the 17th cent., was a Talmudist. Forced to flee the persecutions of the Jews, he eventually became a rabbi in Altona and finally reached Jerusalem, where he died.

ABRAHAM SACK (d. Bobruisk, Russia, 1893) was a financier, whose advice was often sought by the Russian government but who refused ministerial honors because they would have meant renouncing Judaism. He was a philanthropist who supported the arts as well as charities.

ISRAEL SAK (b. 1831; d. 1904), brother of Abraham Sack, was a scholar and writer. He was author of *Die Religion Altisraels* (1885); *Die Altjüdische Religion* (1889); *Monistische Gottes- und Weltanschauung* (1899); and of other studies.

SAKALL, S. Z., film comedian, b. Budapest, 1885. He studied engineering at the Technical School of Budapest, but took up writing for the stage as a profession. Next he began to act the main roles in the humorous sketches and brief farces which he wrote for the Budapest variety and cabaret stages. He also tried his hand at film stories, and appeared with great success in film comedies.

Sakall came to the United States, where he appeared in Joseph Pasternak's *It's a Date* in 1940. His art appealed to the public by the illusion it gave of being perfectly natural and unstudied. He moved with the greatest ease along the film band, providing a foil of the kindly and philosophical onlooker to the young protagonists in the throes of action.

The genial kindliness and love of one's fellow being which his personality suggested provided incentive for his producers to feature him also in the cast of *Florian; My Love Came Back; Spring Parade* (1940); *The Man Who Lost Himself; That Night in Rio; The Devil and Miss Jones; Ball of Fire* (1941). In 1942 he appeared in the Metro-Goldwyn-Mayer picture *Seven Sweethearts.*

SAKEL, MANFRED, physician, b. Nadworna, Galicia, 1900. He received the M.D. degree from the University of Vienna (1925). While psychiatrist-in-chief at the Lichterfelde Hospital, Berlin, Sakel began his experiments to influence favorably various mental and emotional disorders by the use of drugs, primarily insulin and other convulsant drugs. After initial success in treating alcoholics and drug addicts by this method, he proceeded to the treatment of more profound mental and emotional disorders, notably schizophrenia and the affective psychoses. Administering large doses (shock doses), heretofore considered dangerous, he achieved the desired result, the remission of the psychosis. The success of this treatment definitely proved that even illnesses of the mind have a physiological basis and can be cured by physiological means.

Sakel came to the United States in 1936 and, on the invitation of Commissioner Frederick Parsons of New York city, introduced and taught his method to doctors from various hospitals in the United States. In 1937 the first International Psychiatric Conference, held in Bern, Switzerland, was devoted to this new physiological shock treatment. In the United States Sakel endeavored to perfect the original treatment so as to cover a wider range of mental diseases.

He was awarded the honorary D.Sc. degree by Colgate University, Hamilton, N. Y. His books include *The Pharmacological Shock Treatment of Mental Diseases; The Results of the Shock Therapy;* and *The Origin of the Shock Therapy.*

Lit.: Forum, Feb., 1938; *Life,* March 14, 1938; De Kruif, Paul, "Man against Insanity," *Country Gentleman,* July, 1939; *Time,* Nov. 20, 1939; *Reader's Digest,* Nov., 1939; *New York Times,* May 20, 1942.

SAKHEIM, ARTHUR, writer and stage director, b. Libau, Latvia, 1887; d. Berlin, 1931. After studying philosophy, history and philology, he first became a theatrical critic, then stage director of the Hamburger Kammerspiele. In this capacity he was with the Frankfort Schauspielhaus from 1926 on.

He wrote a study on the German novelist E. T. A. Hoffmann (1908); the volumes of poetry *Magnificat* and *Patmos and Kythera;* the novels *Marion in Rot* and *Der Kopf zwischen den Bergen;* and several dramas, of which *Der Zaddik* (1929) and *Die Heiligung des Namens* deal with Jewish topics. He also published a series of seven lectures under the title of *Das jüdische Element in der Weltliteratur* (1924). Sakheim translated several works of English and American contemporaries for the German stage.

SAKOLSKI, AARON M., economist, statistician and author, b. Baltimore, 1880. He studied at the University of Syracuse and at Johns Hopkins University, from which he received (1905) the Ph.D. degree. He was instructor in finance at New York University (1910-24), an examiner at the Federal Trade Commission (1917-19) and financial statistician to business organizations. From 1930 on he was associate professor of finance at the College of the City of New York. During the first World War, in 1916, he was a member of the Plattsburgh Officers' Training Camp.

Sakolski analyzed American economics and questions of finance in a number of volumes which include: *Finances of American Trade Unions* (1906); *American Railroad Economics* (1913); *Elements of Bond Investments* (1921); *The Analysis of Financial Statements* (1925). He contributed chapters to *American Business Practice* (1931) and *The Great American Land Bubble* (1932). Together with Myron L. Hoch, he wrote *Evolution of American Economic Life* (1935) and *American Economic Development* (1936).

SALADIN, sultan of Egypt, Syria and Palestine, b. Tekrit, Mesopotamia, 1137; d. Damascus, Syria, 1193. Because of his piety, justice and benevolence he was depicted by Lessing in *Nathan der Weise* as the prototype of humanitarianism. Saladin's rule was a period of happiness and prosperity for thousands of Jewish refugees who had been persecuted by Christian or Mohammedan fanaticism and had found an asylum in Saladin's empire. After the recapture of Palestine in 1190, Saladin allowed the Jews to return to Jerusalem. He entertained the most cordial relations with the Jews and invested them with high offices at his court. Thus Nathaniel, chief rabbi of the Egyptian Jews, was Saladin's court physician.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 405, 431, 443, 461, 472, 474, 488; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 4 (1926) 459 et seq.

SALAMAN, CHARLES KENSINGTON, composer, b. London, 1814; d. London, 1901. After making his debut as pianist in 1828, he went to Paris to study with Henri Herz. In 1831 he settled in London as a teacher of piano, giving annual concerts. He helped to found the Concerti da Camera in London in 1853, and an amateur choral society in 1849.

For various periods he served as secretary of the Musical Society of London and of the Musical Association. Besides composing a comic opera, *Pickwick,* which was successfully produced in London in 1889, Salaman wrote numerous choral works, many of them for use in the synagogue.

SALAMAN, MALCOLM CHARLES, drama and art critic, b. London, 1855; d. London, 1940. He was the eldest son of the well-known composer Charles Kensington Salaman. He studied mechanical engineering, but turned instead to journalism. From 1883 to 1894 he was dramatic and art critic of the *Sunday Times,* and from 1890 to 1899 he was on the staff of the *Daily Graphic.* In the art world he was considered the country's outstanding authority on color prints and woodcuts.

Among his numerous publications on prints were: *The Old Engravers of England* (1906); *Old English Colour Prints* (1909); *Old English Mezzotints* (1910); *The Great Painter-Etchers from Rembrandt to Whistler* (1913); *Modern Woodcuts and Lithographs by British and French Artists* (1919); the series *Masters of Etching* and *Masters of the Colour Print; The Woodcut of Today at Home and Abroad* (1930); *The New Woodcut* (1930). He published an annual review, *Fine Prints of the Year,* from 1923 to 1938. Salaman wrote a number of plays, several of which were acted: *Deceivers Ever* (1883); *Dimity's Dilemma* (1894); *A Modern Eve* (1894). He edited the plays of Sir Arthur Wing Pinero (1891-1900).

SALAMAN, REDCLIFFE NATHAN, scientist, b. London, 1874. He received his scientific and medical education at Cambridge and London Hospital, where from 1901 to 1904 he was director of the Pathological Institute. His chief line of research became the study of the potato, and at Barley, Hertfordshire, in the years 1906 to 1926, he conducted investigations into the genetics of the potato and allied subjects. In 1926 he published *Potato Varieties;* later he contributed important articles on the history, genetics and virus disease of potatoes to leading scientific journals. He was one-time director of the Potato Virus Research Station at the University of Cambridge, and he was made chairman of the Potato Committee of the National Institute of Agricultural Botany. In 1935 Salaman was made a fellow of the Royal Society. He was elected president of the Jewish Health Organisation of Great Britain, a post which he still held in 1943, and was president of the Jewish Historical Society of England (1922).

To the *Transactions* of the latter and to other journals as well he contributed articles on the anthropology of the Jews. He was made a trustee of Jews' College, and was elected a governor of The Hebrew University, Jerusalem. During the first World War Salaman served in Palestine as a captain in the Royal Army Medical Corps. In 1920 he published *Palestine Reclaimed.*

His wife, the poetess Nina Ruth (Davis) Salaman (1877-1925), published: *Jehudah Halevi. Selected Poems* (1925); *Songs of Exile* (1901), both translations; *Rahel Morpurgo* (1924); *Apples and Honey* (1921; 2nd ed., 1927); and other works.

SALAMON of Székesfehérvár, Hungary, the first deputy of the Hungarian Jews to the king, who lived during the reign of King Zsigmond (1387-1437). Elected by a convention of Jewish communal leaders at a time when the legal status of the Jews was not defined, he appeared before the king in 1396, asking for the renewal of the forgotten privileges of 1251. It is assumed that the Jews of Hungary offered a heavy tribute to the king, who instructed the chapter of Székesfehérvár to produce the ancient document from its archives and issue a copy of it to Salamon. The practice of electing deputies to the kings was maintained among Hungarian Jews for the next hundred years.

SALAMON, NAHUM, industrialist and financier, b. London, 1828; d. London, 1900. Salamon was a man of great enterprise and perseverance. He early foresaw the future possibilities of the sewing machine, and introduced the Howe machine into England. He thus became the founder of British trade in sewing machines. Soon after the invention of the spider-wheel Salamon discovered the possibilities of developing the modern bicycle, and he was a leader in the movement to create and distribute popular conveyances. He was also the first Englishman to erect a plant for the manufacture of bicycles at Coventry. The Prince of Wales, afterward King Edward VII, thought highly of Salamon's commercial and industrial pioneership, and regretted Salamon's death, which prevented the prince from decorating or knighting Salamon after his accession to the throne. Salamon also acquired the English patents of saccharin, and introduced it into England, working together with his son, Sir Alfred Gordon Salamon (1858-1921), inventor of several successful processes in connection with industrial chemistry. Salamon was keenly interested in Jewish learning and letters. He was one of the first subscribers to the Society of Hebrew Literature.

SALANT, WILLIAM, pharmacologist, b. Russia, 1870. He came to New York city in 1884, and studied

at Cornell and Columbia Universities, being awarded the M.D. degree by the latter in 1899. He was engaged in medical research at Rockefeller Institute from 1901 to 1906, after which he was chief pharmacologist in the laboratory of the Bureau of Chemistry from 1908 to 1918. He lectured at the University of Wisconsin (1918-19) as acting professor of physiological chemistry; at the University of Georgia (1919-29) as professor of physiology and pharmacology; and at New York Medical College (from 1935 on) as guest professor. Salant was also in charge (1929-32) of pharmacological investigation at the Biological Laboratory, Cold Spring Harbor, Long Island, N. Y. His most important contributions to medical science are findings regarding the effect of the kidneys on the elimination of various drugs, the effect of various factors on muscle physiology and the secretion and toxicity of bile. From 1932 on he was chiefly engaged in study and writing on the history of science.

SALANTER, ISRAEL, *see* LIPKIN, ISRAEL.

SALE, *see* BARTER AND SALE; PROPERTY, SALE AND TRANSFER OF.

SALE, MOSES N., judge, b. Louisville, Ky., 1857; d. St. Louis, 1930. Following his graduation from the Universities of Louisville and Illinois, he practised law in his native Louisville as a partner of James Speed, and subsequently in St. Louis. In 1903 he was appointed judge of the circuit court of St. Louis by Governor Dockery; in 1904 he was elected for the same office for a six-year term as the only Democrat and served until 1911. In 1928 he again ran for office, and was one of three Democrats to be elected.

SAMUEL SALE (1854-1937), the brother of Moses N. Sale, was rabbi for forty-two years at Baltimore, Chicago and St. Louis. He was the first American-born rabbi to occupy a Jewish pulpit in the United States. A third brother, Lee Sale, was a prominent lawyer at St. Louis.

SALEM, a city in Massachusetts, with an estimated Jewish population (in 1943) of 1,500 out of a total population of 41,213 (census of 1940). Salem was first settled by Jews from Eastern Europe, principally Russia, in 1885. In 1894, the Orthodox congregation Sons of Jacob was organized, and in 1903 remodeled a Baptist church into a synagogue. The congregants were worshipping in that same synagogue in 1943, and then had as their rabbi Herbert I. Simckes.

A Hebrew Ladies' Aid Society was founded in 1902; a Hebrew School and Sunday School in 1907, and a Hebrew Free Loan association in 1916. Sometimes considered a part of Greater Boston, Salem nevertheless operated completely as a self-sufficient community. In 1943 it supported a very active Community Center which was built in 1937, and which sponsored a Hebrew School, Y.M.H.A., and other community activities. A library was established in 1938. The community also conducted an annual United Jewish Appeal campaign. Salem joined with nearby Peabody in supporting the Salem-Peabody B'nai B'rith Lodge No. 894. Jews of Salem engaged mainly in small commercial enterprises, with a sprinkling in such professional fields as law, medicine and dentistry.

Prominent in local communal affairs were Joseph Newmark, elected president of the Chamber of Commerce in 1941; Max Shridman, chairman of the Board of the City Park Department in 1942; and Lewis Baker, a member of the City Planning Board (1939-).

HENRY W. LEVY.

SALEM, A. B., communal and political leader (date and place of birth could not be determined). A lawyer by profession, he was appointed special officer for the investigation of the Cochin State fisheries (1907-9). Salem represented the Jews as a member of the legislative council of Cochin State, and he was also a whip of the Progressive Party of Cochin (1925-31). From 1928 to 1929 he served as president of the Executive Committee of the Indian States People's Conference and from 1937 to 1938 he was president of the Postal Union of Cochin. He was an advocate at the High Court of Cochin.

Salem was a prominent spokesman for a constitution and responsible government for Cochin and the other Indian states. Outstanding in Jewish affairs, he headed the Malabar Jews' Association from 1932, and was member of the board of studies for Hebrew and Syriac at the University of Madras, British India. He wrote a book on the synagogue of Jews' Town, Cochin.

SALFELD, SIEGMUND, rabbi and historian, b. Stadthagen, Schaumburg-Lippe, Germany, 1843; d. Mayence, Germany, 1926. He became rabbi in Dessau-Anhalt in 1870, and served in Mayence from 1880 to 1918. His numerous writings, mostly historical, deal chiefly with the history of the Jews in Mayence and its vicinity, as studied from the sources. They appeared partly as independent publications, partly in periodicals and festival volumes.

His chief work, *Das Martyrologium des Nürnberger Memorbuchs,* appeared at Berlin in 1898. Salfeld's theory that the *Memorbuch,* which he edited, belonged to the Nuremberg community, although it was found in Mayence, was challenged by Magnus Weinberg, who decided that its contents applied to Mayence. Salfeld wrote also *Das Hohelied Salomos bei den jüdischen Erklärern des Mittelalters* (1879).

See also MEMORBUCH.

Lit.: *Allgemeine Zeitung des Judentums* (1912), No. 39, p. 466; No. 40, pp. 473-74; *Hamburger Israelitisches Familienblatt,* May, 1926; Weinberg, Magnus, *Die Memorbücher der jüdischen Gemeinden in Bayern* (1937-38).

SALKINSON, ISAAC EDWARD, convert to Christianity and missionary to the Jews, b. Vilna, Lithuania, 1822; d. Vienna, 1883. He was a son of the Hebrew writer Solomon Salkind. As a youth he set out for the United States with the intention of entering a rabbinical seminary. While in London, however, he met agents of the London Missionary Society and was persuaded to forsake Judaism.

Baptized soon afterward, he entered (1849) the college of that society, where he studied for four years. His first appointment was as missionary to the Jews at Edinburgh, where he became a student at Divinity Hall. He was ordained a minister of the Presbyterian Church at Glasgow in 1859. Salkinson served his church as a missionary in various cities, including Pressburg, Slovakia, and finally settled in Vienna in 1876. He translated into Hebrew Milton's *Paradise Lost,* Shakespeare's *Othello* and *Romeo and Juliet,* and the New Testament.

Lit.: Dunlop, J., *Memoirs of Gospel Triumphs* (1894) 372 et seq.

SALMON, ALEXANDER, sailor, merchant and royal councillor, b. London, 1822; d. Tahiti, an island in the South Pacific Ocean, 1866. He was the son of a Jewish banker of London, and became a sailor.

For many years he was on board a whaler. While still a young man, he came to Tahiti and married Arii Taimai, chieftainess of the Teva clan, who was Queen Pomare's equal if not her superior because her family was nobler than that of the sovereigns of Tahiti. Salmon's wife was a famous author, the historian of Tahiti. Her memoirs, which are

mainly a history of her native country, were edited in part by Henry Adams (1901).

Salmon became principal adviser of the rulers of Tahiti, and performed meritorious service for the island. There were various political and religious conflicts and difficulties. French missionaries endeavored to convert the natives who were Protestants, and combatted English missionaries. A French navy established French sovereignty in 1841, but the Frenchmen were incapable of maintaining peace and public order, and religious and civil wars raged in 1844 to 1845. Under these circumstances Salmon was welcomed by both natives and French authorities; he was acknowledged an impartial justice, and succeeded in settling the differences. Although an Englishman, he dissuaded the natives from resistance to France, realizing that the British government was not at all interested in the independence of Tahiti. Salmon continued to look after Tahiti's welfare. In the late 1850's he went to Paris to call to the attention of Napoleon III some grievances which the French governor of Tahiti constantly disregarded, but he was not admitted to an audience. He therefore went to London, where he published his *Lettre concernant l'état actuel de Tahiti* (1858).

Salmon's wife died in 1897. His daughter, JOANNA MARAN TAAROA, married Pomare V, the last king of Tahiti. His son Tati became an intimate friend of Robert Louis Stevenson, who, in a letter to Sidney Colvin of January 14, 1889, called Tati "my chief, for I am now a Teva."

HUGO BIEBER.

Lit.: Australian Jewish Historical Society, Proceedings, vol. I (1940).

SALMON, SIR ISIDORE, caterer, public servant and Jewish communal worker, b. London, 1876; d. London, 1941. He began his career as a kitchen apprentice at the Hotel Bristol in London, and later served at Olympia, where J. Lyons and Company were the catering contractors.

When the first Barnum and Bailey Circus came to Olympia, Salmon, at the age of seventeen, was entrusted with buying from the markets. Eleven years later he became a director of Lyons, and in 1929 chairman. During his forty-nine-year association with that firm, Salmon exerted a decisive influence in its development into an organization which, before the outbreak of the second World War, provided employment for 43,000 persons. He founded the Westminster Technical School, for the training of waiters and cooks, and was on the board of the National Training College of Domestic Subjects.

In 1919 and from 1921 until his death Salmon was chairman of the City of London Labor Exchange. He took an active part in the reforming of the municipal administration of the city of London. From 1907 to 1925 he was a member of the City Council, where he served as a member of various committees, especially as chairman of the Special Reorganization Committee, whose vice-chairman he was in 1924 to 1925. In 1925 he entered Parliament as a conservative member for Harrow. He was considered a conscientious, painstaking and moderate representative who never sought the limelight but always commanded the respect of the house because of his solid knowledge. He was a member of numerous committees dealing with housing, transport, prison, hospital and other problems, and was especially useful as chairman of the Estimates Committee, which supervised expenditures.

In the first World War, Salmon organized the Navy and Army Canteen Board, and revolutionized army catering methods. He was given the rank of major.



Isidore Salmon

In the second World War he rendered valuable service as honorary adviser on catering to the British Army. In 1920 he was made a Commander of the Order of the British Empire, and was knighted in 1933.

Salmon was keenly interested in Jewish communal work. He was vice-president of the Jewish Orphanage, West Norwood, and president of the South London Jewish Schools and of the Highbury Home for Friendless Children. He was president of Wembley Congregation, and on the board of the Bayswater Synagogue. For nine years he was chairman of the building committee of the United Synagogue, and from 1925 to 1934 its treasurer. He was then elected its vice-president, and in the same year became vice-president of the Board of Deputies.

SALMONY, ALFRED, art historian, b. Cologne, Germany, 1890. He turned to specialization in Chinese and cognate arts while still a student at the Universities of Vienna and of Bonn, where he received the Ph.D. degree in 1920. That same year Salmony became curator of the Museum of Far Eastern Art at Cologne, and in 1925 was made assistant director of the Museum. In collaboration with the director, Frieda Fischer-Wieruschowski, he organized the Cologne Exhibition of Asiatic Art (1926). Salmony held exchange professorships in the United States in 1926 to 1927 and again in 1932; further travels took him on a series of trips to the Soviet Union (1927-31) and to China (1929-30).

Returning to the United States in 1934, as the result of the advent of the Nazi government in Germany, he lectured at Mills College (1934-37), at the University of Washington (1937) and at New York University (1938-).

Salmony's published work deals largely with his specialized subjects of study. One of his most important contributions was his doctorate thesis, *Europa-Ostasien* (1922), a general comparison of plastics in the two hemispheres. Among his studies of Chinese art were *Chinesische Landschaftsmalerei* (1921); *Chinesische Plastik* (1925); and *Die Stellung der Beinschnitzerei in der chinesischen Kunst.* He wrote also many monographs on Siberian art in French and German periodicals, and was author of *Carved Jades of Ancient China* (1938).

SALOMAN, GESKEL, painter, b. Tondern, Schleswig, 1821; d. Bestad, Sweden, 1902. Until 1871 he directed the school of drawing at the Gotenburg museum; then he moved to Stockholm, where he became professor at the academy of arts (1874). He won great renown as a painter.

His notable canvases are *News from the Crimean War* (1855); *Girl with a Letter in her Hand* (1871); *Return of the Conqueror* (1880); and two Jewish paintings, *The Blessing of the Sabbath Lights* and *Talmud Study*. Saloman wrote several works on the history of art.

Lit.: *Nordisk Familjebok;* Kohut, Adolph, *Berühmte Israelitische Männer und Frauen* (1900-1); Raphael-Linden, Olga, "Geskel Saloman," *Die Heimat* (1925), No. 3.

SALOME, daughter of the Idumean Antipater; she lived in Palestine at the end of the 1st cent., B.C.E. She was the favorite of her brother Herod the Great, and mainly responsible for his cruel family policies. Because of her slanders against the Hasmonean Queen Mariamne, whom she hated, the latter was sentenced to death. With equal hate Salome later persecuted Mariamne's sons, one of whom was Aristobulus, husband of her daughter Berenice, and she participated in the legal proceedings that resulted in their being condemned to death (7 B.C.E.). Salome was married three times. Her first two husbands were executed by Herod, not without her aid. Herod bequeathed to her several towns and considerable revenues, which she, on her part, later bequeathed to her patroness, the Empress Livia.

Lit.: Schürer, Emil, *A History of the Jewish People in the Time of Jesus Christ,* part 1, vols. 1 and 2; Graetz, H., *History of the Jews,* vol. 2 (1927); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 265, 286; Minkin, Jacob S., *Herod* (1936).

SALOME, daughter of Herodias and wife of the tetrarch Herod Antipas, who lived in Palestine in the 1st cent. According to Christian tradition, Antipas had John the Baptist beheaded by request of his stepdaughter Salome. Heinrich Graetz declared this tale to be an interpolation. Salome is the leading role in Oscar Wilde's last work, the drama *Salome,* which was set to music by Richard Strauss.

Lit.: Schürer, Emil, *A History of the Jewish People in the Time of Jesus Christ,* part 1; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925); Minkin, Jacob S., *Herod* (1936).

SALOME ALEXANDRA, queen of Judea from 76 to 67 B.C.E. She was the wife of the Hasmonean King Aristobulus I, and after his death married his brother and successor Alexander Jannaeus. The latter, on his deathbed, made her his successor, whereupon she reigned with energy and circumspection. To restore the peace among her people that was disturbed by party squabbles, she summoned the Pharisees to the government and thereby incurred the hostility of the Sadducees, who, however, behaved quietly. She protected the boundaries of the Jewish kingdom, which had been considerably enlarged by her predecessors, and was able to live in peace with the neighboring countries, refraining from further conquests. Once only she sent an army against Damascus, but avoided war with the Armenians. Her reign marks the culmination of the Hasmonean state. Immediately after her death conflict between her sons Hyrcanus and Aristobulus started, as a result of which the nation came to its end.

Lit.: The standard Jewish histories for the period.

SALOMO D'ITALIA, *see* ITALIA, SHALOM.

SALOMON, ADOLF, industrialist and philanthropist, b. Bucharest, Roumania, 1848; d. Bucharest, 1920. He was a pioneer in the metallurgical industry of Roumania. In 1900, the year of the great emigration of Roumanian Jews, Salomon was asked by the Jewish Colonization Association at Paris to act as chairman of the committee which was to organize the exodus on a rational basis. "The committee was headed by one of the most distinguished Jews of Bucharest: Adolf Salomon" (Leven, Narcisse, *Cinquante ans d'histoire: L'Alliance Israélite Universelle, 1860-1910*). Salomon founded the first professional school for Jews in Roumania, Ciocanul (The Hammer), which trained mechanics, carpenters and electricians. He personally directed the school, which was recognized by the Roumanian authorities as the best in the country. Its graduates were noted as well-trained, skilled workers, and readily found work throughout Roumania and abroad. Integrity, wisdom and devotion to the welfare of the Jewish people won Salomon the esteem of wide circles. In the political field he participated in the fight for emancipation as one of the leaders of the Union of Roumanian Jews. He took an active part also in communal life.

SALOMON, ALICE, women's leader and social worker, b. Berlin, 1872. She organized (1899) the first annual course for professional social workers, which later developed into the first German school for social work, which she headed until 1925, when ill health forced her retirement.

She was a delegate to the quinquennial meeting of the International Council of Women in London (1899), and helped organize the International Congress of Women in Berlin (1904). She embraced Christianity in 1916. In 1906 she was among the first women to obtain the Ph.D. degree from the University of Berlin; her thesis dealt with the causes of unequal pay for equal work for men and women.

She founded the Konferenz der Sozialen Frauenschulen in Germany. Elected vice-president of the International Council of Women in 1920, she was forced to resign after the establishment of the Nazi regime (1933). On the occasion of her sixtieth birthday (1932) she was awarded the honorary M.D. degree by the University of Berlin in recognition of her health and research work. She was also recipient of the German government's silver medal for services to the state, and the school for social work she had founded was renamed the Alice Salomon School (1932).

Alice Salomon, who was known as "Germany's Jane Addams," published several textbooks on economics, civics and social welfare problems. Expelled from Germany in 1937, she was living in 1943 in New York city, where her seventieth birthday was celebrated by numerous prominent women's organizations. The International Club of the Y.M.C.A. in New York awarded her its first annual bronze medal for distinguished service to humanity (1939).

Lit.: Kern, Elga, *Führende Frauen Europas* (1927); *New York Times,* July 13, 1937.

SALOMON, GOTTFRIED, sociologist, b. Frankfort, Germany, 1892. He was descended from an old rabbinic family in Worms, and on the maternal side from a Huguenot family in Coblenz. He was assistant professor of sociology at the University of Frankfort (1924-33), and lecturer at the Institut Germanique of the Sorbonne, Paris (1933-40). He arrived in the United States in 1941, and in 1943 was lecturer at the New School of Social Research (Rockefeller fellowship).

Salomon, a pupil of Georg Simmel and Franz Oppenheimer, wrote many volumes on sociology, including *Allgemeine Staatslehre* (1930) and *Politik als Wissenschaft* (1930). He was editor of the *Jahrbuch für Soziologie* and organizer of the post-graduate international courses at Davos, Switzerland.

SALOMON, GOTTHOLD, Reform preacher, b. Sandersleben, Anhalt, Germany, 1784; d. Hamburg, Germany, 1862. In 1818 he became preacher in the newly founded congregation of Hamburg, where he worked together with Eduard Kley. He composed a modernistic prayer-book which caused the outbreak of the so-called second "Tempelstreit" (controversy about the synagogue). Salomon participated in the rabbinical conferences of Leipzig, Brunswick, Frankfort and Breslau.

The best-known of his writings is *Deutsche Volks- und Schulbibel für Israeliten,* prepared with the aid of Isaac Noah Mannheimer (1837). Salomon was an impressive preacher who spoke in many communities.

Lit.: Salomon's autobiography (1863); Kayserling, M., *Bibliothek jüdischer Kanzelredner.*

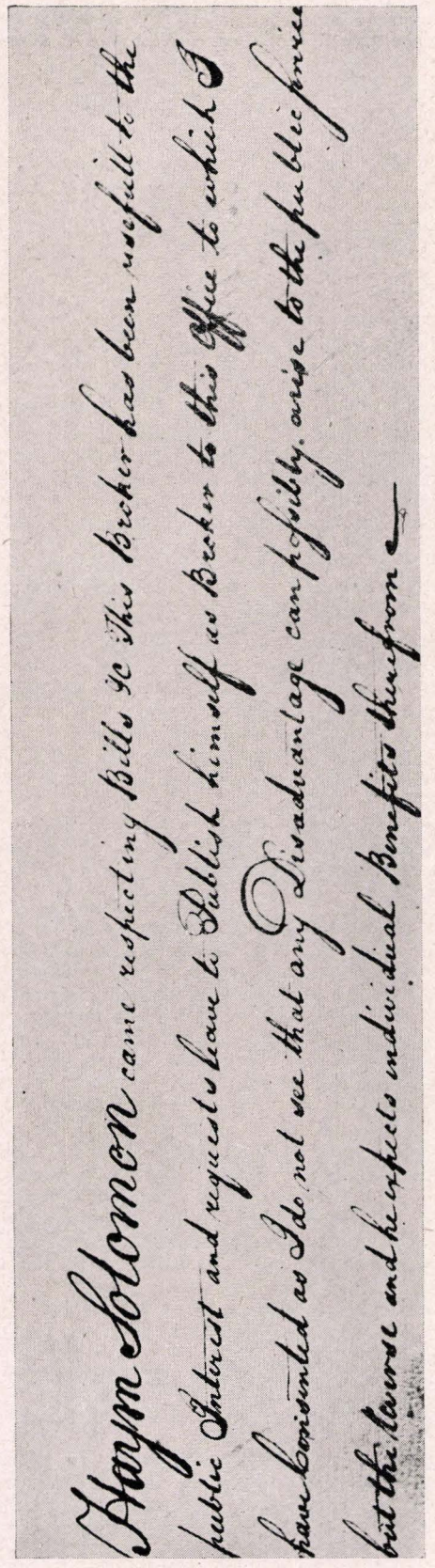
SALOMON, HAYM, a financier of the American Revolution, b. Lissa, Poland, 1740; d. Philadelphia, 1785. He received a liberal education in his native country and was well-versed in French, Russian, Italian, German and English.

When he was in his thirties, Poland was engaged in a death struggle for her independence. His direct participation in Poland's fight for freedom is not certain, but it is known from the records of the American Congress that he was a close friend and associate of the foremost Polish patriots. When Poland's cause was lost and the country was dismembered (1772) by the aggressors (Russia, Austria and Prussia), Salomon left for America at the same time that Tadeusz Kosciusko and Casimir Pulaski did, and they later met in America as old friends.

Salomon came to New York at the age of thirty-two, by way of England. There is reason to believe that prior to his journey to America he also visited and perhaps lived in Holland and France. Shortly after settling in New York, he opened a brokerage and commission merchant's office in Broad Street. It seems that prior to his arrival in the American colonies he made business connections with financial leaders in France and Holland; these later contributed to his successful transactions involving foreign securities in behalf of the colonies. However, the unrest in the little city's life drew him closer to those groups of Colonials who, in secrecy, were preparing the Revolution for America's independence. New York was still in the hands of the British Royalists with whom a considerable part of the population was dissatisfied, and Salomon, having run away from a country which had lost its independence, allied himself with members of the then discredited freedom-loving organization, the Sons of Liberty.

The man who brought Salomon into the sphere of revolutionary activity was Alexander MacDougall, with whom, through business association, he established an intimate friendship. He neglected his business and cast his lot with the Sons of Liberty. On September 26, 1776, he was arrested after a fire had burned one quarter of the city. It was the time when General Sir William Howe, driven out of Boston, concentrated British hopes and power upon New York, which was more loyal than any other city in the Colonies.

Salomon was first confined at the citadel, known as the Old Sugar House, and then transferred to the Provost Prison. There he was appointed jail interpreter, and after a short term of imprisonment was released. A year later, on January 2, 1777, he married Rachel Franks, whose brother Isaac was subsequently an aide to George Washington with the rank of lieutenant colonel. Salomon was arrested a second time as a spy at the beginning of 1778. This time, however, he was court-martialed and sentenced to be hanged. He managed, however, to escape, and he must have been helped in this by the Sons of Liberty, who knew all about his peril and in some way managed to get word of it to his old friend MacDougall, who at that time had risen to important commands of certain American forces. In the papers of the Continental Congress, in the Library of Congress, is


Haym Salomon came respecting Bills &c this Broker has been useful to the
public Interest and requested leave to Publish himself as Broker to this Office to which I
have Consented as I do not see that any Disadvantage can possibly arise to the Public Service
but the Reverse and he expects individual Benefits therefrom —

A contemporary document bearing on the public services of Haym Salomon



The monument (in Chicago) erected by public contributions as a joint memorial to Haym Salomon (left), George Washington and Robert Morris

Salomon's original petition, dated August 25, 1778, setting forth that he had been imprisoned by the British for his known sympathy with the patriot cause and for his friendliness with Hessian officers who were lukewarm in prosecuting the war.

From New York Salomon fled to Philadelphia, leaving behind his wife and his first-born child, whom he later rescued. In Philadelphia he again started to deal in French and Dutch securities, and rapidly became one of the most eminent financiers of his time. This was the most crucial period in American history. Washington was leading his army against the Royalists, fighting inch by inch for American independence, but the records from the Revolutionary period reveal that without financial assistance the war could not have been won, and to this cause he contributed to such an extent that he has been regarded by the most eminent historians the Financier of the American Revolution. The various reports of the committees on Revolutionary War Claims of the United States Congress, ranging from the 30th to the 39th Congresses, unfold a glorious page of Salomon's distinct help toward winning the War of Independence. Evidence is there presented that Salomon assisted the Department of Finance of the Continental Congress between the years 1782 and 1784, when Robert Morris was at its head. Records were found in the ledgers and day books of the Bank of North America, extracted therefrom and sworn to by Hockley, the cashier of that bank, on May 1, 1846, receipts having been produced to show that Morris received from him a total of $211,678. The Committee of the House reported its careful examination of a mass of documentary evidence and satisfied itself of the authenticity of the record. His financial activities in this direction are clearly delineated in Morris' *Diary* —a most profitable source of information—in which he recorded his transactions in seventy-five entries mentioning Salomon's name from August, 1781, to April, 1784.

While the notations are curt and businesslike, they sufficiently indicate the value of his services and his patriotism. Of particular interest in the Morris *Diary* is the fact that Salomon was appointed as Official Broker to the Office of Finance but, prior to this, he was already the trusted agent of the French embassy and French military establishment, and helped to promote the Franco-American alliance in every way in his power. In addition, Salomon handled large sums in the complicated transactions for the Dutch government attending the transfer of the proceeds of the Dutch loans, part of which were negotiated by John Adams. He also helped the Spanish representative in the United States, Don Francisco Rendon, who wrote to the governor of Havana that, but for Salomon he would not have been able to maintain his majesty's mission in the style and credit demanded.

In the time of the Revolution a considerable number of public men were in distress. The treasury was so much in arrears to the servants in public office that many of them could not without payment perform their duties, and many were threatened with jail for debts which they had contracted in order to enable them to live. Historical records show that Salomon helped a large number of these persons, among them James Madison, who was to become fourth president of the United States; Thomas Jefferson, third president of the United States; Arthur Lee, Baron von Steuben, General Thomas Mifflin, General Arthur St. Clair, Edmund Randolph, Colonel Theodoric Bland, James Wilson, Joseph Reed, James Monroe, fifth president of the United States; Major William McPherson, and Joseph Jones. Of special interest is also the fact that he helped finance Armand's Legion, when the Marquis de la Rouarie was seeking to replete his shattered troops after the disastrous battle at Camden.

In addition to his deep interest and concern in American affairs, Salomon devoted a very considerable part of his energy to matters of Jewish importance. He helped to build the first synagogue, Mickve Israel, in Philadelphia, contributing one-fourth of its expenses, and was one of its trustees. He contributed various sums to those who needed it, without regard to religion or race, and considerably helped his parents, relatives and friends whom he left in Poland. Salomon was generally known as "The Good Jew."

One of his important deeds to Jewry at large was a petition which he submitted on December 23, 1783, to the Council of Censors, calling their attention to the fact that in spite of the clause in the constitution of the state of Pennsylvania exempting civic employees from passing a test in religion, they were compelled, on assuming office, to take an oath to the effect that they believed in both the Old and the New Testament. Because, owing to this oath, no Jew true to his religion could accept an office with the government, the petition requested that this practice be abolished. This petition later on proved to be instrumental in the revision of the Pennsylvania state constitution in such a manner as to abolish the religious test.

Salomon was a Mason, a member of Solomon Lodge No. 2, A.F. and A.M., Philadelphia. He was never a healthy person, as he had contacted a chronic cold as a result of his incarceration in the roofless Sugar House Prison, and he died on Thursday, January 6, 1785, when he was only forty-five years old.

From 1860 on many attempts were made to memorialize his deeds for his country and to perpetuate his name in the annals of American history for generations to come. Presidents Theodore Roosevelt, William Howard Taft, Woodrow Wilson, Calvin Coolidge, Herbert Hoover and Franklin D. Roosevelt spoke about his contributions to the American Revolution in various addresses in the most glorifying terms. Finally, in 1936, both Houses of Congress unanimously adopted a bill to erect a monument to him on government soil in Washington. On December 15, 1941, a monument was unveiled in Chicago as a joint memorial to George Washington, Robert Morris and Haym Salomon, the funds having been contributed by Americans of all religions and ancestries.

Z. TYGEL.

Lit.: Thirtieth Congress, First Session, House of Representatives Report No. 504; Thirty-first Congress, First Session, Senate Report No. 177; Hart, Albert Bushnell, *Haym Salomon Monument Publication;* Russell, *Haym Salomon and the Revolution; Sparks Manuscripts;* Papers of the Continental Congress, Library of Congress, No. 41, IX, folio 58; Tygel, Z., *Haym Salomon, His Life and Work* (1925); Hart, Charles Spencer, *The Jew Who Helped Save America;* McConnell, Guy, "Freedom's Banker," *The Mentor,* May, 1930; Ford, Worthington C., in *New York Evening Post,* June 29, 1911; Shipman, Samuel, *The Unwritten Chapter* (1920; a play, with Haym Salomon as the hero and central character); Kohler, Max J., *The Patriotic Broker of the Revolution* (pamphlet; 1931); Cohen, George, *Jews in the Making of America* (1924) 77-81, 255; Markens, Isaac, *The Hebrews in America* (1888) 66-70; Baron, H. S., *Haym Salomon* (1929); Fast, Howard, *Haym Salomon: Son of Liberty* (1941); Adams, Herbert B., "A Sketch of Haym Salomon. From an Unpublished MS. in the Papers of Jared Sparks," *Publications of the American Jewish Historical Society,* No. 2 (1894) 5-19; Hollander, J. H., "Some Further References Relating to Haym Salomon," *ibid.,* No 3 (1895) 7-11; *ibid.,* No. 27 (1920) 227-28, 466-73; No. 28 (1922) 225-26, 253, 300; No. 29 (1925) xl, xlii, 145; No. 32 (1931) xxvii-xxviii, 134; No. 33 (1934) 1-2, 251; *Congress Weekly,* Dec. 26, 1941, p. 4; Bach, Marcus, "The Forgotten Patriot," *Opinion,* Jan., 1940, pp. 6-8; *American Hebrew,* Aug. 11, 1939, p. 4; Aug. 18, 1939, p. 12; Feb. 13, 1925, p. 422; Sept. 10, 1926, p. 498; *Jewish Chronicle* (London), Sept. 3, 1937, p. 47; *B'nai B'rith Magazine,* vol. 43, p. 279; Friedenberg, Albert M., "The Jews of America 1654-1787," *American Jewish Year Book,* vol. 28 (1926-27) 209-12.

Schappes, Morris U. Documentary History of the Jews in the United States (1952) 578-9, 599.

SALOMON, JULIUS, historian, b. Copenhagen, Denmark, 1853; d. Copenhagen, 1922. In 1870 he began to study at the University of Copenhagen, and at the same time earned his living as a stenographer in the Danish parliament. In 1877 he became an associate of Marcus Rubin as statistician of the city of Copenhagen. In 1897 Salomon was appointed librarian of the newly founded municipal library of Copenhagen, and within a short time succeeded in creating a collection of books, manuscripts and pictures which was highly regarded as the basis for scientific research into the history of the capital of Denmark.

From 1907 to 1917 he was also assistant secretary to the Danish upper house. Salomon was esteemed as an authority on Danish history, especially of the history of the Jews in Denmark. He edited Meyer Aaron Goldschmidt's works (1908-10), and was co-editor of the *Tidsskrift for Joedisk History og Literature,* to which he contributed many valuable studies.

SALOMON, OTTO ARON, pedagogue, b. Gothenburg, Sweden, 1849; d. 1907. He was interested in manual training, and established at Nääs a handicraft (*slojd*) school for boys. To this school, which became internationally known, a teachers' seminary was added some years later. Through his efforts, manual training became part of the curriculum of Sweden's public schools.

Salomon furthered manual training not only through direct instruction, but also through writings, including: *Slöjdskolan och folkskolan* (1876-84); *Om Slöjden såsom uppfostringsmedel* (1884); *Den pedagogiska Slöjden* (1895); *Handbok i pedagogisk Snickersslöjd* (1890). Some of his works were translated into English and other foreign languages.

Lit.: *Salmonsens Konversations Leksikon,* vol. 20 (1926) 843; *Nordisk Familjebok,* vol. 17 (1932) 230.

SALOMON (SALOMON-CALVI), WILHELM, geologist and mineralogist, b. Berlin, 1868. Graduated from the University of Pavia in 1894, in 1899 he became assistant professor at the University of Heidelberg, where he was appointed director of the Geologico-Paleontological Institute (1908) and was professor from 1912 to 1933. During this period he wrote several works on geology and mineralogy, and edited *Grundzüge der Geologie.* Until 1933 he was a member of the Heidelberg Academy of Science, a privy aulic councillor, and an honorary citizen of the city. In 1934 he was appointed professor at the University of Ankara, Turkey, where he was living in 1943.

SALOMONE, WALTER L., British-Maltese statesman, b. Malta; d. Malta, 1939. He was descended from an old Italian Jewish family which settled at Malta soon after the British occupied the island. One of his brothers was captain in the Royal Maltese Artillery. Salomone was keenly interested in politics and loyal to Britain even while a considerable part of the Maltese population was claiming independence or even seeking incorporation into Italy. When, in 1921, the Maltese legislative assembly was created which superseded the former council of government, Salomone was elected member of the new parliament, and was reelected as long as the parliamentary constitution existed. He was a leader of the Maltese Constitutionalist Party and was highly esteemed even by his political adversaries because of his economic knowledge. From 1927 to 1931 Salomone was minister of trade and customs. He was a member of the cabinet which was supported by a coalition of the Constitutionalist and Labor parties and was presided over by Sir Gerald Strickland.

As minister, Salomone was generally considered "a busy and encouraging person," and he took vigorous measures to deal with the unemployment problem. In 1930 a political crisis arose because the prime minister came into a grave conflict with the bishops of Malta and Gozo, who issued a pastoral letter forbidding Roman Catholics to vote for Strickland and his cabinet. This crisis became much more acute when the Papal See took the bishops' side, and in 1932 Strickland's cabinet was defeated. Salomone, who loyally supported Strickland, became a leader of the opposition to the new government formed by the Nationalist Party until, in 1933, the British government abrogated the Maltese constitution. In 1936 Salomone represented the Government of Malta Section at the British Industry Fair in London.

SALOMONS, SIR DAVID, merchant, British member of Parliament, and writer, b. London, 1797; d. London, 1873. He was the son of Levy Salomons. As a youth he entered business, and became one of the founders of the London and Westminster Bank (1832). His claim to distinction rests on the courageous efforts he made to have Jewish disabilities removed. In 1835 he was elected sheriff for London and Middlesex, his election being afterward confirmed by special act of Parliament. In the same year he was chosen alderman, but refused the position on account of the oath which he was required to take. He was subsequently chosen for various other offices. In 1845, through the assistance of Sir Robert Peel, he procured the passage of a law which opened municipal offices to Jews. He was accordingly admitted as alderman of Cordwainers' ward, and in 1855 became the first Jewish Lord Mayor of London.

Salomons aimed at a seat in Parliament from 1837 on, and in 1851 was elected as a Liberal for Greenwich. He declined, however, to take the oath "on the true faith of a Christian." In 1858 the parliamentary oath was changed, mainly through the efforts of Lord John Russell, Gladstone, and Lionel Nathan de Rothschild, and it thus became possible for Salomons to take his seat in the House of Commons, where he remained until his death. In 1869 he was created a baronet.

Salomons took an active part in communal affairs, presiding over many Jewish organizations. He was an authority on commercial and financial questions. He wrote: *A Defense of Joint-Stock Banks* (1837); *The Monetary Difficulties of America* (1837); *An Account of the Persecution of the Jews at Damascus* (1840); *Parliamentary Oaths* (1850); *Alterations of Oaths* (1853).

Lit.: Hyamson, Albert M., *David Salomons* (1939).

SALOMONS, SIR DAVID LIONEL (GOLDSMID-STERN-), second baronet, scientist and engineer, b. London, 1851; d. London, 1925. He was the son of Philip Salomons and the nephew of Sir David Salomons, and it was from the latter, who had no male heir, that he received the baronetcy by special remainder in 1873. His wife, Laura, was a daughter of Baron Herman de Stern. Salomons was an authority in the field of electrical engineering, and contributed importantly to the literature of that subject; he published *Electric Light Installations* (3 vols., 8th ed., 1894-98). He had, besides, a variety of other scientific interests, and was one of the pioneers in the movement for "horseless carriages."

Among the science societies in which he was active were the Institution of Electrical Engineers, where he was vice-president and treasurer, the Royal Astronomical Society, the Geological Society and the Physical Society of London. He was, in addition, a figure in local politics. As magistrate he served for Kent, Sussex, Middlesex, Westminster and London. In 1881 he was high sheriff of Kent, and he was county councillor of Kent for the Tonbridge Division. In the town of Tunbridge Wells he was alderman and mayor (1894-95).

SALOMONS, SIR JULIAN EMANUEL, jurist and statesman, b. Birmingham, England, 1835; d. Sydney, Australia, 1909. He emigrated to Australia as a boy, and first entered a bookseller's, then a stock-jobber's business. For some time he was secretary of the Great Synagogue at Sydney, which sent him to England to study law. He returned in 1861 to Sydney, where he was admitted to the bar and practised successfully before the supreme court. He was counsel for the crown in many important cases.

In 1869 Salomons was nominated a member of the legislative council of New South Wales, but resigned in 1871. Reappointed in 1887, Salomons took an important part in the debates of the chamber until he was sent to England (1899). From 1869 to 1871 he was, as solicitor general, a member of the cabinets headed by Robertson and Cowper, and represented the government in the upper house. From 1887 to 1889 he was vice-president of the cabinet of Sir Henry Parkes, and represented it in the legislative council. From 1891 to 1893 he was a member of Sir George Dibbs' cabinet.

In 1881 Salomons was appointed royal commissioner to inquire into the Milburn Creek Copper Mining scandal. Although appointed chief justice (1886), he resigned because of the hostile attitude of some members of the court before he was sworn in.

Salomons took a prominent part in the federation campaign, but opposed the commonwealth enabling bill. In 1899 and 1900 he was agent-general for the colony of New South Wales in London. After his return to Sydney, he intended to retire to private life, but was appointed (1903) standing counsel to the commonwealth government. Salomons was knighted in 1891. He was a trustee of the Sydney National Art Gallery and the National Park of New South Wales, Queen's Counsel, and bencher, Gray's Inn, London.

SALOMONS, LEVY, financier and communal worker, b. London, 1774; d. London, 1843. He was the son of Solomon Salomons, and the grandson of Juda Leib Zelig, who went to England from Holland at the beginning of the 18th cent. Like his father and grandfather, Levy Salomons took a prominent part in the management of the Hambro Synagogue of London. He joined its governing committee in 1795, when he was only twenty-one years old, and in 1801 became treasurer (Gubbay) and in 1804 president.

But in 1806 he came into sharp conflict with his congregation, whose members, embittered, prevented intermediaries from attempting a reconciliation. Salomons became a member of the New Synagogue, and in 1812 was elected representative of this congregation. In his will Salomons, however, bequeathed to the Hambro Synagogue a greater sum than to other synagogues. He left the further sum of £2,000 for the benefit of poor Jews of Jerusalem, Tiberias, Hebron and Safed. In his financial enterprises Salomons was closely connected with Dutch Jewish bankers.

He was recognized as one of the most substantial citizens of London at this time. Salomons played an important part in the development of Lloyd's, and supported the company during critical times. His son, David Salomons, was the first Jew to serve as Lord Mayor of London.

SALOMONSEN, ISAK SALOMON, banker and philanthropist, b. Copenhagen, Denmark, 1830; d. Copenhagen, 1916. In 1856 he founded a money-changing business, and within a year became the leading money-changer of Denmark. For many decades Salomonsen was one of the foremost personalities at the Bourse of Copenhagen, respected by Danish and foreign bankers and by his government. In 1912 he retired from business. Upon retirement Salomonsen, a wealthy man, gave lavishly to charitable causes. He secretly supported many poor families, and was a patron of arts and music. He helped considerably to improve the housing and schools of the workers of Copenhagen. The largest part of Salomonsen's philanthropies was devoted to the Jewish community of Copenhagen, and as a member of its directorate he fostered improvement of the cultural and political conditions of the Jews in Denmark.

Lit.: Fischer, Josef, *Slaegten Salomonsen.*

SALOMONSOHN, family of bankers in Germany. The family goes back to Gedaliah Levin (1727-93), who was called from Poland to Copenhagen, Denmark, as chief rabbi. His son, Abraham Gedaliah (1751-1827), became his successor, and his grandson, Salomon Abraham Gedaliah (1776-1844), was also rabbi in the Danish capital. Gedaliah Salomonsohn (1799-1837), son of Salomon (whence the family surname) Abraham Gedaliah and great-grandson of Gedaliah Levin, became the first of the family of bankers.

Important members of the family were:

ADOLPH SALOMONSOHN (b. Inowrazlaw, Posen, 1831; d. Berlin, 1919), co-owner of the Disconto Gesellschaft, in Berlin. His mother, Ernestine Levy (1800-67), traced her descent back to the famous Cabalist Solomon Luria (1510-73). Salomonsohn studied law, and one of the theses which he prepared for the counsel of the Disconto Gesellschaft was brought to the attention of the founder of the banking house, the former Prussian minister of finance, David Hansemann, who invited the young lawyer to enter the firm. However, since Salomonsohn had already decided to enter the civil service, he soon became a notary in Ratibor. Following an anti-Semitic attack upon him by the then Prussian minister of justice, Count von der Lippe, Salomonsohn quit the civil service, and accepted the position previously offered by Hansemann. In 1863 he became counsellor, in 1866 manager and in 1869 partner of the banking firm, later the greatest banking institute in Germany.

As banker and jurist Salomonsohn became a pioneer in the stock and bond business. Prussian, Bavarian and Baden state issues of bonds were placed by him. He played a decisive role also in the financing of the then flourishing railroad business, and in connection therewith in the settlement of the Bethel Henry Strousberg scandal. The construction and completion of the Gotthard Railroad in Switzerland, of whose board he was a member until its acquisition by the Swiss state in 1909, were due to his farsightedness.

After the Franco-Prussian War (1870-71), which he helped to finance, a close friendship developed between Salomonsohn and Emil Kirdorf, and thus with the then incipient German heavy industry. Salomonsohn and Kirdorf were convinced monarchists, but they were just as certain that Emperor William II would cause the downfall of the German Reich. Salomonsohn coined the sentence: "Jewry has given monotheism to the world; it will yet teach the world tolerance."

He retired in 1888, devoting himself to the study of the great philosophers, especially Kant, and the natural sciences. He participated in the establishment of the adult educational project known as Urania, in Berlin. Throughout his life he consistently opposed conversion.

ARTHUR SALOMONSOHN (b. Inowrazlaw, Posen, 1859; d. Berlin, 1930), co-owner of the Disconto Gesellschaft, was a nephew of Adolf Salomonsohn and, like his uncle, at first a jurist. He, too, began his career as counsellor of the Disconto Gesellschaft, becoming manager in 1893 and partner in 1896. His interests were

connected mainly with the mining industry (potash) and the floating of South American bond issues. He carried on negotiations with the governments of Argentina (1891) and Venezuela, traveled to all the European capitals, and was a frequent visitor in the United States. In 1903 he was appointed Reich government expert to the conference held in Washington, D. C. In 1912 he established the Neu-Guinea Co., a corporation for the development of the then German colony of New Guinea. He played an active role in the financing of Russian railroads and the Roumanian oil industry.

In 1929 he consummated, as his last act, the merging of the Disconto Gesellschaft with the Deutsche Bank; this was one of the most decisive transactions within German economic life as a consequence of the inflation. Salomonsohn was a member of the central board of the Reichsbank, the Berlin Chamber of Industry and Commerce, and the Reich Economic Council.

GEORG SALOMONSOHN (SOLMSSEN) (b. Berlin, 1869), co-owner of the Deutsche Bank and Disconto Gesellschaft, of Berlin, was the son of Adolph Salomonsohn. He attended the Friedrich Werdersches Gymnasium in Berlin, studied law, and in 1898, at the request of the Prussian ministry of justice, went to the United States to collect material relating to the construction trades. He was deeply shocked when he met with anti-Semitism in the country of liberty. He saw in it proof of "the indigestibility of Jewry by the surrounding world even in the melting-pot of America." Forced to choose between Zionism and absolute assimilation, he accepted baptism (his father had remained a believing Jew), and changed his name to Solmssen.

In order to make his motives clear, however, he published the results of his American studies, *Der gesetzliche Schutz der Begläubiger in den Vereinigten Staaten von Nordamerika* (Berlin, 1900), under his real name of Georg Salomonsohn. Later he wrote an article, "Aktienrecht," for the *Handwörterbuch der Staatswissenschaften,* in 1926 *Probleme des Aktienrechts,* and in 1929 *Youngplan und Agrarpolitik.*

Salomonsohn entered the Disconto Gesellschaft in 1900. His special fields were the oil and the cable industries. In 1911 he became a partner in the firm, and in 1930 partner with Oskar Wassermann in Germany's greatest banking institute, the Deutsche Bank und Disconto Gesellschaft, created by his cousin, Arthur Salomonsohn. Politically he was a conservative, but his knowledge of international economics convinced him that the crises which followed the first World War would bring about changes in the world's economic structure. Salomonsohn was a foe of the Weimar Republic, and strove to prevent Germany from fulfilling its obligations under the Treaty of Versailles.

He was a foe not only of Communism but also of economic individualism and of the high tariff policy. He believed that the solution would be found in "surmounting economic frontiers." In 1921, as president of the Deutsch-Atlantische Telegraphen-Gesellschaft, he cooperated with the American banker A. W. Harriman in establishing a cable between Emden, Germany, and New York. Shortly after the Nazis' accession to power (1933) he retired; however, under the Nazi regime he published his collection of political and economic writings under the title of *Beiträge zur deutschen Politik und Wirtschaft,* in which he showed his sympathy with the principles of German National Socialism, with the exception of its anti-Semitism. From 1933 to 1939 Salomonsohn spent considerable time in England seeking, with some success, to defend the policies of the Nazi regime. In 1943 he was living in Zurich, Switzerland.

HUGO BIEBER and JOHN F. OPPENHEIMER.

Lit.: Zielenziger, Kurt, *Juden in der deutschen Wirtschaft* (1930).

SALOMONSON, HERMAN, writer and journalist, b. Amsterdam, Holland, 1892; d. in the concentration camp at Dachau, Germany, 1942. He was editor of the weekly newspaper *Groene Amsterdammer* (1915-1923) and of the daily *Javabode* of Batavia (1923-1927). In 1927 he became European director of the Netherlands Indies News Agency Aneta; in 1935 director in the Indies. Salomonson returned to Holland in 1936 and became Aneta director at The Hague. This post he occupied until the Germans invaded the Netherlands (May, 1940).

Under the pen name of Melis Stoke he wrote numerous essays and articles, and the novels *Zoutwaterliefde* (English trans. *Love at Sea*); *Luchtvacantie* (Vacation in the air); and *De Razende Berg* (The Furious Mountain).

SALONIKA (Greek, Thessalonike), seaport in Macedonia, with 60,000 Jews among its approximately 240,000 inhabitants (1934). It is not known when the first Jews settled in Salonika. The apostle Paul found a large Jewish community when he came to Salonika in 53 C.E. (*Acts* 17:1). Nothing is known regarding the fate of the Jews in the city during the next centuries. Jews from Salonika, however, were scattered all over the Balkan peninsula in the 9th cent. In Salonika itself the Jews rendered great services at this period in the development of commerce and trade; therefore they were exempt, at the time of the First Crusade (1096) from every tax.

The number of Jews in Salonika in 1173, according to reports by the noted Jewish traveler Benjamin of Tudela, was only 500. On account of the frequent expulsion of Jews from France, Italy, Sicily, Calabria and Poland during the 13th and 14th centuries, the Jews in Salonika, who were organized in several congregations, according to their homelands, increased considerably. However, the highest prosperity of the Jews in this city was not reached until the Turkish rule. The first Turkish Sultans offered them considerable privileges which opened great possibilities for their development. A new Jewish community was established in Salonika around 1470 under the name of "Frank" or "Frankfort"; it consisted of fugitives from Bavaria, who had fled from the country under the reign of Louis IX. It is evidenced by the great scholars who lived at that time in Salonika that the city was then already a center of Jewish knowledge and education; among them were the astronomer Solomon ben Elijah, author of *Sharbit Hazahab,* and Sabbatai Hakohen.

A great change in the Jewish life of the city took place with the mass immigration of Jews from Spain and Portugal in 1493 and 1496. The influx of the Sephardic Jews brought new powers and created a new community organization. The older Jewish inhabitants soon became accustomed to the new conditions, adopted the language and customs of their Sephardic coreligionists, and were, in the course of time, absorbed entirely by them. Among the most prominent Sephardic refugees who settled in Salonika during this period were Ephraim Caro and his son Joseph, author of the *Shulhan Aruch;* the physician Solomon ben Habib; Abraham Hazan; Don Judah Benveniste, who presented his ample library to the city; and Jacob ibn Habib, author of the *En Yaaḳob.* Salonika soon had great Yeshivas and other places of study. Joseph Taytazak, one of whose pupils was Solomon Molcho, was one of the most prominent adherents of the Cabala.

But the flourishing life of the Jews of Salonika was soon threatened through the pressure of excessive taxes which the Sultans imposed upon them. Merchants especially had to pay no fewer than nineteen kinds of taxes; therefore many of them left the city. Great fires destroyed the Jewish quarters in 1545 and 1620. In addition, serious conflicts within the Jewry of Salonika hampered the internal development of the community. Especially the residence of Sabbatai Zevi in Salonika (1659) divided Jewry there into two factions. Salonika was, next to Smyrna, the most



Sabbath guests in the synagogue courtyard of the "Wonder Rabbi" at Salonika

prominent center of this movement. Jacob Frank, too, lived in Salonika. More than 3,000 Jews (Dönmeh) embraced Islam at that time.

The community in Salonika made great progress after 1890, especially after the rise of the Young Turk movement, and this development continued under the Greek rule, under which the city came after the first Balkan War (1912). The Jews represented the majority of the municipal population under the reign of the Turks; therefore their Sabbath was the general day of rest, on which the banks were closed and all work in the port ceased. However, a complete change took place as a result of the exchange of population between Turkey and Greece, when numerous Balkan Greeks immigrated into Salonika, and the political and economic situation of the Salonika Jews took a turn for the worse.

Before the conquest by the Nazis (April, 1941), Salonika had more than thirty synagogues, which were under the jurisdiction of the Jewish communal authorities; it had also a first class Jewish hospital (Hospital Baron Hirsch) and several Jewish apothecaries. There existed a strong Zionist movement and much interest in the revival of Hebrew. There were also a lodge of the B'nai B'rith and a committee which labored for a rapprochement between Jews and Greeks. The Jewish school system in Salonika was highly developed. There were the Talmud Torah Hagadol, the great Jewish public school, which was founded in 1663 and had about 1,500 pupils; the public school at Vardar; the small Talmud Torah School (Talmud Torah Hakatan in Calamaria), and a great number of Jewish public schools which were foundations partly of the Alliance Israélite Universelle and partly of the Hilfsverein der Deutschen Juden.



Jews of Salonika doing penance during the agitation that attended the career of Sabbatai Zevi

The Jewish printing industry, established in Salonika in 1515, produced numerous works, and the newspaper industry was early developed. The city had, furthermore, a great Jewish library and a number of Yeshivas. After the first World War the Jews of Salonika united to preserve the Sabbath when a law was passed compelling Sunday rest and brought them considerable economic loss.

The Jews of Salonika were known everywhere for their business acumen. They were leaders in commerce and industry, and active also in trade and in the free professions. The Jewish freight carriers in the port of Salonika are especially well known. The Jews were very active in the Young Turk movement, which had its center of support in Salonika. Among the four Jews elected to the Turkish Parliament in 1908 there was a representative from Salonika.

The Jews were active in public political life under the Greek rule also. The Greek Parliament had four Jewish deputies from Salonika, and Peppo Malach was finance minister during the reign of King Constantin.

The plight of Salonika Jewry started with the beginning of Italian-Greek hostilities, in the fall of 1940. Chief Rabbi Zvi Hirsch Koretz of Salonika publicly protested against the bombardment of the civilian population of Salonika by the Italian air force which wrought havoc on a district mostly inhabited by poor Jews. Many Salonika Jews were prominent in the defense of Greece. When, in April, 1941, the city was conquered by the Germans, virtually all the Jews fell into the hands of the invaders. A collective fine of one million drachmas was imposed on the Jewish community, and thousands of Jews were sent to labor camps or to Roumanian ports. The economic situation of the Jews was so grave that in 1943 at least fifty Jews were dying from hunger in Salonika every day. The Salonika municipality attempted to distribute what relief was available to Jews and Christians alike without discrimination, but the Nazis intervened.

DAVID F. MARKUS.

Lit.: *Almanach national au profit de l'hospital de Hirsch* (1911); Ottolenghi, M. J., "Gli Ebrei de Salonicco," *Vessillo Israelitico*, vol. 14, p. 150; Graetz, H., in *Monatsschrift für Geschichte und Wissenschaft des Judentums*, vol. 26, p. 130; Emanuel, S. I., *ibid.* (1930) 421-29; *Otzar Yisrael*; Franco, M., *Essai sur l'histoire des Israélites de l'empire ottoman* (1897); Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah* (1930); Emanuel, S. I., *Histoire des*

Israélites de Salonique (1936); Piperna, David, *Shalsheleth Rabbane Salonik Verabbane Sofa* (1925); Nehama, J., *Histoire des Israélites de Salonique* (3 vols., 1935-36).

SALONS. From the 1780's through the 1830's the salons of Jewish women in Berlin were centers of intellectual exchange having a decisive influence on the formation of philosophical and literary trends in Germany. The origin of the Jewish salons of Berlin can be traced back to economic conditions resulting from the Seven Years' War (1756-63). In this war, which necessitated financial operations of great skill and magnitude, Frederick the Great assigned war contracts to Berlin Jews who were often best able to meet his lack of sufficient war materials. The Jewish war contractors, having risen to eminence both through their increased wealth and through privileges granted them for furthering the welfare of the Prussian fatherland, before long received their Christian clientele of aristocratic rank not only in their offices but also in their drawing-rooms. The atmosphere of culture, informality and warmth which reigned in the homes presided over by Jewish women favorably compared with the stiffness and conventionality of feudal society, and admission to the Jewish salons by the end of the 18th cent. came to be regarded as a valued favor. Here diplomats and actresses, bankers and poets, Protestants and freethinkers, Catholics and Jews conversed on terms of equality and influenced each other's religious, philosophic and esthetic expression.

It was in the home of Moses Mendelssohn that Jewish and non-Jewish intellectuals first gathered. The most famous Jewish salons of Berlin were those of Henriette Herz and of Rahel Varnhagen von Ense. They were visited by Mirabeau, August Wilhelm and Friedrich Schlegel, Schelling, Tieck, Nicolai, Jean Paul Richter, Schleiermacher, Prince Louis Ferdinand of Prussia, Alexander and Wilhelm von Humboldt, Börne, Heine, Fichte, Hegel, De la Motte Fouqué, and Achim and Bettina von Arnim. It was Rahel Varnhagen von Ense, generally acknowledged to be the greatest woman that German Jewry produced, who opened the eyes of her contemporaries to the unique genius of Goethe. The Jewish salons were rallying points for the Romantic movement and subsequently for "Jung Deutschland."

The Jewish salons not only gave women for the first time an eminent role in the literary life of Germany, but they impressed with the sublime role of the Jewish people in history such authors as Karl August Varnhagen von Ense and Bettina von Arnim. Friedrich von Gentz and Wilhelm von Humboldt, advocates of political rights for the Jews, belonged to the Herz and Varnhagen circles.

During the Congress of Vienna (1814-15) the homes of the Jewish baronesses Fanny von Arnstein and Cäcilie von Eskeles were rallying places for the representatives of Prussia. The balls of Madame von Arnstein and the dinner parties at the house of the Jewish banker Leopold Herz were attended by Wellington, Metternich, Talleyrand, Hardenberg, Castlereagh, Liechtenstein, Cardinal Consalvi and many other statesmen and potentates. The house of Dorothea Mendelssohn, who was married to Friedrich von Schlegel, was a social and intellectual center at Vienna between 1809 and 1829. Other brilliant Jewish salons were those of Mesdames Pereyra, Ephraim and Levy. Sara Meyer von Grotthus, a friend of Baroness von Arnstein, was greatly admired by Goethe. All this social influence had no little bearing on the deliberations of the Congress concerning the civil rights of the Jews in the Confederated States.

On the other hand, the salons went beyond furthering the movement of enlightenment among German Jews, and became a definite influence toward the breaking down of Jewish tradition. With the exception of Rahel Varnhagen who, late in her life, came to take great pride in her Jewish origin, the Jewish social leaders became forgetful of the magnificence of their own spiritual heritage and wished to be submerged in German culture, in German life. Their passionate hankering for complete assimilation, which found an expression in the fact that either they or their children accepted the Christian faith, was emulated by large sections of Jews in Central Europe a hundred years after the salons had ceased to exist.

See also: HERZ, HENRIETTE; MENDELSSOHN, DOROTHEA; VARNHAGEN VON ENSE, RAHEL.

SOLOMON LIPTZIN.

Lit.: Hargrave, Mary, *Some German Women and their Salons* (1912) 53-153, and introduction; Tornius, Valerian, *Salons* (1929) 293-305; Graetz, H., *History of the Jews,* vol. 5 (1927) 412-14, 422-28; Meyer, Bertha, *Salon Sketches* (1938; with literature); Nadler, Josef, *Die Berliner Romantik* (1921); Koerner, Josef, *Die Brüder Schlegel* (letters from and to Friedrich Schlegel and Dorothea Mendelssohn; 1926); Susman, Margarete, *Frauen der Romantik* (2nd ed., 1931); Berndt, Albrecht, *Die Bedeutung der Frau in der Dichtung deutscher Romantiker* (anti-Semitic; 1937); Blaze, *Les salons de Vienne et de Berlin.*

SALT LAKE CITY, capital of Utah, known as "the city of the Saints," being the headquarters of the Mormon Church. Its population was 149,934 (census of 1940), of whom about 1,600 were Jews (1940). There are records of a number of Jews residing temporarily in Salt Lake City in the period from 1847 to 1850.

Among the early settlers was Alexander Neibur who, educated in Germany as a rabbi, had gone to London and there embraced Mormonism, married, immigrated to Nauvoo, Ill., and then crossed the plains to Salt Lake City in 1848. One of his daughters married the presiding bishop of the Mormon church, C. S. Nibley. Another early comer was S. N. Carvalho, originally from South Carolina, and topographer of Fremont's last expedition. He arrived in Salt Lake City in 1851, and while there painted the portraits of many Mormon dignitaries.

In the period 1852 to 1866 a number of Jews became residents of Salt Lake City. Some came from California after the gold rush boom had been deflated, others from Nevada after the flush days of Virginia City were spent and the riches of Comstock Lode exhausted. Salt Lake City, until the advent of the transcontinental railroad, was a stopping off place for emigrants to California and, as such, a thriving trading center; both Mormons and "gentiles" (non-believers in Mormonism) shared in this lucrative traffic.

Julius Gerson Brooks and his wife came by wagon from Galena, Ill., to Salt Lake City, arriving there on July 9, 1854. Among other early settlers were Eli and Nelson Ransohoff, Ichel and Abraham Watters, Samuel and Emanuel Kahn, Isidor Morris, Frederick and Samuel Auerbach, and Louis Cohn.

Services on the high holy days were held here in the period from the late 1850's until March 21, 1881, when Congregation B'nai Israel was incorporated and a synagogue erected. A few years thereafter the Reform ritual was adopted and Rabbi Leon Strauss was engaged in the fall of 1884 at a salary of "$62.50 per month, payable in advance." The present synagogue was erected in 1890; it is a reduced replica of the Berlin synagogue, and is dedicated to the memory of Ichel and Augusta Watters. From 1925 on Samuel H. Gordon was its rabbi. Congregation Montefiore (Orthodox) was founded in 1899 and incorporated in 1903;

its rabbi in 1943 was O. Goldman. Congregation Shaarey Tzedek (Orthodox) was founded in 1916 and incorporated in 1919; its rabbi (1943) was Reubin Kaplan.

Many of the Jewish citizens of the city occupied positions of responsibility in both the city and state government. Simon Bamberger was a state senator from 1903 to 1907, and governor of Utah from 1914 to 1921. Louis Cohn was a member of the city council in 1874; Louis Marcus was mayor of Salt Lake City from 1931 to 1935. Harry S. Joseph was a member of the state assembly from 1902 to 1910, and its speaker in 1908. Other members of that body were Herbert S. Auerbach (1924-36), Clarence Bamberger (1908-10), Murray K. Jacobs (1926-30) and Irving Aronovitz (1932-34). Herbert M. Schiller served as a justice of the district court, and Ernest Bamberger was a member of the Republican National Committee (1920-28).

LEON L. WATTERS.

SALTEN, FELIX (originally Salzmann), author, b. Budapest, 1869. The son of a businessman, he came to Vienna as a boy, attended the Gymnasium, but owing to the financial reverses of his family he had to abandon his plan of studying philology at the University of Vienna.

At an early age he started writing for newspapers, and became famous overnight through a brilliant necrology on the French novelist, Émile Zola (1902). Salten became theatre critic of the *Wiener Allgemeine Zeitung,* column editor of *Die Zeit* (Vienna), editor of the *Morgenpost* (Berlin), and finally theatre critic of one of the largest Viennese dailies, the *Neue Freie Presse.* After the annexation of Austria by the Nazis (1938) he moved to Zurich, Switzerland, where he was living in 1943.

Salten was one of Vienna's most admired and most influential critics who continued the literary tradition of Ludwig Speidel, Theodor Herzl and other Viennese feuilletonists. As a writer of fiction he belonged, with Peter Altenberg and Arthur Schnitzler, to the so-called "Wiener Schule" (Viennese school) which combined the naturalism of Berlin with the romanticism and softness of the Austrian spirit. His drama, *Der Gemeine* (1899), the tragedy of a private soldier, was, because of its social criticism, not permitted on the stage before the Austrian revolution of 1918. However, he achieved marked success with his three one-act plays, *Vom anderen Ufer* (1908) which, dramatizing the conflicts of persons separated by class differentiations, were presented for the first time at the Lessing Theatre, Berlin.

More important than his dramatic works, which dealt with Schnitzler's problems in the technique of Courteline, were his novels and short stories. Many of them touched the social problem (*Die kleine Veronika,* 1903; *Olga Frohgemuth,* 1910; *Die klingende Schelle,* 1914). In *Martin Overbeck* (1927), the story of a young industrialist who falls in love with a working-girl, he endeavored to show a peaceable solution of the social question.

The erotic problem was discussed in very frank and unconventional manner in his modern novels, *Die Gedenktafel der Prinzessin Anna* (1901) and *Der Schrei der Liebe* (1904). *Herr Wenzel auf Rehberg* (1906) and *Der Hund von Florenz* (1923; English transl., *The Hound of Florence,* 1930), regarded by some critics as his most mature works, have a historical setting.

In the 1920's Salten, a passionate hunter, started writing a series of animal stories which became very popular. *Bambi* (1923; English transl., 1928), the story of a deer, was hailed as a masterpiece by John Galsworthy. In 1942 it was made into a motion picture by Walt Disney. To the same class belong *Fünfzehn Hasen* (1929; English transl., *Fifteen Rabbits,* 1929) and *Florian, das Pferd des Kaisers* (1933; English transl., *Florian, the Emperor's Stallion,* 1934). His creation of Perry, a squirrel (*Perry,* 1938), is considered as good and original as Riki-tiki-tavi, Moby Dick, Black Beauty or Peter Rabbit.

As though referring to the problem of the Jew in a hostile world, Perry says of the squawking jay: "He thinks he's the best singer in the forest. He's hated me ever since I told him his voice was ugly." He receives the "comforting" answer from the magpie: "Child, he would have hated you anyway." Salten evinced a deep interest in the Jewish problem from the days of his friendship with Theodor Herzl. After a visit to the thriving Jewish colonies in Palestine he published an enthusiastic travel report, *Neue Menschen auf alter Erde* (1925). In his novel *Simson* (1928) he gave an original presentation of the Jewish idea of God and a new interpretation of the myth of Samson and Delilah.



Felix Salten

Salten collected his essays in several volumes, of which especially *Das österreichische Antlitz* (1909), dealing with Austrian personalities and problems, exercised considerable influence. *Schauen und Sehen* (1921) contains essays on theatre and actors, and *Geister der Zeit* (1924) pen-sketches of outstanding 20th cent. personalities (among them a pen-portrait of Herzl). Salten described his visit to the United States in *Fünfzehn Minuten Amerika* (1931). His *A Forest World* appeared in 1942; it was similar to *Bambi,* but not a sequel.

ALFRED WERNER.

Lit.: Weilen, Alexander von, "Felix Salten," *Das literarische Echo,* Sept. 15, 1911; Sprengler, Joseph, "Felix Salten im Rahmen der Wiener Kritik," *ibid.,* May 1, 1922; Bianquis, Genevieve, *La poésie autrichienne de Hofmannsthal à Rilke* (1926); Bahr, Hermann, "Felix Salten zum 60. Geburtstag," and Mann, Thomas, "Gruss an Felix Salten," *Neue Freie Presse,* Sept. 6, 1929; Kroutz, Rudolf Jeremias, "Felix Salten als Erzähler," *ibid.,* Sept. 8, 1929; Wittner, Victor, "Felix Salten Siebzig," *Aufbau,* Sept., 1939.

SALTING (of food), *see* COOKING; DIETARY LAWS.

SALUS, HUGO, lyric poet, b. Böhmisch-Leipa, Bohemia, 1866; d. Prague, 1929. A physician by profession, he published numerous volumes of tender and humorous poetry, such as *Ehefrühling* (1890); *Gedichte* (1898); *Reigen* (1900); *Klarer Klang* (1922); and *Die Harfe Gottes* (1928). His stories in verse are collected in *Novellen des Lyrikers.* Although he abandoned Judaism, several of his poems, such as "Ahnenlied" and "Lied des Blutes" strongly emphasize the poet's sympathy with the Jews.

SALUTATION, *see* GREETING AND WISH FORMULAS.

SALVADOR (República de El Salvador), a country in Central America, with a total population of

1,744,535 (1940), including about 160 Jews (1943). Mestizos and Indians formed about two-thirds of the population of Salvador. In 1917 there were reported to have been not more than sixty Jews in the country, about 90 per cent of whom were in the capital city, San Salvador. They engaged mainly in commerce and finance, and French Jews not only were a distinct majority, but they owned most of the largest stores. There were, in addition, American Jewish families of Russian descent, some Dutch, and a few Oriental Jews. The most prominent Jew at that time was David Bloom, who came to Salvador from San Francisco. Another Jewish firm, Rosenblum Brothers, was originally situated in San Francisco.

In 1936 Charles Dreyfus was elected mayor of San Salvador. His father had settled in Salvador about 1895 and there established the firm of Lazaro Dreyfus Hermanos. Charles Dreyfus had been active in social and philanthropic work.

There were only forty Jewish refugees in the tiny republic in 1943, and the requirements of these were met locally by the Salvadorean Jewish community.

Lit.: Sandberg, Harry, "The Jews of Latin America," *American Jewish Year Book,* vol. 19 (1917-18) 76-77.

SALVADOR, FRANCIS, prominent patriot of South Carolina at the outbreak of the American Revolution, b. London, 1747; d. South Carolina, 1776. He was the son of Jacob Salvador. He belonged to a distinguished family of Portuguese Jews, living in London, whose family name had been changed from Jesurum Rodriguez to Salvador.

As a child two years of age Francis Salvador lost his father; but the family fortune, which came to him, was more than sufficient to provide for the boy's liberal education. On arriving at maturity Francis Salvador came into an inheritance of £60,000, which sum was augmented by the dowry of £13,000 which he received when he married his cousin Sarah, daughter of his uncle Joseph Salvador. But the family wealth was suddenly swept away by misprised ventures, the failure of the Dutch East India Company and losses incurred on account of the Lisbon earthquake. Bent on recouping his losses, Salvador decided to try his fortune in America. His decision to settle in South Carolina was prompted by the fact that he owned a claim to a large plantation which his uncle Joseph had transferred to him.

Arriving in America in December, 1773, Salvador set to work to establish himself as a planter and landowner. In this undertaking he was quite successful, for within a year of his arrival he owned a plantation of nearly 7,000 acres of land. He embraced the patriotic cause with passionate intensity, allying himself with the most prominent rebels of South Carolina—among whom were Pinckney, Rutledge, Drayton, Hammond and Laurens. He became their trusted friend and they sought his counsel in affairs of state—to judge by the correspondence that passed between them and which has come down to us.

Salvador was one of the first Jews in America to become a representative in a popular assembly. On December 19, 1774, he was elected member of the first Provincial Congress of South Carolina which held its first session at Charleston on January 11, 1775. As an active and influential member of the Assembly, representing the Ninety-sixth District, he was placed on important committees and was conspicuous in debates. Salvador was also a member of the second Provincial Congress, which convened at Charleston in November, 1775, wherein he likewise took a prominent part. By one of the provisions of the new constitution, adopted on March 26, 1776, the Provincial Congress of South Carolina became the General Assembly of the new state, in the proceedings of which Salvador participated until its adjournment on April 11, 1776. Thus Salvador became one of the members of the first General Assembly of the new independent state.

During the outbreak of the Revolutionary War, Francis Salvador met with a tragic death in a heated engagement with the Tories and Indians. When a report spread on July 1, 1776, that the British fleet was descending upon Charleston, it encouraged a ruthless band of Indians to overrun the frontiers and start a wholesale massacre. The dire news was brought to Salvador, who immediately mounted his horse with the object of checking the disaster. A series of skirmishes followed in which Salvador played a heroic role. But the end came in a battle which took place on the morning of August 1, 1776, during which Salvador was shot and killed. His untimely death was much lamented, and his name appears in practically every history of the state of South Carolina. CLARENCE I. FREED.

Lit.: Elzas, Barnett A., *The Jews of South Carolina* (1905) 68-77; Huhner, Leon, in *Publications of the American Jewish Historical Society,* No. 9 (1901) 107-22; Drayton, *Memoirs of the American Revolution,* 339-50; *American Hebrew,* vol. 119, p. 574; Lesser, Allen, *Weave a Wreath of Laurel* (1938).

SALVADOR, JOSEPH, philanthropist, b. London, 1716; d. Charleston, S. C., 1786. He held high rank as a merchant, and was director of the Dutch East India Company. He engaged in the brokerage business and negotiated loans for the British government. In 1755 he purchased a tract of 100,000 acres of land in South Carolina. Twenty years later he sold a large portion of this land to a group of London Jews, and the property became known as "the Jews' land." Joseph Salvador transferred a large tract of his South Carolina land to his nephew and son-in-law, Francis Salvador (d. 1776). In his prime Joseph Salvador was a man of considerable wealth and social position. He owned a magnificent country home in White Hart Court and a country seat at Tooting, a suburb of London. He was president of the London synagogue and active in Jewish affairs and general philanthropy.

In later years he met with heavy losses, especially through the failure of the Dutch East India Company, which brought about his financial ruin. His last days were spent in comparative obscurity; two years before his death he came to South Carolina to live.

Lit.: Elzas, Barnett A., *The Jews of South Carolina* (1905) 108-18; Huhner, Leon, in *Publications of the American Jewish Historical Society,* No. 9 (1901) 108-9; No. 12 (1904) 57-58.

SALVADOR, JOSEPH, historian of religion, b. Montpellier, France, 1796; d. Versailles, France, 1873. He came from an extremely rich old Spanish family which had fled from the Inquisition. His mother was a Catholic. Salvador studied medicine, and when he had finished his studies he devoted himself to the study of Judaism. He was, in a certain sense, considered a forerunner of Moses Hess and of other writers of a later period. On the other hand, Salvador's work quite obviously bears the stamp of his time. He perceived in Mosaism the struggle for constitutional reforms and against a reactionary royalty and the power of a clerical priesthood. In the political struggles, which occurred about the year 1830, his views were considered important by the republicans.

Salvador always saw in Jesus the Jew, and was the first to treat this subject in accordance with the methods of historical research, thus anticipating the methods of Ernest Renan and David Friedrich Strauss. He regarded the destruction of the Temple as a necessity because it forced Judaism to be disseminated among the nations under the guise of Christianity. He was convinced of the great future and revival which awaited the Jewish religion.

Salvador's writings were greatly esteemed in France during his lifetime, and he was always considered a spiritual

leader of French Jewry. His principal works were: *La loi de Moïse* (1822); *Jésus-Christ et sa doctrine* (1838); *Histoire de la domination romaine en Judée* (1846); *Paris, Rome, Jerusalem ou la question religieuse au 19. siècle* (1860).

Lit.: Salvador, Gabriel, *Joseph Salvador* (1881); *Revue des études juives,* vol. 3, p. 137 et seq.; Darmesteter, James, *Prophètes d'Israël* (1892).

SALVATION. Because of the evolutionary principle, which is evident in the entire history of Judaism, the concept of salvation has undergone a constant transformation. Originally it meant the victory of Israel over his enemies, whose defeat was a vindication not only of God's people but also of God Himself. Thus the Psalmist cries: "Help us, O God of our Salvation, . . . and deliver us, . . . wherefore should the nations say: 'Where is their God?' " (*Ps.* 79:9). David's prayer, as recorded in *I Chronicles* (16:35), is addressed to the "God of our salvation" Whose answer will mean deliverance from Israel's enemies. Salvation was the tangible, almost immediate, victory of the people over their adversaries and, in the personal sense, it was the release of the individual from the troubles which beset him (*Ps.* 34:7).

With the Babylonian Exile (586 B.C.E.) and the developing monotheism of the Jewish people the idea of salvation was interpreted in a different sense. Of necessity it began to mean the survival of the Judeans and their eventual restoration to their pre-Exilic life. In the prophecies of Deutero-Isaiah, delivered in the period of exile, God speaks of Himself as the only Savior (*Isa.* 43:11; 45:15, 21). In God's name Zechariah declares (*Zech.* 8:7): "Behold, I will *save* my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God, in truth and in righteousness." It is apparent that many of these prophecies were delivered with only the needs and the destiny of Israel in mind. Babylonia had none to save her, but salvation would come to the exiled people of Judea (*Isa.* 47:15).

Partly as the result of this conviction that salvation for Israel was a certainty, the belief in resurrection took hold of the Jewish heart. Written in the hope of redemption, *Ezek.* 37 combines the two points of view into a harmonious picture of the resurrection of the dead and of Israel's return to his own land. "I will open your graves, and cause you to come out of your graves, and I will bring you into the land of Israel" (verse 12).

Generations later, especially during the Maccabean period (about 200 B.C.E.), the time of salvation was placed in an even more distant future (*Dan.* 12). *Daniel* pictures the arrogant and tyrannical rule of a king who will deal high-handedly with all that is sacred in Jewish life, magnifying himself even above the God of gods. The salvation that will come to the people will be brought about miraculously; "at that time shall Michael stand up . . . and at that time thy people shall be delivered" (verses 1-2). "And many of them that sleep in the dust shall awake, some to everlasting life" (verse 3).

This conception of salvation has persisted in popular Jewish theology. It is reflected in the Apocrypha (*II Macc.* 7:23), where it is said: "The Creator of the world . . . in mercy giveth back to you again both your spirit and your life." In commenting on the statement: "All Israel has a place in the world to come" (*Sanh.* 10:1), Bertinoro says: "This refers to the world to come, following their literal resurrection unto eternal life." Among those, says this Mishnah, who will have no place in the world to come are they who deny resurrection. The Thirteen Articles of Faith of Maimonides (1135-1204), as well as all other formulated creeds, include the doctrine of resurrection, which is the prelude to salvation. The popular mind held so tenaciously to this identification of resurrection and salvation that the first blessing in the "Amidah" (Singer's prayer-book, p. 44), which declares that God will bring a redeemer, is followed immediately by the benediction, "Blessed art Thou, O Lord, who quickenest the dead."

For many Jews this eschatological view of salvation has given way to a strikingly different attitude toward mankind's redemption. It is based upon the conviction that salvation for the individual, for Israel and for mankind as a whole is inherent in the higher life itself. The time was foreseen by the prophet (*Jer.* 31:31-34) when God's law will be implanted on the minds and hearts of all men, when everyone, "from the least of them unto the greatest of them," will know the Lord. In this religious awakening the prophet foresaw salvation for the individual and for society. It was not dependent upon a miraculous resurrection or the advent of a special redeemer. A reflection of the intrinsic value of the religious life is seen in the statement of Johanan that if Israel observed two Sabbaths properly redemption would come (*Sab.* 118b).

When Maimonides (*Mak.* 3:16) declared that a man who performs even one commandment perfectly will attain salvation, he undoubtedly had reference to this same inherent value. Similarly, Hasdai Crescas (*Or Adonai* II, 6:1) said that salvation is not attained by acceptance of dogmas but by love of God that fulfils itself in action. In this spirit Shneor Zalman, the 18th cent. mystic and scholar, declared: "I desire not Thy paradise nor Thy world to come. I want Thee, O God, only Thee Thyself" (Cahana, *Sefer Hahasiduth,* 203). In fine, man, in communion with God, is destined more and more to realize the good within himself. "Salvation is not a ready-made possession, a miraculous treasure presented to man by Divine grace, in order that he may be saved and become blessed. In Judaism salvation is a duty imposed by God, which man has to fulfil" (Baeck, Leo, *The Essence of Judaism,* 83). Thus, in modern Jewish thinking, salvation is attained by man through the performance of his duty and through his serving as co-worker of God in perfecting the world. Complete salvation will not be possible until righteousness is established in the world and all men live by the standard of holiness.

The Jewish concept of salvation can not be properly understood without considering these significant facts:

(1) The gates of salvation are open to all men. It is not limited to members of the house of Israel. The righteous among the non-Jews have a place in the world to come (Maimonides, *Hilchoth Teshubah* 3:5). For this reason the seven laws of the sons of Noah were given to mankind (Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 1, p. 274). While Jews are required to observe 613 commandments, non-Jews can attain salvation merely by observing the seven Noachian commandments, prohibiting idolatry, blasphemy, the cursing of judges, murder, incest and adultery, robbery and the eating of flesh with the blood of life in it. "To us, Universalism does not stop short before the redemption of every human soul" (Joseph, Morris, *Judaism as Creed and Life,* 154).

(2) In keeping with this universalism, certain Jewish thinkers have declared that Christianity and Islam, as Judaism's daughter-religions, have their part to play in the scheme of salvation. They help to prepare the soil for the messianic kingdom (*Hilchoth Melachim* 11:4). Adopting this Maimonidean point of view, the formulators of the Pittsburgh Platform of Reform Judaism declared: "Christianity and Islam . . . we appreciate their mission to aid in the spread of monotheistic and moral truth" (Cohon, Sam-



The Jewish ideal of the salvation of mankind: beating swords into plowshares in the day of universal peace

uel S., *Christianity and Judaism Compare Notes,* 95). "For the Jew there is salvation in Judaism, but for the gentile the means of redemption are given in his own moral and religious ideas" (Joseph, *ibid.,* 272). It is understood that these ideas have their origin in Jewish monotheism.

(3) Thus there is no salvation in Judaism by faith alone or by the mere acceptance of a creed (Kohler, Kaufmann, *Jewish Theology,* 5). Nor is there salvation attained through mediation. God freely remits the sin of the penitent (Moore, *ibid.,* vol. 1, p. 500). As the result of each man's awareness of the manner of life required by God (*Micah* 6:8), the whole world will awaken to the demands of the higher life. Salvation will be complete when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (*Isa.* 11:9). ABRAHAM SHUSTERMAN.

Lit.: Baeck, Leo, *The Essence of Judaism* (1936); Kohler, Kaufmann, *Jewish Theology;* Joseph, Morris, *Judaism as Creed and Life* (5th ed., 1925); Cohon, Samuel S., *Christianity and Judaism Compare Notes* (with H. F. Rall; 1927); Moore, G. F., *Judaism in the First Centuries of the Christian Era* (2 vols., 1927 and 1930).

SALZ, ARTHUR, political economist and sociologist, b. Staab, Bohemia, 1881. He studied political economy at the Universities of Berlin and Munich, from which he graduated. In 1907 he became lecturer at the University of Heidelberg, and in 1917 assistant professor. He lectured also at the commercial university of Mannheim. In 1933 he emigrated to Cambridge, England. From 1934 on he was professor at Ohio State University, Columbus, Ohio. Salz excelled both in describing exactly economic and historical facts and in theory and methodology.

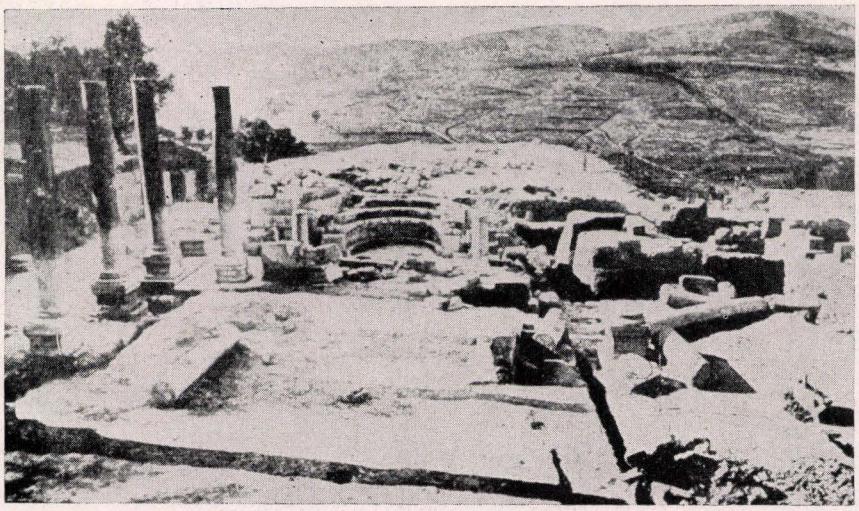
He published *Beiträge zur Geschichte und Kritik der Lohnfondstheorie* (1905) and *Geschichte der böhmischen Industrie in der Neuzeit* (1913). He contributed also to the founding of a general theory of science and knowledge, especially when he wrote *Für die Wissenschaft gegen die Gebildeten unter ihren Verächtern,* addressed to Erich von Kahler, who had asserted that historical methods founded upon logic and criticism were out of date. Salz published also a study on economic laws, *Macht und Wirtschaftsgesetz* (1930), and *Das Wesen des Imperialismus* (1931). He translated Alfred Marshall's *Principles* into German, and edited several treatises of Adam Müller. He contributed to many scientific periodicals and to the *Encyclopaedia of the Social Sciences* (New York, 1930-35). In 1943 he was preparing a study on the Greek historian Thucydides.

SALZBURG, one of the confederated states of Austria, with a capital of the same name. After the annexation of Austria by the Nazis in 1938 it became a part of Nazi Germany. In that year it had about 400 Jews in a total population of 230,000. The state of Salzburg was formerly a sovereign archbishopric and duchy, and for some time it was a Bavarian province. Jews lived there as early as the 9th cent. They resided in Hallein, Friesach and Mühldorf in the 13th cent.

The situation of the Jews of Salzburg was comparatively favorable until the middle of the 14th cent., although they, too, like the Jews everywhere in Germany, were subjected to restrictions and oppressions. The archbishop gave letters of protection to individual Jews upon payment of considerable sums of money. However, the Jews of Salzburg did not escape the widespread persecutions at the time of the Black Death (1348-49). In 1404 Jews were burned to death in Salzburg and Hallein on a charge of having desecrated the host. However, the real reason for these excesses was the fact that the bishop became hostile toward the Jews because they refused to give him a Mezuzah.

In 1418 the Salzburg provincial council decreed that Jews had to wear the Jewish hat (*Judenhut*) and that Jewish women had to attach tinkling bells to their garments. The antagonism of the populace toward the Jews became increasingly intensified. In 1487 the *Judensau,* a wooden image of a pig suckling Jewish children, was erected at the city hall of Salzburg. Finally, in 1498, by order of Bishop Leon-

George Wolf



The Samarian Basilica

hard, the Jews were banished from the city of Salzburg. For the following three centuries Jews were forbidden to settle in Salzburg. They were not even allowed to stay in the city for more than one hour during the day, and were prohibited to remain in the city overnight.

It was not until the beginning of the 19th cent. that Jews again settled in Salzburg, and they did not obtain equal rights there until 1867, when Austria was granted a new, liberal constitution. The first member of the new Jewish settlement was the court antiquarian A. Pollak, who was given the title of imperial councillor (*Kaiserlicher Rat*).

In 1911 an actual Jewish community was established in Salzburg. Its first official rabbi was Adolf Altmann. In 1938, however, the entire Jewish community, comprising about 400 persons, was expelled by the Nazis and the synagogue demolished.

Among the outstanding Jews of Salzburg were Stefan Zweig and Max Reinhardt. The latter, in collaboration with the poet Hugo von Hofmannsthal, who was of Jewish descent, and with the conductor Bruno Walter, established the Salzburger Festspiele, annual festivals of music and art which, started in the early 1920's, attracted to Salzburg music-lovers from all parts of the world until the Nazi accession to power.

See also AUSTRIA.

Lit.: Wolf, G., "Zur Geschichte der Juden in Salzburg," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1876); Altmann, Adolf, *Geschichte der Juden in Stadt und Land Salzburg* (2 vols.; vol. 1, 1913; vol. 2, 1923-25 and 1928-29); Scherer, J. E., *Die Rechtsverhältnisse der Juden in den deutsch-österreichischen Ländern* (1901) 543 et seq.

SAMAEL ("venom of God"), name given to the angel of death, also to the angel of evil. He is regarded as the prince of the demons and the destroyer of man. In various legends he appears as the tempter; thus he strove to dissuade Isaac from willingly sacrificing himself (*Midrash Gen.* 66:4), and is the accuser of Israel (*Midrash Ex.* 18:5). He is the celestial patron of the sinful empire of Rome; he descended from heaven to seduce Adam and Eve (*Pirke de Rabbi Eliezer* 13), and caused the martyrdom of Isaiah. He is thus a character very similar to Satan, with whom he was identified, and by whom he was later replaced in Jewish angelology. In other passages he is simply the angel of death, represented as bearing a sword with a drop of poison, which he casts into the mouth of the dying person to bring about the end (*A.Z.* 3b). His constant opponent is Michael, the defender of Israel.

See also: ANGEL OF DEATH; SATAN.

Lit.: *See* under ANGEL OF DEATH; ANGELS.

SAMARIA, important Palestinian city and capital of the Northern Kingdom. Built by Omri, king of Israel, about 875 B.C.E., it was officially named Beth-Omri, "House of Omri," but retained its earlier local name, Shomeron, Grecized as Samaria. Excavations conducted there by Harvard University in 1908 to 1910 (with a generous gift of $60,000 from Jacob H. Schiff), and in 1931 to 1935 (when the Hebrew University collaborated in the work) brought to light extensive remains of the Israelite city, particularly well-constructed fortifications and palace foundations, as well as some eighty short Hebrew inscriptions and many beautifully carved pieces of ivory inlay.

In the first months of 721 B.C.E. Samaria was captured and destroyed by the Assyrian king Sargon, who tells in his inscriptions that he deported 27,290 persons from it for resettlement elsewhere in the Assyrian Empire. Samaria then became successively capital of an Assyrian, Babylonian and Persian province, several of whose governors are known from contemporary inscriptions. In the second half of the 5th cent. B.C.E. Sanballat I was Persian governor of Samaria. Although he was already well-known from his conflict with Nehemiah, the fact that he was himself Jewish remained unknown until the discovery of the Elephantine Papyri demonstrated that he was followed by his two sons, Delaiah and Shelemiah, both of whom bore good Jewish names. After Alexander's conquest Samaria became a center of Greek culture, until its destruction by the Hasmonean prince John Hyrcanus, about 129 B.C.E. It was rebuilt by Herod the Great a century later under the name Sebaste, given in honor of the Roman emperor Augustus. The name given by Herod to the city has continued in use unchanged until the present day. At the end of the 2nd cent. C.E. the city was officially raised to the rank of a Roman colony. The ruins of the Roman city are both extensive and architecturally impressive.

From Samaria the Jewish sect of the Samaritans received its name—probably from the fact that the nucleus of this sect was composed of descendants of colonists from the eastern provinces of the Assyrian Empire, who were settled there by Sargon and his successors. The most important contingent of these colonists came from the Babylonian city of Cuthah, whence came the Jewish term Kuthim (Cutheans), contemptuously applied to the Samaritans. In Tal-



Samaritan Jews roasting the Paschal lamb, sole survival of the ancient practice

mudic literature the province of Samaria is generally called "the land of the Kuthim."

WILLIAM F. ALBRIGHT.

Lit.: Reisner, Fisher and Lyon, *Harvard Excavations at Samaria* (2 vols., 1924); Crowfoot and Sukenik, *Early Ivories from Samaria* (1938); Haefeli, *Geschichte der Landschaft Samaria von 722 vor Christus bis 67 nach Christus* (1922); Crowfoot's reports in the *Palestine Exploration Fund Quarterly Statement* (1931-36); Sukenik, E. L., "Die neuen Ausgrabungen in Samaria," *Archäologischer Anzeiger* (1933), cols. 86-115.

SAMARITANS, a schismatic sect claiming to be a remnant of the House of Israel and surviving as a small community at Nablus, site of the ancient Shechem, in Samaria, Palestine.

1. Origin. In the Old Testament (*II Kings* 17:29) the term "Samaritans" means simply "inhabitants of Samaria," and bears no reference to any distinctive group or faction. It is not improbable, however, that it was the ethnic heterogeneity of these people that originally inspired their break with the Jews and the creation of a separate sect. In 722 B.C.E., when the Kingdom of Israel fell, some 30,000 of them were deported by the Assyrian king Sargon, their place being taken by colonists introduced from the Mesopotamian cities of Babylon and Cuthah and from other foreign centers (*II Kings* 17:24). The population thus became mixed, and was therefore regarded by the Jews as a mongrel stock. Accordingly, when, in 539, Cyrus sanctioned the rebuilding of the Temple at Jerusalem, the proffered cooperation of the Samaritans was brusquely rejected, being viewed as a potential threat to the religious revival and political rejuvenation of Judah which were alike envisaged. This virtual exclusion from the renascent community of Israel may well have sown the seeds for a later schism. At any rate, within a century the Samaritans had their own rival temple on Mount Gerizim, and had established themselves as a distinctive sect.

When exactly this temple was built is uncertain. According to Josephus, Manasseh, a member of the priestly house, contracted an opportune marriage with Nikaso, daughter of a certain Sanballat, a native of Cuthah who had been sent by the Persian emperor as governor of Samaria. The Jews, incensed at this, gave him the choice of renouncing his priestly rights or divorcing his wife. The unfortunate bridegroom thereupon appealed to his father-in-law, who promised to make him future high priest and governor of Samaria, and to build a temple for him on Mount Gerizim, as soon as the emperor's permission could be obtained. When, however, the latter was defeated by Alexander at Issus, Sanballat switched his allegiance to the conqueror and procured from him the necessary permit. The temple was then built. The account is unreliable because it confuses dates. It is known from



Samaritan Jews selling Sabbath loaves

other sources that Sanballat was a contemporary of Nehemiah (who actually alludes to the scandal, *Neh.* 13:28-29), not of Alexander, who lived a century later. The story, however, need not be entirely false. It may well be that the Samaritan temple was indeed built in the time of Alexander, but that Josephus, Jewish priest that he was, sought to decry the Samaritan priesthood by deriving it, naively and anachronistically, from Manasseh's apostatic marriage.

Quite different is the Samaritans' own account of their origin. Disclaiming any association of their name with Samaria, they call themselves the *shamerim*, or "observant," asserting that they are the descendants of those Israelites who remained loyal to the faith when Eli seduced the mass of their brethren into constructing an apostatic shrine at Shiloh, instead of on Gerizim, the true "chosen place" of God. This account is, of course, nothing but an *ex post facto* concoction.

2. History. If their origin is thus obscure, the later history of the Samaritans is better known. During the Hellenistic and Roman periods their city was repeatedly destroyed and they themselves were grievously oppressed. A revolt against Alexander led to the sack of Shechem and the destruction of the temple, to be followed later by a further invasion under Demetrius Poliorcetes (296-295 B.C.E.). Under Ptolemy I, many Samaritans were deported to Egypt, and there are records of at least one important disputation between them and the Jews before Ptolemy Philometer. They suffered severely under Antiochus IV Epiphanes, being obliged to introduce the cult of Zeus Xenios (*II Macc.* 6:2) or Hellenios (Zonaras 4:19) on Mount Gerizim. In 129 B.C.E. their territory was invaded and their temple destroyed by the Hasmonean monarch John Hyrcanus, while twenty years later their capital was razed by his sons Antigonus and Aristobulus. Rebuilt, about 56 B.C.E., by Gabinius, a governor of Syria, it became a favorite resort of Herod, to whom it was awarded after the battle of Actium (31 B.C.E.). That monarch greatly beautified it and renamed it Sebaste (the August), after Augustus. During the reign of Vespasian (79-81), the Samaritans attempted a revolt against Rome, but the rising was quelled by the mass slaughter of 11,600 persons under the captain Cerealis. The old city was devastated, and a new one erected with the name Neapolis (New City), whence the modern Nablus. Hadrian (117-38), too, greatly afflicted the tribe, ordering the burning of most of its literature.

Final disaster overtook the Samaritans under the Christian dispensation of Justinian (527-65). A revolt which broke out in 529 was brutally quelled by the massacre of some 20,000 men. Subsequent risings were likewise put down, and a series of repressive measures culminated in an edict of Justin II, in 572, depriving the Samaritans of all privileges and virtually outlawing them.

With the Moslem conquest of Palestine in 634, Nablus fell under Arab rule, and during the war between Hadi and Harun-al-Rashid (786) the Samaritans were all but starved out. Under the fanatical Abbasides they likewise suffered severely, in common with all who refused Islam, but peace was eventually imposed by Abdallah ibn Tahir, general of Caliph Maimun (813-33). In succeeding centuries, however, Nablus was frequently overrun by Moslem zealots. The Fatimids were, on the whole, well-disposed toward the Samaritans, although occasional excesses occurred. Little more is heard of the sect until the time of the Crusades. According to William of Tyre, Nablus was occupied by Tancred in 1099 at the request of its citizens, and it was one of the few cities which composed Godfrey of Bouillon's actual kingdom. Sacked by the Saracens in 1184 and 1187, it was recaptured by the Christians in 1242. Two years later, however, it fell to the invading Charesmians, and in 1259 was in turn seized by the Mongols. The latter, however, were themselves expelled by the Mamluks until these were driven out by the Muslims. Under Turkish rule the Samaritans declined steadily. In 1541 the leading dignitaries of their once flourishing community of Damascus were repatriated to Shechem, and in 1624 the demise of the Aaronid line of priests led to the eventual collapse of many ancient congregations in the neighborhood of Shechem and in other parts. Under Mohammed IV (1648-87) the property of the Samaritans was confiscated and many were forcibly converted to Islam, but a century later their leader Ibrahim ibn Yakub managed to acquire a plot of land on Gerizim for sacred purposes. The Turks, however, repeatedly prevented access to it, until the good offices of the British government, to whom the Samaritans appealed in 1854, relieved the situation.

The Samaritans were first brought to the notice of Europeans in 1616 when they were visited by the famous scholar Pietro della Valle, who acquired a copy of their Pentateuch. They subsequently entered into correspondence with many generations of scholars, including Scaliger, de Sacy, and Huntingdon in the 17th cent., and Petermann, Kautzsch and Kahle in more recent times. An unbroken exchange of letters was maintained for forty years between the Samaritans and the late Moses Gaster (1856-1939), and representatives of the Samaritans visited London in 1903 and 1913.

At the census of 1931 the community numbered 182 persons (ninety-three men and eighty-nine women). The high priest in 1943 was Mazliah ben Phinehas (b. 1870), elected on December 2, 1932. The secretary of the community in that year was Amram, son of the former high priest Isaac, and its two most noted contemporary scholars were Abisha (Naji) ben Phinehas, brother of the high priest, and Ab Hasda (Abu-'l-Hasan), son of the later high priest Jacob ben Aaron. The majority of the Samaritans are engaged in petty trading, but they are desperately poor, the average individual income rarely exceeding fifty dollars a year. The priestly household ekes out a living by the exaction of tithes and by selling copies of ancient manuscripts. In December, 1941, a schism in the tribe was reported.

3. Religion. Samaritan religion is based on the Pentateuch, no other portion of the Bible being recognized. It is summarized, in Moslem fashion, in five articles of faith, declaring belief in (1) God, (2) Moses, (3) the Torah, (4) the sanctity of Mount Gerizim, and (5) future reward and punishment. God is one and unique, without associate or demiurge. Hypostases, however, are recognized in the form of the divine Glory which gave the Law, and the Word of God which created the world. An earlier belief in angels has now degenerated into pure folklore, while evil spirits are denied on the basis of *Num.* 23:23 ("For there is no enchantment with Jacob, neither is there any divination with Israel").

Moses is a being *sui generis,* the incarnation of primordial light and of the divine image (*tzelem*) transmitted by a series of patriarchal saints (*zaḳḳaim*) going back to Adam. He is the Paraclete who will intercede for the penitent on the Day of Judgment, and is often identified with the future Messiah.

The Law is an emanation of God, the Two Tables being a fragment of the divine essence. Not only the Decalogue but the whole Pentateuch was written by God. In ritual, the Law is divided into sections read in an annual cycle. In the exposition of it the Samaritans often agree with the Karaites. They insist, for instance, that every third year a third of the fruits and crops must be eaten in Jerusalem (cf. *Deut.* 14:23), and that the fat tail of a sheep belongs to the priest alone (*Lev.* 3:9). Similarly, like the Karaites, they refer the law of levirate marriage in *Deut.* 25:5 to a kinsman rather than to a blood brother. Like the Jews, the Samaritans recognize 613 Pentateuchal precepts (248 positive, 365 negative).

Gerizim is God's abode on earth, the Mount of Blessing, and is identified with several incidents in Scripture. The patriarchs are said to be buried upon it, and regular pilgrimages are made to their graves. It was the scene also of Jacob's dream, Noah's altar, and the would-be sacrifice of Isaac, and is believed to be the navel of the earth. An addition to the Ten Commandments in *Deuteronomy* ordains its sanctity. Belief in the Last Day is based on *Deut.* 32:35, which the Samaritans read *"on the day of* vengeance and recompense," instead of *"Mine is* vengeance, and recompense," as in the Jewish recension. Idolators will be cast into fire, but the pious will be granted admission to the paradisal Garden of Eden.

The Samaritans believe in a Messiah, called *Taheb* or *Shaheb* (Restorer), who will be made manifest by certain signs, and who will restore the Divine Presence to the midst of men. It is their belief that the history of the world can be divided into two periods of *Rahuta* (favor) and *Fanuta* (divine aversion), the latter commencing with the apostasy of Eli.



Isaac ben Amram, erstwhile high priest of the Samaritans, standing beside their famous Pentateuch. (See color frontispiece of volume 2)

The sacred year is determined by a special calendar (*Hushban Qushta*), fixed twice annually by the priests. The principle of *'ibbur,* or transference, is rejected. Passover is dated by a combination of the solar and lunar months, falling on the 14th day of that lunar month whose new moon falls in April (Abib). The festival, however, is distinguished from that of the Unleavened Bread (Matzoth) which immediately follows. Pentecost is always on a Sunday, being calculated from the day following the Sabbath of Matzoth. Each of the three seasonal festivals is celebrated by a pilgrimage to Mount Gerizim, and the paschal sacrifice is still slaughtered there. Sabbath is observed rigorously, no one leaving his house, except for the synagogue. In addition to the Biblical festivals, the Samaritans celebrate two feasts called *Zimmuth,* or conjunction, sixty days before Passover and Sukkoth respectively.

Phylacteries are not worn, *Deut.* 6:8 being interpreted symbolically. The Tallith (prayer-shawl) is donned only by the priests when the sacred scroll is exhibited. It has no fringes. Boys marry at fifteen or sixteen, girls at twelve. Alliances are arranged by parents or guardians, but the bride must agree. Divorce is granted by the high priest. Burial rites are performed by friends, and the whole Law is read at a funeral.

4. Relations with the Jews. In Jewish literature the Samaritans are called Kuthim, or men of Cuthah, a term designed to stigmatize them as non-Israelites. Laws concerning relations with them are summarized

in a special tractate attached to the fourth division of the Babylonian Talmud, the material being culled from other Talmudic sources and from the Baraithas. Samaritans may not present votive or freewill offerings at Jerusalem; large cattle and immovable property may not be sold to them. Marriage with them is forbidden and, according to some authorities, a Samaritan may not circumcise a Jew. In many other respects Samaritans are regarded as non-Jews, although it must be remembered that in the age of censorship "Samaritan" was often conveniently substituted in Talmudic passages originally dealing with non-Jews and heathens. The hostility between Jews and Samaritans continued, but in the 1920's a Hebrew school for Samaritan children was established at Nablus upon Zionist initiative. This, however, was later closed.

5. Literature. The literature of the Samaritans, still largely unpublished, is bilingual. Until the Moslem conquest (632 C.E.) the common language was Samaritan, a form of Western Aramaic, but after that date Arabic became the vernacular. Apart from a few annalistic chronicles, the extant writings of the Samaritans are exclusively *religious,* consisting of liturgies, commentaries on the Pentateuch, ritual compendia, homilies and apologetic treatises.

BIBLE. The earliest monument of Samaritan literature, apparently as old as the sect itself, is a special recension of the Hebrew Pentateuch, agreeing generally with the Jewish (Masoretic) text, but artfully manipulated to accord with Samaritan doctrines. An ancient scroll of this Pentateuch, fancifully ascribed to Abisha, the great-grandson of Aaron, is the most prized possession of the Nablus community, and is ceremonially exhibited at certain sacred seasons.

There are two important translations of the Pentateuch. The first is the Samaritan Targum, a composite work the final form of which dates probably from the 4th cent. C.E. Its characteristics are its slavish literalness and its strange correspondence with the contemporary Jewish version of Onkelos, suggesting to some scholars that it was deliberately revised therefrom. The other translation is an Arabic version which has likewise passed through several hands. Especially associated with its composition are the two scholars Abu Said and Abu'-l-Barakat of the 11th and 12th centuries respectively.

A Samaritan recension of *Joshua,* interpolated with apocryphal matter, was discovered in 1902, but its authenticity, stoutly championed by Moses Gaster, has been questioned.

Of Biblical commentaries, the oldest is the Arabic work of Abu Said, composed in 1053, and of especial interest because it quotes from later books of the Bible, otherwise unknown to the Samaritans, and from the Mishnah. Scarcely less important is the voluminous exposition written by Muslim ben Murjan in the 17th cent. and revised, some hundred years later, by Ibrahim ibn Yakub. There are also several lesser treatises on particular passages of the Scriptures.

MIDRASH. The twin fountainheads of Samaritan Midrash are the *Memar Markah* (Disquisition of Markah) and the *Sefer El-Asatir* (Book of Legends), both written in the Samaritan dialect. The former dates from the 4th cent. C.E., and is the work of the poet and theologian Markah (Mark), the earliest known Samaritan author. It is in actuality a series of somewhat Gnostic and Cabalistic dissertations on the Pentateuch, devoting especial attention to the miracles of the Exodus and the career of Moses. The latter, traditionally attributed to Moses, presents a connected legendary narrative from Adam to the death of the Lawgiver, concluding with a prophecy allegedly delivered by him in his last hours. The present recension of the book is clearly post-Islamic, but the work itself is probably far older, many of its constituent elements being traceable to the 2nd cent. B.C.E. Two Arabic paraphrases of the work are extant. The one (anonymous) dates from the 10th cent., and was composed probably in Egypt, since it contains an otherwise inexplicable diatribe against Maimonides, the leading contemporary Jewish philosopher, who was then living in the country. The other, known as *Pitron* (Explanation), was composed in the late 19th cent. by Shalmah, son of the high priest Amram (b. 1863).

Based largely on the *Memar Markah* and the *Sefer El-Asatir* is a corpus of poetic legends about Moses known collectively as the *Molad Mosheh* (Nativity Cycle), recited annually on his birthday and on other special occasions. The nucleus of the collection is a versified Midrash composed in the 14th cent. by Abdallah ben Shalmah. Elaborated, in 1537, in an Arabic prose version by Ismail ibn Rumaih, and further developed in the 19th cent. by Phinehas ben Isaac, the corpus presents the most complete extant account of Samaritan doctrines about the Lawgiver. It is today embellished by several later hymns and laudations, including a poem by the present high priest, Mazliah ben Phinehas.

HALACHAH. In the field of Halachah, the most important works are the *Kafi* (Compendium) and the *Tabah* (Potpourri). The former, written in 1042 by Joseph ben Solomon of Askar (a village near Nablus), is a digest of ritual usage, covering such diverse topics as the priests and their tithes, purification and ablutions, prayers, dietary laws, leprosy, ritual impurity, pilgrimages, marriage and divorce, slavery, usury, trade and commerce, and the Sabbath. *The Tabah,* of the same general content, was composed in the early 12th cent. by Abu-'l-Hasan (or Ab Hasda, or Yefet) al-Zuri. It includes, however, several chapters on matters of dogma, rather than ritual, and indulges especially in polemics against the Jews. Both works are today preserved in Arabic, but there are indications that their original language may have been Samaritan.

Likewise of Halachic interest is the *Kitab al Hilaf* (Treatise on the Differences between Samaritans and Jews), composed about 1150 by Munajja ben Zadaka Abu-'l-Farraj. The author engages in dispute with Saadia Gaon. Important also is the *Dalil* (Guide; in Samaritan, *Hilluk*), a manual of usage and dogma, compiled from earlier sources in 1886 to 1888. It is variously attributed to Jacob ben Aaron and Phinehas ben Isaac, and its especial interest lies in its exhaustive discussion of the resurrection of the dead.

Among lesser works are a treatise on forbidden marriages by Abu-'l-Barakat and a collection of traditional responsa (*Sefer Hahalatah*) on matrimonial law in general.

THEOLOGY. The most important general works of theology are the *Sirr al-Qalb* (Secrets of the Heart), written in 1532 by Abraham Kabazi of Damascus, and the *Malif* (Instructor), a formal catechism drawn up by Phinehas ben Isaac at the end of the 19th cent. The latter, which is incomplete, covers the entire field of Samaritan legend and ritual and dogma. Among lesser treatises on specific subjects, two of especial significance are the *Kitab al Mi'ad* (Treatise on the Last Day), by Abu-'l-Hasan al-Zuri (1070), and the *Ten Proofs of the Second Kingdom,* by Ghazzal al Duwaik (d. 1787).

CHRONICLES. The historical literature of the Samaritans consists of the *Taulida,* the *Book of Joshua,* the *Shalsheleth* (Chain of the High Priests), the *Chronicle of Abu-'l-Fath,* and a few subsidiary records.

The *Taulida* is a perpetual chronicle commenced by Eleazar ben Amram in 1149 and continued by successive priests to the present day. Based upon it and upon other sources now lost is the *Book of Joshua,* written originally in Samaritan, probably in the 11th cent., but now extant only in the 13th cent. Arabic version of Abdallah ben Shalmah. This is a composite work presenting a legendary history from Balaam to Constantine. The title is really a misnomer, applying only to the first section, which may once have existed independently.

The *Shalsheleth,* really a summary of the *Taulida,* is a chronological catalogue of high priests from Adam to the present day, together with brief references to contemporary events, including the appearance and crucifixion of Jesus. The *Chronicle of Abu'l-Fath,* composed in Egypt in 1355, is the first attempt among the Samaritans at a narrative rather than an annalistic record. It draws largely from the

Taulida and the *Book of Joshua,* as well as from the other writings no longer extant. Stemming from it is a long history of the Samaritans redacted about 1890 by the late high priest Jacob ben Aaron (1840-1918) and Murjan ben As'ad. Of the minor chronicles the most interesting is that of Ibrahim ben Yakub the Danafite, dealing with events in the latter half of the 18th cent.

LITURGY. The Samaritan liturgy embraces several distinct collections. The earliest is the *Defter* (Codex) containing especially some twelve hymns by Markah and a series of poems, called *Durran* (String of Pearls), by Amram Darah. Embellished by later compositions by Tebiah ben Darta, Ab Geluga, Joseph the Rabban (of Damascus) and others, it remained the standard *corpus liturgicum* until the 14th cent., since when it has been greatly expanded. Besides the daily and festival liturgies, the Samaritans possess also two large collections known as the *Book of Rejoicing* and the *Book of Mourning.* There are also special services for marriage and circumcision.

The leading collection of Samaritan manuscripts is that of Moses Gaster, a large portion of which passsed, in 1918, to the British Museum. Other important collections are those of David Sassoon, in London, of the Academy of Sciences in Leningrad, and the John Rylands' Library in Manchester, England. The Jewish Theological Seminary of America now houses the holdings of Elkan Adler, but these are mainly late copies.

See also: JOSHUA, SAMARITAN BOOK OF.

THEODOR H. GASTER.

Lit.: I. General: Montgomery, J. A., *The Samaritans* (1907); Gaster, Moses, *The Samaritans* (1925); Ben Zwi, I., *Sefer Hashomronim* (1935); Genna, G. E., *I Samaritani* (anthropology; 1938); Mills, J., *Three Months Residence at Nablus, and an Account of the Modern Samaritans* (1864).

II. Religion: Gaster, Moses, *Samaritan Eschatology* (1932; gives translated extracts from most of the religious texts). The same author rendered the *Molad Mosheh* in *The Quest* (London, 1930) 358-72; the *Shalsheleth* in *Journal of the Royal Asiatic Society* (1909) 395-420; and the 613 commandments in *Festschrift zum 75-jährigen Bestehen des Jüdisch-theologischen Seminars Fraenckelscher Stiftung,* vol. 2 (1929) 393 et seq., besides leaving an almost complete series of manuscript translations of Samaritan literature.

III. Literature: Nutt, J. W., *A Sketch of Samaritan History, Dogma and Literature* (1874); Gaster, Moses, *The Samaritan Literature,* supplement to the *Encyclopaedia of Islam* (1925); idem, *The Asatir* (1927); Cowley, A., *The Samaritan Liturgy* (2 vols., 1909); Heidenheim, M., in *Deutsche Vierteljahrschrift,* vols. 2 to 4. Most of the published texts are listed in Montgomery, J. A., *The Samaritans* (1907) 323-46 (Bibliography). Important additions are: Ben-Haim, Z., "Samaritan Poems for Joyous Occasions," *Tarbiz* (1939) 190-200, 333-74 (Hebrew); Robertson, E., "Notes and Extracts from Semitic MSS. in the John Rylands Library, Manchester," *Bulletin of the John Rylands Library,* 1934 to 1938; Swarsensky, M., *Die Begräbnis- und Trauerliteratur der Samaritaner* (1930); Szuster, I., *Marka Hymnen* (1936).

IV. Language: Petermann, J. H., *Brevis linguae Samaritanae grammatica* (1873); Rosenberg, J., *Lehrbuch der samaritanischen Sprache und Literatur* (1901); Diening, F., *Das Hebräische bei den Samaritanern* (1938).

SAMBATION, a legendary river, in which water flowed for six days of the week, but ceased on the Sabbath; in a later legend, the water is replaced by sand and stones. The sources of the legend seem to have been the Biblical story of the manna, which fell in the wilderness on the six days of work, but not on the Sabbath, and the fact that there was a river in Syria which had a name resembling the word Sabbath. This stream is now called Fauvar ad-Der by the Arabs; but as early as the 15th cent. B.C.E. the name Shabbaton was applied both to the stream and to a locality near by. Josephus calls it the Sabbatical river, and declares that it remained dry for six days and flowed on the seventh (*Jewish War,* book 7, chap. 5); Pliny, on the other hand, says that it was only on the Sabbath that the river was dry (*Natural History,* book 30, section 11). Modern scholars derive the name from the Syrian *sabita,* "wolf." The Talmud declares that Akiba used the phenomenon of the river Sambation as proof that the Sabbath was indeed the command of God (*Sanh.* 65a).

In subsequent centuries, the story of the Sambation began to be connected with that of the Lost Ten Tribes, which became a subject of speculation after the persecution of the Jews by the Romans; these tribes were said to live near the river Sambation. Non-Jewish writers also took up the legend, and it appears in the narratives of Ibn Abbas, a nephew of Mohammed, in the cosmography of Ibn Fagid Kazwini, in the legends about Alexander the Great, and in various works about the wonders of the world.

The appearance of the adventurer Eldad Hadani, who claimed to bring news from the Ten Lost Tribes and about the Sambation, caused the legend to be widely believed. In almost every century up to the middle of the 19th cent. travelers' tales appeared which either directly or indirectly referred to the Sambation and the Ten Lost Tribes. Among these are the stories of Pethathiah of Regensburg, Elijah of Ferrara (1435), Obadiah of Bertinoro, Gershom ben Eliezer (1624) and Baruch Gad (1646). Even Manasseh ben Israel naively mentions credulous legends about the Sambation. As late as 1817, 1831 and 1857 messengers were sent from Jerusalem to the Ten Tribes at the Sambation.

At first travelers sought for the Sambation in the region which had been described by Josephus; later, when it had become connected with the legend of the Ten Lost Tribes, they endeavored to reach it in Mesopotamia, India, East Africa, China, by the Caspian Sea, in Spain and other places. The poet Mordecai bar Isaac (12th cent.), in his Sabbath poem, *Mah Yafith,* compares Israel to the Sambation, since both work six days and rest on the Sabbath.

Lit.: Epstein, A., *Eldad Hadani;* Eisenstein, *Otzar Hamassaoth* (1926); Seligsohn, Max, in *Jewish Encyclopedia,* vol. 10, pp. 681-83.

SAMECH, *see* ALPHABET.

SAMFIELD, MAX, rabbi, b. Markstift, Bavaria, 1844 (or 1846); d. Memphis, Tenn., 1915. He received the Ph.D. degree from the University of Würzburg and his rabbinical diploma from Rabbi Seligmann Baer Bamberger. In 1867 he came to the United States, where he was rabbi of B'nai Zion Congregation, of Shreveport, La., until 1871, when he accepted a call to B'nai Israel of Memphis. He did splendid work during the yellow fever epidemic two years later, and was respected by the entire community. Samfield was president of the Southern Rabbinical Association. In 1885 he founded *The Jewish Spectator,* and was its editor for many years.

Lit.: Central Conference of American Rabbis Year Book, vol. 26 (1916) 211-12.

SAMINSKY, LAZARE, composer and conductor, b. Vale-Gotzulovo, Russia, 1882. On his paternal grandmother's side he was related to the noted Hasidic Rabbi Shneor Zalman of Liubavich. At the University of St. Petersburg he specialized in mathematics and philosophy. Determined to adopt music as a career, he entered the class of Rimsky-Korsakoff in 1906. In 1909 he directed one of his own works at the St. Petersburg Conservatory. A year later he joined a group of young, progressive Russian musicians in the formation of the Society of Hebrew Folk Music, which became world-

famous because of its epoch-making researches into Jewish folk songs, and its encouragement to young composers to adopt a Hebrew idiom for their composition.

In 1913 he went to Georgia to study its religious music on a Baron Horace de Günzburg expedition. In the same year he directed his own *Vigiliae* in Moscow with the Koussevitzky Orchestra. He left Russia in 1919, lived for a while in Palestine, Paris and London, then settled permanently in New York city. In 1924 he was appointed musical director of Temple Emanu-El, whose choir he directed in annual spring festivals from 1935 on. He also directed symphony orchestras in concerts of modern music in New York, Paris and leading cities in South America.

In the field of composition Saminsky produced many works of outstanding artistic distinction. His works for orchestra were performed by orchestras in practically every music center in Europe and the United States, and include five symphonies, *Ausonia, Three Shadows, Pueblo,* and *Chassidic Suite.* He also wrote the music for the operas *The Daughter of Jephta, Julian, the Apostate,* and *Caesar,* as well as for the ballet *The Lament of Rachel* and others. His numerous choral compositions include many works for the synagogue.

Saminsky's music reveals a consummate mastery of form, imagination, deep poetic feeling and a tender lyric vein. Saminsky wrote several books on mathematics, and two on music, *Music of Our Day* (1932) and *Music of the Ghetto and the Bible* (1934). He founded the New York Polyhymnia, and was co-founder of the League of Composers.

Lit.: De Paoli, Domenico, *Lazare Saminsky* (1930); Howard, John Tasker, *Our Contemporary Composers* (1941).

SAMMTER, ASCHER, Talmudist, b. Derenburg, near Halberstadt, Germany, 1807; d. Berlin, 1887. He first taught in the Hebrew school of the Jewish community of Halberstadt, founded by Rabbi Hirsch Köslin. From 1837 to 1854 he was rabbi of Liegnitz; thereafter he devoted himself exclusively to literary publications. He lived in Berlin from 1869 on, becoming a member of the Adass Jisroel and devoting himself to scholarship and literary work. Sammter's works include: *Die Unsterblichkeit unserer Person wissenschaftlich beleuchtet* (Liegnitz, 1843); *Chronik der Stadt Liegnitz* (1861-68); *Der Rabbi von Liegnitz,* a historical narrative of the Hussite period (Berlin, 1887 and 1891); *Talmud Babli* and *Traktat Baba Mezia* (with German translation and commentaries, Berlin, 1876); *Mischnajot,* the six divisions of the Mishnah (Hebrew text with vocalization, German translation and explanations); *Seraim* (Berlin, 1887). The edition of *Moed* was started by Sammter and continued by Eduard Baneth.

SAMOILOVICH, RUDOLPH LAZAREVICH, geographer and explorer, b. Azov on Don, Russia, 1881. He graduated from the Academy of Mining Engineering in Freiberg, Germany, as well as from the law school of the University of St. Petersburg. Revolutionary activities against the czarist regime resulted in his exile, in 1908, to Archangel, and in 1910 to Pinegu. From the latter point he was able to carry on some sea exploration. Subsequently he participated in an expedition to Spitzbergen, where he discovered important coal deposits.

In 1918 Samoilovich helped organize the Academy of Sciences commission for the study of the natural resources of the Arctic. When the commission was reorganized to become the Scientific Research Institute for the Study of the Arctic, Samoilovich became its director. From 1925 to 1926 he conducted research on Novaia Zemlia. But his most spectacular undertaking



Rudolph L. Samoilovich (center) with his shipmates of the ice-breaker Krassin

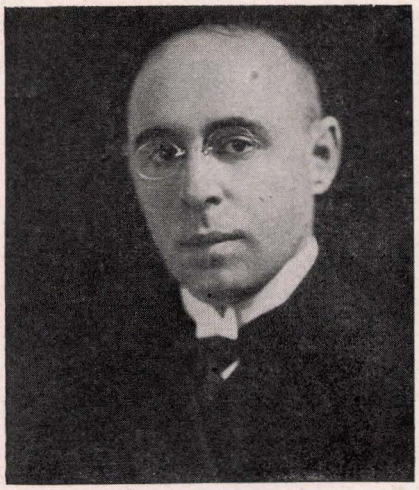
was his directorship of the expedition of the ice-breaker *Krassin* in 1928 for the rescue of Umberto Nobile, the Italian explorer, and his dirigible crew, who had been forced down in their attempt to reach the North Pole. For this exploit, which won the attention and sympathy of the whole world, Samoilovich was awarded the Order of the Red Banner of Labor. Later he conducted an expedition to Franz Josef Land and other unexplored territories. Samoilovich published many reports and studies of his work. In 1943 he was associated with the Arctic Institute in Leningrad.

Lit.: Samoilovich, Rudolph, in *American Hebrew,* July 5, 1929; July 12, 1929; July 19, 1929; July 26, 1929; Smolka, H. P., *40,000 Against the Arctic.*

SAMOSCZ, DAVID, pedagogical writer and poet, b. Kempen, Germany, 1789; d. Breslau, Germany, 1864. He settled in Breslau at the age of thirteen. Samoscz translated into Hebrew numerous children's books written by non-Jewish authors. He was a friend of the non-Jewish Orientalist Heinrich Friedrich Wilhelm Gesenius and of David Friedländer and Julius Fürst. He was president of the Jewish community of Breslau for many years until his death.

His writings include: *Heharutz Veheatzel,* a dramatic poem (Breslau, 1817); *Halichoth Olam,* a one-act play (Breslau, 1829); *Esh Dath,* a textbook for youth (3 parts, Breslau, 1834); *Nahar Meeden,* Biblical stories (Breslau, 1836).

Lit.: *Allgemeine Zeitung des Judentums* (1864) 353.



Lazare Saminsky

SAMPSON, JOHN JACOB, internist and cardiologist, b. Galveston, Texas, 1898. He began medical practice in San Francisco in 1923, and became one of the city's outstanding physicians, active in numerous health organizations and hospitals. He was appointed chief of medical service at Mt. Zion Hospital (1942), and chief of the Cardiac School Diagnostic Center of the city's Bureau of Child Hygiene. Sampson joined (1923) the teaching staff of the University of California Medical School; in 1943 he was associate clinical professor. He was president of the California Heart Association from 1938 to 1940.

Among the numerous medical studies which Sampson published on his researches were: (with M. Eliaser, Jr.) "Diagnosis of Impending Acute Coronary Artery Occlusion" (in *American Heart Journal,* June, 1937); (with A. Christie and J. C. Geiger) "Incidence and Type of Heart Disease in San Francisco School Children" (*ibid.,* June, 1938); (with J. B. de C. M. Saunders and C. S. Capp) "Compression of Subclavian Vein by First Rib and Clavicle" (*ibid.,* March, 1940); "Changing Conception of Coronary Artery Disease" (in *California and Western Medicine,* January, 1941).

Arthur Fichell Sampson (b. Georgetown, S. C., 1855; d. 1934), father of John Jacob Sampson, received his medical degree from the University of Virginia in 1878, and pursued post-graduate work at the University of Pennsylvania and at New York University. He also studied under Simon Baruch. In 1884 he began to practise medicine in Galveston, Texas, where he became prominent as a public health officer. Following the Galveston hurricane, in 1900, plenary powers were conferred on him by the mayor of Galveston and the adjutant general of the state.

In 1901 Sampson moved his practice to San Francisco. He was especially interested in the study and treatment of the various types of colitis, and contributed to the medical press on the subject. As a pioneer in the field of dysentery, he suggested the use of new therapeutic measures.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 8, 603-4.

SAMPTER, JESSIE ETHEL, author and poet, b. New York city, 1883; d. Givath Brenner, Palestine, 1938. Subject to a home influence which was not immediately associated with Jewish life (her father being one of the founders of the Ethical Culture movement in the United States), Miss Sampter at first became attracted to the Unitarian Church. Her study of Old Testament teachings under these auspices, however, brought her back to the Jewish people, and she soon began to observe Jewish ritual, while studying Jewish history and the Hebrew language. She was a graduate of Columbia University.

Jessie Sampter met Henrietta Szold and became active in Hadassah during its early days, particularly preparing much of the early Hadassah educational material. In 1919, despite her semi-invalid condition (the result of a childhood attack of infantile paralysis), she went to Palestine and took up permanent residence there. From 1924 to 1934 she was active in relief work among the Yemenite Jews in Palestine, and then settled in Givath Brenner, a Kibbutz where, using her own funds, she built a convalescent home. Here she lived in close touch with the Jewish pioneers until her death in 1938.

She wrote *The Great Adventurer; The Book of the Nations* (1917); *Guide to Zionism* (1920); *The Emek* (1927); *Modern Palestine* (1933); *Brand Plucked from the Fire* (1937), and contributed articles and poems to numerous publications.



Jessie Ethel Sampter

SAMSON (Hebrew *Shimshon*), the last of the judges of Israel. The account of his life is given in *Judges* 13 to 16. His birth was previously announced to his parents by an angel, who directed that the son to be born to them should be reared as a Nazirite, that is, that he should never permit his hair to be shorn, or drink wine or strong drink. Samson grew up to possess great strength, which enabled him to perform such feats as killing a lion with his bare hands, carrying the gates of a city up a steep hill, and slaying a thousand enemies with the jawbone of an ass. He was at times friendly with the Philistines, the enemies of Israel, but became quickly enraged at some slight or injury, which led him to make ferocious attacks upon them. He finally was entrapped by a woman named Delilah, who succeeded in wheedling him into revealing that the secret of his strength lay in his hair. Once his hair was shorn, he was impotent against the Philistines, who blinded him and forced him to labor in a mill. Later, however, his strength returned as his hair grew, and when he was called out at a festival to make sport for the people, he threw his weight on two of the pillars and brought down the roof of the house, thus killing more in his death than in his life. The story is told with broad strokes of humor and in the style of a folk-tale.

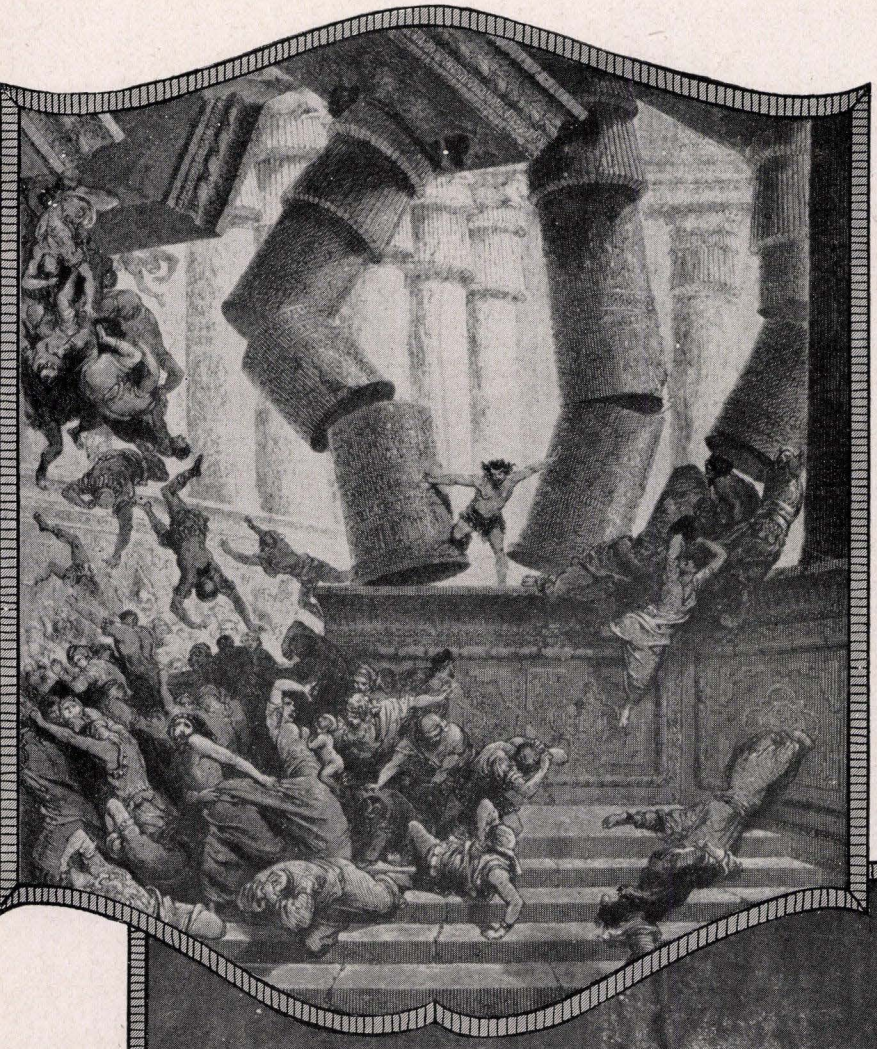
The career of Samson was very different from that of the other judges. He was not the leader of the people, but an individual warrior who pursued his own interests and avenged his own injuries; and the Israelites, far from following him, actually helped the Philistines to take him on one occasion (*Judges* 15:9-13). Nor did his exploits accomplish a deliverance; it was not until many years later that the Philistine menace was removed. In fact, Samson hardly deserves a place among the judges, and his inclusion in the narrative seems merely to complete the number of twelve judges. From the style and manner of his biography it appears to have originated from other sources than the previous chapters of *Judges.*

A number of features in the Samson story have a mythological air, which have led some scholars to class the entire narrative as a solar myth. Thus his name is connected with *shemesh,* "sun"; when his hair ("the solar rays") is cut

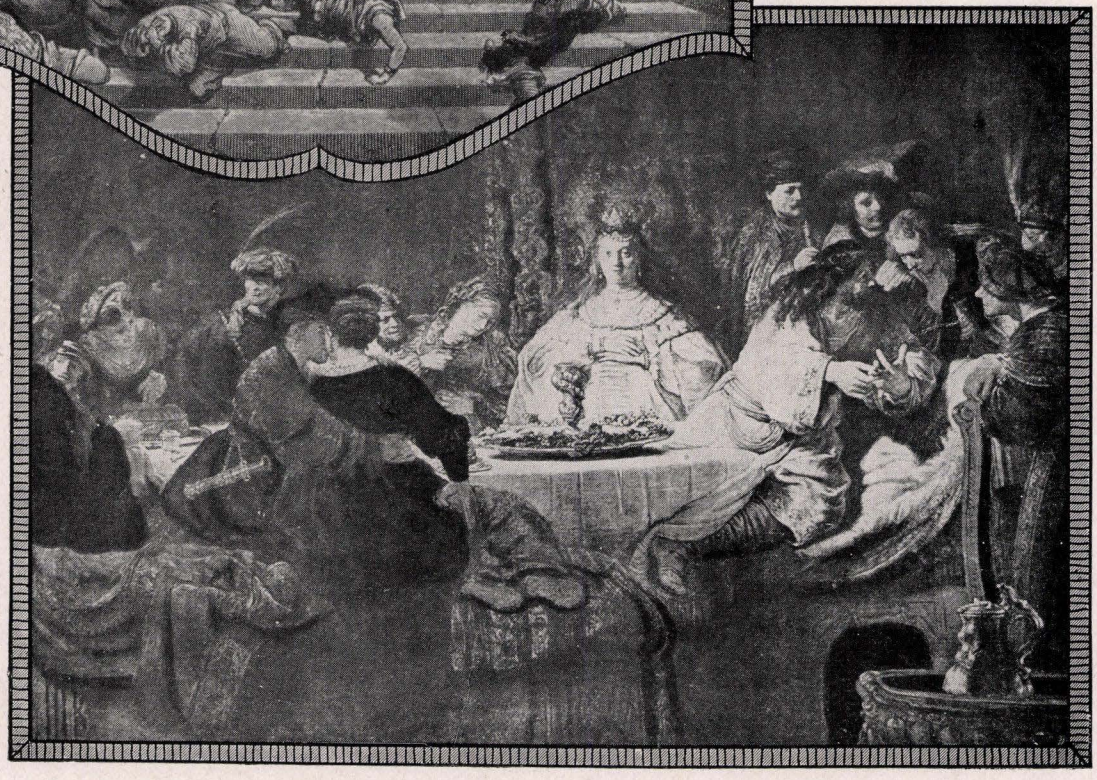


(Left) Samson's battle with the lion. From a painting by D. Mestrojani; (below) the binding of Samson. From a painting by Solomon J. Solomon





Samson pulling down the pillars of the house. From an etching by Paul Gustave Doré



The marriage feast of Samson. From a painting by Rembrandt van Rijn



Samson threatening his father-in-law. From a painting by Rembrandt van Rijn

off, he is blinded ("the sun is darkened"). There are also resemblances to the stories of the heroes Melkarth of Tyre and Hercules and Orion of the Greeks; thus the story of the combat with the lion, the conquest by a woman, and the association with two pillars are all found in the Hercules myth. Nevertheless, the probability is that, while the story of Samson has absorbed certain mythological features or has borrowed from other hero tales, it is based on the life of a real person.

The rabbinical stories elaborate on the Biblical account, drawing from it the lesson that the punishment is such as to fit the crime. There is a hint in the Talmud that some of the teachers regarded Samson as a legendary character.

The story of Samson has been a favorite with artists, writers and musicians. The most noted of such creations are those of Rembrandt and Rubens, Milton's *Samson Agonistes,* Saint-Saëns' opera *Samson et Dalila* and Handel's oratorio (see vol. 2, p. 311). SIMON COHEN.

Lit.: The commentaries on *Judges;* Kalt, *Samson, eine Untersuchung des historischen Charakters;* Budde, in Hastings, James, *Dictionary of the Bible,* vol. 4 (1919) 377-81.

SAMSON BEN ABRAHAM OF SENS, Talmudic scholar who lived from about 1150 to 1230. He founded a seminary in Sens, in northern France, and ardently fostered the study of the Talmud in France and Germany in the 13th cent. He wrote a commentary on the Talmud entitled *Tosafoth Sens,* a commentary on the Mishnah divisions Zeraim and Toharoth, and on the *Sifra.* His responsa were highly regarded. He declared that the Karaites were not Jews. He was opposed to the philosophy of Maimonides, but "would not fight the lion after his death." As a result of the persecutions by Pope Innocent III, Samson went to Jerusalem about 1211, and lived there until his death. He was buried on Mount Carmel.

SAMSON, family whose pedigree is considered the most extensive in Jewish genealogy. Its ancestor was Samson Gumpel (d. Wolffenbüttel, Germany, 1767), the second son of Meyer Gumpel Moses Fulda, who went to Wolfenbüttel in 1697, and died there in 1733.

GUMPEL SAMSON (b. Wolffenbüttel, 1733; d. Amsterdam, Holland, 1800), Samson Gumpel's eldest son, emigrated to Holland. Three of his sons, Herz, Selig, and Samson, assumed the family name Sterk. Herz Sterk was the ancestor of the well-known Dutch jurist Jacob Wertheim (1827-80). Another son of Gumpel Samson, Levy Gumpel Samson, had many descendants, including the Kaulla family; Frederick Salomonson (1860-1911), who went to Tampa, Fla.; the Gernsheim family; and Frans Wertheim, who settled in Denver, Col.

HANNA GUMPEL (1754-90), Samson Gumpel's daughter, married Ruben Rudolf Goldschmidt (d. 1790), a banker at Cassel, Germany. Among their descendants were Nathan Weinthal, South African pioneer; Philipp Samuel Goldschmidt, banker at Cassel (1807-47), whose son, Siegfried Goldschmidt (1844-88), was professor of Sanskrit at the University of Strasbourg; members of the Fould, Königswarter and Ladenburg families; Eduard Beit von Speyer; Johanna Arnhold, wife of the great German industrialist Eduard Arnhold; Baron von Hirsch; Julie Ladenburg, who married Ernst Bassermann, leader of the German National Liberal Party; Felix Aschrott, director of a provincial court at Berlin; the Wolfkehl family at Darmstadt, Germany; the barons of Boschan, von Preuschen and von Lengerke.

ROSINE GUMPEL (1736-1803), another daughter of Samson Gumpel, married Zacharias Veitel Ephraim (d. Berlin, 1779). Their grandson, Zacharias Fraenkel, was baptized, and assumed the name Wilhelm Friebe. He was the ancestor of the barons von Quadt, von Thielmann, von Vincke, von Platen, von Heintze-Weisserode, and Tortilowicz von Batocki, who was food dictator in Germany during the first World War.

HERZ SAMSON (1738-94), Samson Gumpel's second son, was chief rabbi of Brunswick and financial agent of the duke of Brunswick. His daughter Rosine married Wolff Levin Norden de Lima at Amsterdam. His daughter Frommet (1766-1825) married Levy Gumpel Samson in the same city. His daughter Blümchen married Samson Gumpel Sterk, also at Amsterdam. His daughter Minna (1766-1809) married the reformer Israel Jacobson.

HERSCHEL (HIRSCH) SAMSON (1770-1831), Herz Samson's son, was court factor of Brunswick. Among his descendants were M. A. Stern, professor at the University of Göttingen; Alfred Stern, professor of history at the University of Zürich; Ernst and Alexander Oppler, well-known artists; Friedrich Lippmann, director of the collection of engravings of the Museum of Berlin and favorite of Emperor Frederick III; Ludwig Speyer; the Hahlo family; Moritz Warburg, jurist at Hamburg (1810-66); the Strassmann family at Berlin, whose members were mostly well-reputed physicians; the barons of Harbou; and the von Holten family.

MEYER H. SAMSON (1783-1862), another son of Herz Samson, became the ancestor of the Roskill family at Manchester.

ISAAC HERZ SAMSON (b. Brunswick, Germany, 1778; d. Berlin, 1849), a third son of Herz Samson, was a great banker. He transformed the two schools called

Beth Hamidrash which were founded by his father's brother Philipp Samson (d. 1805) in 1786 and by himself after his father's death into the Samsonsche Freischule in 1807. He established the Samson Foundation by uniting the various family foundations and creating an endowment which was granted the rights of a corporation by the government of Brunswick. His daughter Minna married Julius Magnus (1804-82). His grandson Henry Samson settled at Manchester and founded a widespread family of British merchants.

There are Samson families descended from Isaac Herz Samson also in Denmark, Sweden and the United States. One of his great-granddaughters married Admiral Albrecht von Stosch, founder of the German fleet and confidant of Emperor Frederick III. Others married the counts of Seydlitz and Münster. Another female descendant of Isaac Herz Samson married the artist Ephraim Moses Lilien.

HUGO BIEBER.

Lit.: Stammbaum der Familie Samson (1910).

SAMSON, ISAIAH JOSEPH, judge and leader of the Beni Israel in India, b. Poona, India. He was the youngest son of Joseph Samson, Bahadar and Major in the Indian army, and was educated at Bishops High School, Poona.

In 1893 Isaiah Joseph Samson won his B.A. degree from the Wilson College, Bombay. In 1901 Samson received his LL.B. degree and a year later he became Vakil (lawyer) at the Court of Bombay, where he was successful, although theretofore practice had been monopolized by Parsis and Hindus, so that a Beni Israel could not have commercial backing. From 1908 on, Samson confined his practice to the Small Causes Court.

He was elected a member of the Council of the Bombay Vakils' Association and appointed (1926) judge at the Small Causes Court of Bombay. He was the first Beni Israel to be appointed a judge in India.

From 1906 on Samson devoted himself to the communal life of the Beni Israel. For some years he was president of the Jamat of the Gate of Mercy Synagogue at Bombay. He was for some time president of the Israelitic School in the same city.

From 1922 to 1926 he edited the periodical *The Israelite.* Afterwards—as late as 1942—he was an active member of the All India Israelite League. He wrote many articles condemning polygamy among the Beni Israel, and offered resolutions supporting his endeavors in the annual meetings of the League. At the same time he advocated a reform of the divorce legislation of the Beni Israel.

SAMTER, ADOLF, banker and political economist, b. Königsberg, Germany, 1840; d. Franzensbad, Bohemia, 1883. After a commercial training in a banking house of his native town and in an overseas trading concern at Hamburg, Samter entered his father's banking business (1845), whose leader and owner he became in 1854. He directed also a printing and publishing house, and in 1848 edited the *Neue Königsberger Zeitung,* a liberal paper which, highly valued in political circles, even at the court of King Frederick William IV, was a financial failure and ceased publication in 1849. In the following years Samter turned his interest from political to economic and social problems.

He studied Marx, Lassalle, Rodbertus and Adolf Wagner, and advocated a kind of liberal socialism, stressing society's obligation to take care of the welfare of the workers, but declining collectivism. He published numerous treatises on the problem of property, the reform of currency and tariff reform. He showed practical understanding of economic facts and vast knowledge, but lacked historical and juridical criticism.

SAMTER, ERNST, philologist, folklorist and historian of religion, b. Posen, Prussian Poland, 1868; d. Berlin, 1926. He studied philology and archeology, and graduated from the University of Berlin (1891). His thesis, *Quaestiones Varronianae,* was highly regarded as a contribution to one of the most important problems of philology at that time, and the Prussian government sent him to Rome for a year to work at the German Archeological Institute. Then Samter became assistant teacher at a classical school at Berlin. Despite the appreciation he received from scientific and pedagogical authorities, since he declined baptism he had to wait for seven years before being appointed professor at the Sophiengymnasium in Berlin. In 1925 he received a call to the "Grey Cloister," the best classical school of Berlin.

Samter was considered one of the most inspiring teachers of classical languages. He was a student of educational methodology, and contributed to pedagogics essays and books which reformed the teaching of classical languages. Even more important were Samter's contributions to the science of comparative history of religions.

As a trained philologist he endeavored to combine interpretation of the literary sources of the history of religions and study of folklore. In doing so he was particularly interested in the customs and rituals of family ceremonials. He published *Familienfeste der Griechen und Römer* (1901); *Geburt, Hochzeit und Tod* (1911); *Die Religion der Griechen* (1924); and *Die Götter der Griechen* (1926). Samter was an active member of the Reformgemeinde. He contributed to Jewish history by criticizing Bousset's studies on Jesus and Judaism, and by publishing studies on anti-Semitism in Greek and Roman antiquity.

Lit.: Biographisches Jahrbuch für Altertumskunde, vol. 49 (1929) 22-31.

SAMUDA, family of Marrano descent which emigrated to Holland to escape the Inquisition in Spain.

ISAAC SEQUEIRA SAMUDA (d. 1743), physician, went to England at the beginning of the 18th cent., and became a fellow of the Royal Society of London in 1723, under the presidency of Sir Isaac Newton. The lists of the Society mentioned that Samuda was graduated with the M.D. degree, but took no notice of any participation of Samuda in the proceedings of the Society, except his reception on October 24, 1724. Samuda contributed to Daniel Israel Lopez Laguna's editions of *Psalms* (1720).

JACOB SAMUDA was the first of another branch of the Samuda family to come to England. His eldest son, ABRAHAM SAMUDA, an East Indian merchant, married Joy d' Aguilar. Their sons, Jacob and Joseph Samuda, were well-known engineers. JACOB SAMUDA (b. London, 1811; d. London, 1844) was the first Jewish engineer in England. He invented the atmospheric railway, and in 1843 was occupied with shipbuilding. He was killed by an explosion, after inventing an improved marine engine.

JOSEPH SAMUDA D' AGUILAR (1813-85), the brother of Jacob Samuda, was his partner in the engineering business. After Jacob's death Joseph excelled in building British warships and merchant ships. He was the first to construct armor-plated iron vessels. In 1865 he was elected member of parliament, and was reelected until, in 1880, he left the Liberal Party and supported Benjamin Disraeli. For some years he was warden of the Sephardic congregation, but later seceded from the Jewish community. In 1860 he established the Institute of Naval Architects, whose treasurer and vice-president he was, and contributed to its *Transactions.*

SAMUEL (Hebrew, *Shemuel*), 1. priest, seer and one of the greatest personages in ancient Israel, who



Hannah, Eli, and the infant Samuel. From a painting by F. W. W. Topham

lived in the 11th cent. B.C.E. The story of his life is recorded in *I Sam.* 1 to 25. He was consecrated to the service of the shrine at Shiloh by his mother Hannah, who made a vow that she would dedicate him to God if her childlessness were removed. Brought to the sanctuary as soon as he was weaned, he was reared by the high priest Eli. There he received the call of God and a message predicting the fall of the sanctuary because of the wickedness of its priests. This prophecy was fulfilled when the Philistines defeated the Israelites and captured the Ark of the Covenant; Eli died from a fall when he heard the news. Samuel removed to Ramah, where he was for the next twenty years a seer to the people.

At this point the Bible narrative gives two different and even contradictory stories. According to the one that seems to be older and more authentic, Samuel was concerned with the loss of national independence and used his disciples as a means of spreading the spirit of revolt. He sought a leader to be the king of the nation, and found him in Saul, of the tribe of Benjamin. He secretly anointed him as king, and told him that the spirit of the Lord would come upon him. As a result of this Saul began to take the leadership of the people and succeeded in throwing off the Philistine yoke.

According to the other, later account, Samuel himself overthrew the Philistines at Eben-ezer, near Mizpah. However, since his sons were inferior to himself, the people demanded that he choose a king. Samuel rebuked them severely for this presumption, but finally consented and Saul was chosen king by lot. Samuel invoked a great thunderstorm which terrified the people, but he calmed them by assuring them that all would be well if they were faithful to God.

The reign of Saul was soon marked by a breach between the ruler and Samuel. One story tells how Saul refused to wait for Samuel and was told that his kingdom would not continue (*I Sam.* 13:8-14); another, that he disobeyed him about the Amalekites and was therefore rejected as king (*I Sam.* 15); the two may be different versions of the same incident. It is clear that Samuel no longer supported Saul, although the story of his anointing David to be the latter's successor (*I Sam.* 16), selecting him in preference to his seven older brothers because of his intuition that this was the chosen of God, is probably legendary. However, he seems to have sheltered David when the latter



Samuel anointing Saul. From a painting by Jean Joseph Benjamin Constant

was pursued by Saul (*I Sam.* 19:18-24). After that the life of Samuel is obscured by the conflicts of Saul and David, and there is only a brief reference to his death (*I Sam.* 25:1). According to *I Sam.* 28, Saul invoked the shade of Samuel in time of peril, only to be rebuked by the latter and told of his approaching doom.

Samuel was undoubtedly one of the most important leaders of the Israelites. His spiritual encouragement and his farsightedness undoubtedly preserved the existence of the nation. Jeremiah did not hesitate to rank him with Moses as an intercessor for the people (*Jer.* 15:1), and the fact that one of the books of the Bible is named after him, although it includes events long after his death, reveals the potency of his influence. Rabbinical literature loved to dwell upon his life and deeds, and ascribed to him the authorship of *Judges* and *Ruth.*

2. a book of the Earlier Prophets, which for convenience is divided into *I Samuel* and *II Samuel,* of thirty-one and twenty-four chapters respectively. These chapters contain the history of Israel from the birth of Samuel to near the close of the reign of David, the point of division being at the death of Saul. According to rabbinic tradition (*B.B.* 14b-15a), the first twenty-four chapters were written by Samuel himself, and the remainder by the prophets Gad and Nathan. According to Bible scholars, however, the book is a loose compilation of a number of sources which have been fitted in together, probably during the period of the First Temple or the Babylonian Exile.

The oldest parts of the book are the poems, such as the dirges over Saul and Jonathan (*II Sam.* 1:19-27) and Abner (3:33-34) and the last words of David (23:1-7). On the other hand, the psalm in *II Sam.* 22 (almost identical with *Ps.* 18) appears to be late. The lists, such as those of David's officers in *II Sam.* 8 and 20 and of the exploits of his heroes in 21 and 23, appear to be contemporaneous records or nearly so. The section in *II Sam.* 9 to 20, giving a history of the intrigues in David's court and the revolt of Absalom, seem to come from the pen of a fine historian who lived very near the time of the events he depicted, possibly in the reign of Solomon, as *I Kings* 1 and 2 seem to be derived from the same source. The story of the



Samuel rebuking the victorious King Saul. From a fresco by Hans Holbein the younger in the Art Museum at Basel

miracles wrought by the Ark of the Covenant in the land of the Philistines and of its return (*I Sam.* 5 and 6; *II Sam.* 7) are akin in thought to the Book of the Covenant in the Pentateuch (10th cent. B.C.E.). The bulk of the narrative, with its stories of the consecration of Samuel, the Philistine rule, the anointing and rule of Saul and the career of David, is probably the work of historians of the same school of ideas as the *J* and *E* writers (9th and 8th centuries B.C.E.). On the other hand, those chapters which exalt Samuel as leader and castigate Israel for desiring a king (*I Sam.* 7, 8 and 12) are probably written by followers of the Deuteronomist school (7th to 5th centuries B.C.E.). There is no trace of Priestly revision of the book, as is apparent from the fact that the role of Samuel as priest contradicts the favorite theme of the Priestly writers—that of a hereditary priesthood descended from Aaron.

The book of Samuel may therefore have taken its present form as early as the Exile and therefore have been one of the earliest historical books of the Bible to be completed. The text is defective in a number of places; emendations have been made on the basis of parallel passages in *Chronicles* and the testimony of the ancient versions.

SIMON COHEN.

Lit.: The Biblical dictionaries and commentaries, especially those of S. R. Driver and H. P. Smith; Kittel, R., *Great Men and Movements in Israel* (1929) 86-151.

SAMUEL BEN AVIGDOR (ben Samuel), rabbi, b. about 1720; d. 1790. Originally rabbi in Wolkowysk, Poland, he was called in 1750 to Vilna, where he became prominent. After the death of his father-in-law certain members of the community charged him and his wife with not observing a truly Orthodox life. However, the true reason for this accusation lay in the fact that he meddled unduly in communal affairs. Bishop Massalski came to Samuel's defense, while the voyevode Radziwill took the side of his opponents. Simon Wolff, a partisan of Samuel, was falsely accused and confined in the castle. There he wrote an essay on Kahal administration which brought about the intervention of King Stanislaus Augustus.

During the strife Samuel was offered a post in Königsberg, Germany, which he did not accept. He wrote occasionally, yet nothing of special importance. The prestige of the rabbinate of the community of Vilna diminished after his death; because of this he became immortal in Hebrew literature as *'ab beth din ha'aharon* ("the last head of the court").

Lit.: Maggid, H. N., *Ir Vilna* (1900 et seq.).

SAMUEL BEN HOPHNI, Gaon of Sura, d. 1034. He was the father-in-law of Hai Gaon of Pumbeditha. He was a comprehensive scholar and the author of numerous systematic essays on Talmudic jurisprudence, most of which have been lost. He was an even greater authority in Bible exegesis. He wrote an Arabic commentary on the Pentateuch and some of the prophetic books, giving the direct meaning of the text and supplying philosophic excursuses. His son, Israel, was also Gaon of Sura (1017-33).

Lit.: Harkavy, A., *Zichron Larishonim,* vol. 3 (1880); Mann, in *Jewish Quarterly Review* (1921).

SAMUEL BEN JUDAH IBN TIBBON, *see* IBN TIBBON, SAMUEL BEN JUDAH.

SAMUEL BEN MEIR, *see* RASHBAM.

SAMUEL HALEVI, *see* ABULAFIA, SAMUEL BEN MEIR HALEVI.

SAMUEL HANAGID (Samuel ben Joseph ibn Nagdela), Spanish statesman, poet, grammarian and Talmudist, b. Cordova, Spain, 993; d. Granada, Spain, 1066. In his youth he received a thorough training in Talmud under Enoch ben Moses, the Babylonian who established a school in Cordova. He became well-versed also in the Arabic, Latin and Berber languages, in philosophy and in the mathematical sciences. He excelled especially in Arabic literature and penmanship, an art greatly esteemed in those days, which brought about a momentous change in his fortune.

With the sack of Cordova by the Berbers in 1012, Samuel was compelled, together with many other Jews, to leave the city. He settled in the port of Malaga, where he kept a small spice-shop near the castle of the vizier of the Berber king, Habbus. Some of the inmates of the palace, being illiterate, availed themselves of the services of the Jewish shopkeeper to write their letters to their master. The vizier, enchanted by the beautiful handwriting as well as by the style, sought out the writer and appointed him his secretary. Samuel came to Granada, where he won the esteem of the minister by his political insight and his sound advice upon matters of state. On his deathbed the minister commended Samuel to the king, who appointed him vizier in 1027.

The Jewish statesman governed the land wisely. Samuel conducted the diplomatic affairs of state, and personally directed military operations from his headquarters close to the battlefield. On several occasions he narrowly escaped death, and once he was captured by the enemy. When King Habbus died in 1037 and his elder son Badis succeeded to the throne, Samuel became the actual king of Granada, as the pleasure-loving Badis gave but little attention to affairs of government.

Despite his onerous state duties at the Alhambra, Samuel remained a pious and modest scholar, and acted as head of the Jewish community of Granada, which bestowed upon him the title Nagid (prince of Israel). He presided over the Talmudic academy and exercised the functions of rabbi. He strove, in his diplomatic relations, to ameliorate the condition of the Jews in other lands. His bounty extended to poor scholars not only in Spain, but also in Africa, Sicily, Jerusalem and Baghdad. He spent enormous sums for copies of the Bible, Mishnah and Talmud which he presented to needy scholars. Among the recipients of his bounty was the greatest poet of his time, Solomon ibn Gabirol, who composed numerous poems in honor of the Nagid. Many Mohammedans also were his staunch friends and admirers.

Samuel was the author of Talmudic works which show his mastery in this field: *Mebo Hatalmud* (Introduction to the Talmud; frequently printed at the end of the treatise *Berachoth*), in which the Talmudic form of discussion is explained and a list of the bearers of tradition down to his teacher Enoch is given; *Hilchatha Gibratha* (Mighty Halachoth), a commentary on the entire Talmud for religious practice, of which several fragments have recently come to light. Among his works on grammar is *Sefer Haosher* (Book of Riches), a dictionary of Biblical Hebrew in which he anticipated numerous modern discoveries. In it he follows the grammatical rules laid down by Judah Hayyuj.

As a poet Samuel ranks below his friend Solomon ibn Gabirol. Yet his poems, in the form of the *Psalms* (*Ben Tehillim*), are full of religious depth and sublime faith, and intense affection and solicitude for his children. His aphorisms and maxims (*Ben Mishle*) are the fruit of deep observation of men and manners. His philosophic reflections (*Ben Koheleth*) are modelled after the sayings of *Ecclesiastes* (Koheleth). Most of these maxims and reflections were exhortations to his son Joseph.

Samuel had three sons and one daughter, the latter dying in his lifetime. His eldest son, Joseph, who married the daughter of Rabbi Nissim of Kairwan, succeeded his father to the office of vizier.

The historians said of Samuel that he wore four crowns: of Torah, of high station, of Levitical descent and, above all, the crown of good deeds.

JOSEPH MARCUS.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 254-61; Mann, Jacob, *Texts and Studies,* vol. 1 (1931)

630-40; Sassoon, *Diwan of Shemuel Hannaghid* (1934); Schirmann, J., in *Kiryath Sefer,* vol. 13 (1936-37) 373-82; Yellin, David, in *Magnes Anniversary Book* (1938) 152-60.

SAMUEL IBN ADIYA, Arabian Jewish poet, b. about 500; d. about 560. He inherited from his father a castle in the vicinity of Taima. In this castle he guaranteed safety and protection to every persecuted person. Imru 'al-Kais, poet laureate of the Arabs, also took refuge here. On his departure he left arms behind that proved unlucky for Adiya, for Adiya paid with his son's life for refusing to deliver them over to the commander of the Persian army. Thus originated the proverb "more loyal than Samuel." Up to recent times Samuel ibn Adiya's reputation as a poet rested solely upon two poems, one in the famous Hamasa anthology and the other in a compilation by the grammarian Asmai. In 1905, however, Hirschfield published a third poem, and in 1909 there was published in Beirut the diwan of Samuel ibn Adiya which had been discovered in Damascus, containing nine odes and fragments. Samuel sings of courage and fortitude, boasts of the superiority of his tribe over others, extols the Jewish people and enumerates their glories. The first ode is of considerable celebrity; the sixth is autobiographical. Nothing is known of the last years of his life.

Lit.: Margoliouth, D. S., *The Relations Between Arabs and Israelites,* 71 et seq.; Graetz, H., *History of the Jews,* vol. 3 (1927) 68-70.

SAMUEL YARHINAAH, *see* MAR SAMUEL.

SAMUEL, ARTHUR MICHAEL (d. 1942), *see* MANCROFT, BARON.

SAMUEL, BARON DENIS DE, financier, b. England, 1782; d. London, 1860. He was the second son of Moses Samuel (1742-1839), who claimed descent from Saul Wahl, the legendary Jewish king of Poland. Samuel emigrated in his early manhood to Brazil, and there gained the confidence of the imperial court. He rose to a high position as merchant, and was highly respected by all political parties and personalities of the country. In 1821 he was instrumental in gaining permission for the English to erect a church at Rio de Janeiro and publicly to conduct Protestant worship there, which theretofore had been strictly prohibited. The letter of thanks written to Samuel was read in 1848 in Parliament, bearing, as the document did, an honorable testimony to Jewish liberality of sentiment. After residing for seventeen years in Rio de Janeiro, Samuel returned to England. He was made a baron by the king of Portugal. At London, Samuel managed his great property which was invested in Brazil, Greece, Turkey and East India. He was a warden of the Great Synagogue, and supported Jewish and non-Jewish charitable work. His son Arthur assumed the name Baron de Vahl. His daughter Amelie married George de Worms.

SAMUEL, FREDERICK DUDLEY, merchant banker and British soldier, b. London, 1877. The son of Joseph Samuel, and married to a daughter of Meyer Salaman, he became a director of M. Samuel and Company. He served in the South African war in 1901 to 1902, receiving the medal with three clasps. In the first World War he was repeatedly mentioned in despatches, and received the Distinguished Service Order with bar. He commanded the Jewish battalion of the Royal Fusiliers in 1918, and rose to the rank of colonel. Samuel was a treasurer of the Jewish Board of Guardians (1929-38) and of the Central British Fund for German Jewry. He was created Commander of the Order of the British Empire in 1938.



Harold Samuel

SAMUEL, HAEEM, Indian communal worker, b. Alibag, a village near Bombay, India, 1830; d. Bombay, 1908. He was educated at the Robert Money Institution and served the British government for twenty-seven years as assistant to the inspector-general of ordnance at Poona. In 1853 he founded the Bombay Beni Israel Benevolent Society, and in 1881 the Israelite High School of the Anglo-Jewish Association.

The thirty years of his life that he spent in retirement from service he devoted to conducting and supplementing with a prayer hall the Israelite High School despite the many obstacles which presented themselves. Because of his indefatigable labors he merited the encomiums of the Council of the Anglo-Jewish Association.

SAMUEL, HAROLD, pianist and teacher, b. London, 1879; d. London, 1937. He studied at the Royal College of Music. Following his debut in 1894, he toured Europe extensively. In 1921 he launched in London a series of six concerts devoted exclusively to the piano music of Bach, which was so successful that he repeated this venture many times, establishing his reputation everywhere as one of the leading interpreters of Bach's music. He was professor of the piano at the Royal College of Music for many years, and an examiner at the Royal Academy of Music.

In 1930 Samuel gave a special course at Yale University. From 1924 until his death he performed frequently in the United States. He was the composer of a musical comedy, *Hon'able Phil,* piano pieces, and songs.

SAMUEL, SIR HARRY (SIMON), Member of Parliament, b. London, 1853; d. Monte Carlo, Monaco, 1934. He was the oldest son of Horatio Simon Samuel and Henrietta Montefiore. Retiring from his partnership in the firm of Montefiore Company in 1884, he entered politics. He unsuccessfully contested several divisions for Parliament, until, in 1895, he won a seat as a Conservative from the Limehouse Division, Tower Hamlets, serving until 1906. Subsequently he was the successful Unionist candidate for the Norwood Division Lambeth, and served from 1910 to 1922. In 1916 he became also a member of the Privy Council. Samuel was created a knight in 1903.



Viscountess Samuel



Sir Herbert Samuel

SAMUEL, 1ST VISCOUNT (HERBERT LOUIS SAMUEL), English statesman, b. Liverpool, England, 1870. He was educated at Balliol College, Oxford, where he was an honor student and achieved considerable reputation as an orator. He first ran for Parliament as a Liberal in 1895, but twice failed of election. Elected in 1902, he embarked on a distinguished career of public service in that body which led him eventually to the British cabinet. He was hardly thirty-five when he became parliamentary undersecretary to the Home Office; four years later he became a member of the Privy Council, and chancellor of the duchy of Lancaster. In 1910 he became postmaster-general, and a full-fledged member of the cabinet, the first unbaptized Jew to be so honored.

During his period of early service in the House of Commons he won distinction as a true liberal by fathering several laws for the welfare of children and by standing in the forefront of liberal labor legislation. Though publicly identified as a Jew, Samuel at first displayed little active interest in Jewish affairs. In 1911 his appointment to undertake a special mission to Russia on behalf of the government aroused protest on the part of the czar's anti-Semitic counsellors. Although the Russian ambassador to England assured Samuel that there would be no further embarrassment, the latter refused to accept special privileges at the hands of a government which denied equality to the Jew. Shortly thereafter he was further affected by the news of the Mendel Beilis case, and he participated in a public controversy over the matter with the Russian ambassador in the columns of the London *Times*.

He rose rapidly in official circles. In 1916 he was secretary for home affairs and British special commissioner to Belgium in 1919. From 1918 to 1920 he was president of the Royal Statistical Society, and in the latter year was created a Knight Grand Cross of the British Empire, followed in 1926 by Knight Grand Cross of the Bath. He came under the influence of Moses Gaster, and through him met Nahum Sokolow, who interested him deeply in the Zionist Movement.

From 1920 to 1925 Samuel served as the first British High Commissioner to Palestine. His appointment to this position was the occasion for great rejoicing among the Jews, who found something symbolic in the fact that a Jew was to be the governor of Palestine for the first time in almost 2,000 years. Taking over the office at a time when the mandate over Palestine had not yet been conferred on Great Britain, and the precise nature and scope of the civil administration had not yet been defined, Samuel was compelled to set his own precedents. He sought to administer his difficult post objectively, as between the Jews and the Arabs, but both groups found cause for complaint in his policies. Many Zionists charged that he leaned over backwards trying to be fair.

He served as chairman of the Royal Commission on the Coal Industry in 1925, and again was secretary for home affairs in 1931 and 1932. In 1927 he became chairman of the Liberal Party organization, serving for two years, and again headed the party from 1931 to 1935, succeeding Lloyd George as titular head of the party. However, in the parliamentary elections of that year he failed of reelection for the first time since 1902. In 1937 King George VI bestowed upon him the title of viscount.

Samuel had numerous other interests outside of his political activities. He was chairman of the Palestine Electric Corporation, chairman of the Council for German Jewry, and president for many years of the British Institute of Philosophy. His writings include: *Liberalism* (1902); *War and Liberty* (1917); *Philosophy and the Ordinary Man* (1932); *The Tree of Good and Evil* (1933); *Practical Ethics* (1935); *Belief and Action* (1937).

EDWIN H. SAMUEL, the son of Herbert Louis Samuel, was also educated at Oxford, and served as a second lieutenant in the Royal Field Artillery in the first World War. He held the position of deputy commissioner in the Department of Migration of the Palestine government.

VISCOUNTESS SAMUEL, Lord Samuel's wife, was president of the Palestine Women's Council, honorary president of the Women's International Zionist Organiza-



Sir Herbert Samuel as High Commissioner of Palestine

tion, and president of the Jewish Women's Union of Great Britain and Ireland. CARL ALPERT.

Lit.: Yaari-Poleskin, *Sir Herbert Samuel* (1926); Agronsky, Gershon, "Sir Herbert Samuel's Administration," *Menorah,* 1925, pp. 361-68; *Opinion,* Feb., 1936, pp. 10-15; *Publications of the American Jewish Historical Society,* No. 31 (1928) 263; *American Hebrew,* June 26, 1925, p. 229; May 28, 1926, p. 73; Aug. 3, 1934, p. 214; Jan. 10, 1936, p. 253; *Jewish Chronicle* (London), Dec. 15, 1939, p. 10.

SAMUEL, HORACE BARNETT, barrister, journalist and financial expert, b. Birmingham, England, 1883. He was at one time president of the Court of the First Instance of Galilee, Haifa and Jerusalem, Palestine. Among his publications were: *Modernities,* a volume of essays (1912); *The Quisto Box,* a novel (1926); *Unholy Memories of the Holy Land* (1930); *The French Default* (1931); *Shareholders' Money* (1933).

SAMUEL, MARCUS; SAMUEL, WALTER HORACE, *see* BEARSTED, VISCOUNT.

SAMUEL, MAURICE, writer, translator and lecturer, b. Macin, Roumania, 1895. He was educated in Manchester, England, where he attended the university. In 1914 he came to the United States, where he engaged in various kinds of writing and lecturing, mainly on behalf of the Zionist movement. Samuel served in the United States Army (1917-19) during the first World War.

The resumption of his literary career after the War brought him serious recognition. In fiction as well as in theoretical studies Samuel took up the subject of the Jew in the world as a whole, examining both the inner moods of the Jew and the demeanor of the outside world. His work anticipated the self-study to which Jews were later driven when events in Germany, during the Nazi regime, stirred an awareness that emancipation had broken down somewhere. *The Outsider,* Samuel's first published book, appeared in 1921. It was followed by *Whatever Gods* (1922); *You Gentiles* (1924); and *I, the Jew* (1926). Retaining his Zionist interests and connections, Samuel wrote *What Happened in Palestine* (1929).



Samuel Samuel

Among his later books were *Jews on Approval* (1931) and *The Great Hatred* (1940), in which Samuel approached anti-Semitism as an affliction of the anti-Semite, instead of accepting the more prevalent view—even among Jews and philo-Semites—that it was traceable to some economic or social condition found among Jews. Samuel brought out the fact that morality, as established and exemplified by ethics which were avowedly jewish or of Jewish origin, was a hard tenet to live by, and that hatred against the Jews was due to resentment against them for having established this morality.

Samuel became known also as a brilliant translator from Hebrew, German and Yiddish. He prepared translations of much of the poetry of Hayim Nahman Bialik. From German he translated, among other books, Emil Ludwig's *Roosevelt* (1938) and *The Nazarene,* by Sholom Asch (1939). Samuel was a stirring lecturer and a courageous, often mordant, publicist.

SAMUEL, SAMUEL, merchant, banker and Member of Parliament, b. London, 1855; d. London, 1934. Together with his elder brother, Viscount Bearsted (Marcus Samuel), he founded the Shell Transport and Trading Company, Limited, and was a partner in the firm of M. Samuel and Company, bankers and merchants, as well as a director of other important companies. From 1913 until his death he was a member

of Parliament, representing Wandsworth until 1919 and then the Putney Division of Wandsworth.

It was his practice in the House of Commons to give an annual dinner for the leading bankers and merchants of the city of London in order that they might meet the Chancellor of the Exchequer on the night of the budget speech. Samuel was interested in the promotion of trade relations between the various countries, and presided over the twelfth international Parliamentary Commercial Conference, held at London in 1926. His contributions to charity were large, and he served for many years as president of the Jewish Soup Kitchen.

Lit.: *London Times,* Oct. 24, 1934, p. 19; *Jewish Chronicle* (London), Oct. 26, 1934, p. 10.

SAMUEL, SIR SAUL, Australian statesman, b. London, 1820; d. London, 1900. At the age of twelve he went with his parents to Sydney, Australia. After a brief commercial training he joined his brother in the management of a sheep station in the western part of New South Wales. When, in 1851, gold was discovered there, Samuel entered the mining industry, and thus became interested in politics. In 1854 he became member of the legislative council of New South Wales, and after the establishment of a responsible government (1859) represented Orange, Wellington and East Sydney. From 1859 to 1860 he was treasurer of the colony, and effected the financial arrangement necessary for separation from Queensland. From 1865 to 1866 and from 1868 to 1870 he was again treasurer. As postmaster general Samuel established (1872) a subsidized mail service between England and Australia via San Francisco. In 1880 he became general agent for New South Wales, residing in London. He represented New South Wales at the Colonial Conference (1887) and at several international exhibitions. In 1897 he retired from office, and in the following year he was created baronet.

SAMUEL, SIR STUART MONTAGU, Member of Parliament and communal worker, b. Liverpool, England, 1856; d. London, 1926. The brother of Sir Herbert Samuel, he succeeded his uncle and business associate, Sir Samuel Montagu (later the first Baron Swaythling), as Liberal Member of Parliament for Whitechapel, serving from 1900 to 1916. *See also* MONTAGU, SIR SAMUEL STUART.

SAMUEL, WILFRED SAMPSON, historian and communal worker, b. London, 1886. He published *The First London Synagogue of the Resettlement* (1924) and *A Review of the Jewish Colonists in Barbados in the Year 1680* (1936), in addition to numerous special studies on the history of the Jews in England which were printed in Jewish and non-Jewish periodicals. Although Samuel characterized himself at several times as an amateur, he was in fact one of the most critical, exact and conscientious historians who contributed to Jewish history. Samuel defrayed the expenses of a mission of inquiry to Portugal on the part of Lucien Wolf which was very important for the knowledge of the Marranos. He was one of the founders of the Jewish Museum, whose chairman he was in 1943.

He was (1943) director of the Mocatta Library, member of the Portuguese Marranos Committee, Executive of the Jewish Refugee Committee and the Jewish Lads Brigade, member of the Advisory Committee for the Admission of Jewish Ecclesiastical Officers, and of several other Jewish organizations. He took effective measures against Nazi propaganda in England before the second World War.

SAMUELS, JOSEPH, merchant and philanthropist, b. Washington, D. C., 1865; d. Boston, 1939. He started



Joseph Samuels

in business with his father at Philadelphia, and subsequently, in association with his brother Leon, established a clothes sales business, traveling with his stock from place to place. In 1894 he settled in Providence, R. I., where he founded the Outlet Company, one of the largest department stores in New England.

His establishment (1914) of dental clinics in two schools of Cranston, R. I., was followed (1929) by the founding of the Joseph Samuels Dental Clinic for Children at the Rhode Island Hospital, with an initial endowment of $300,000 and subsequent gifts. Samuels served as aide-de-camp to Governor R. L. Beekman, with the rank of lieutenant-colonel.

SAMUELS, SAUL S., surgeon, b. Brooklyn, N. Y., 1895. He received the M.D. degree from Columbia University (1920). Samuels became chief of the peripheral arterial clinic of Bellevue Hospital, New York city, in 1935. He introduced and popularized in the United States the oscillometer, a precision instrument for measuring circulation in the extremities (1927).

In 1931 and 1934 he published a new method of treating gangrene due to thrombo-angiitis obliterans (Buerger's disease), and in 1939 introduced a new method of treating diabetic gangrene, thereby obviating unnecessary amputations of legs in this disease. Samuels wrote *The Diagnosis and Treatment of Diseases of the Peripheral Arteries* (1936; 2nd ed., 1940; Spanish trans., *Enfermedades de las arterias periféricas,* 1941).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 666-67.

SAMUELSON, SIR BERNARD, ironmaster, educationist and Member of Parliament, b. Hamburg, Germany (where his mother was on a visit), 1820; d. London, 1905. He was the son of Samuel Henry Samuelson (1789-1863) and Sarah Hertz, and the grandson of Henry Samuelson (1764-1813), merchant at London. At the age of fourteen, Samuelson entered the business of his father, who resided at this time at Hull. He was then for six years a commercial clerk at Liverpool, and in 1837 was sent to Warrington to purchase locomotive engines for export to Prussia.

He thus acquired expert knowledge of engineering, so that, when he returned to his firm at Liverpool he was able to make suggestions for considerable technical improvements in locomotive engines. In 1842 he became manager of an

export business at Manchester, and from 1846 to 1848 he carried on railway works which he established at Tours, France. In 1848 he purchased a small agricultural implement factory at Banbury, England, which, under his direction, became one of the largest of its kind within a short time.

Interested in practical applications of scientific discoveries and experiments, Samuelson endeavored to exploit Cleveland ore, and erected blast furnaces of unheard of capacity for the production of pig iron. In 1870 he founded the Britannia Iron Works at Middlesborough, which had the largest plant up to that time. Samuelson was considered one of the leading ironmasters of Victorian England, and from 1867 on fostered the technical education of British engineers and irontraders. In 1870 he became a member of the royal commission on scientific instruction, and in 1881 fellow of the Royal Society. In 1884 he presented a technical institute to the town of Banbury, which remained the center of his commercial enterprises. From 1859 to 1895 Samuelson was a Member of Parliament, belonging to the Liberal Party, and a faithful supporter of William E. Gladstone.

He was a firm free-trader. He advocated home rule for Ireland, but did not approve of the policy of the radical wing of his party. In 1895, when he retired from Parliament, he became privy councillor.

SAMUELY, NATHAN (pen name, Veritas), Hebrew poet, b. Stryj, Galicia, 1848; d. Baden, near Vienna, 1921. In 1864 he published in *Ibri Anochi* a short story, "Sefath Neemanim." A collection of his poems, *Kenaf Renanim,* appeared in Lemberg in 1868. In 1891 his short stories were collected under the titles of *Min Hahayim* (Warsaw, 1891) and *Partzufim* (2 vols., Warsaw, 1897-98).

Samuely published Hebrew translations from Goethe, Schiller, Heine and Hugo. In German he published: *Zwischen Licht und Finsternis* (1870; 2nd ed., 1880); *Kulturbilder; Nur ein bisschen Wasser,* a novel in three volumes.

SAN ANTONIO, third largest city of Texas, with a population of 253,143 (1940), including (1943) a Jewish population of approximately 5,000. The city was founded by the Spaniards in 1718, and although it is probably true that Jews lived in the community from very early times, the first Jewish name officially recorded in connection with the city is that of Moses Albert Levy, surgeon-general with Sam Houston's army, who served throughout the Texas-Mexican War, and received "warmest praise" for "unremitting attention and assiduity."

Among the heroes of the Alamo who perished on March 6, 1836, was Aaron Wolf, whose name is recorded upon the monument erected in Austin, Texas. An early Jew of prominence who resided for a time in San Antonio was Henry Castro, founder of Castroville and other nearby settlements. Probably the first contingent of Jewish settlers in San Antonio appeared after the fall of the Alamo, when the city was regularly opened to immigrants of all nations.

The Jewish cemetery was established in 1854; the first organization of which there is record was the Hebrew Benevolent Association, founded in 1856. In 1885 the name was changed to the Montefiore Benevolent Society. As early as 1855 religious services were held in a room over a store; but it was not until 1872 that an attempt was made to erect a synagogue. The Reform Congregation Beth-El was organized in 1874, and the new Temple was dedicated on September 10, 1875. The first minister of Temple Beth-El was B. E. Jacobs, who served for one year. He was succeeded by I. Lewinthal (1879-89), M. R. Jacobson (1889-92),



Temple Beth-El at San Antonio

H. J. Elkin (1892-97), Samuel Marks (1897-1920; from 1920 until his death in 1934 he was rabbi emeritus), Sidney S. Tedesche (1920-23) and Ephraim Frisch (1923-42, when he retired as rabbi emeritus). David S. Jacobson (associate rabbi, 1938-42) was rabbi in 1943.

A new synagogue building was erected on the site of the old one in 1903. The rapid growth of the congregation made it necessary to move into a more spacious building, and the third Temple and Community Center were dedicated on April 29, 1927, and were still in use in 1943.

Congregation Agudas Achim held its first holy day religious services in 1888 in rented quarters; earlier, services had been conducted at the home of Max Karotkin. J. Corb officiated and served as Shohet. In 1890 the congregation engaged its first ordained rabbi, Moses Sadovsky, who served until his death in 1899. It was during this period that the first Talmud Torah was organized. In 1900 the first synagogue of the congregation was built on Aubrey and Gilbeau streets. Later, in 1923, Agudas Achim moved to a new location on Main and Quincy streets, where it was still worshipping in 1943. Ministers who served the congregation were, besides Sadovsky: S. Solomon, N. Gerstein, G. Feigenbaum, A. Bengus, S. T. Phillips and A. Dubin. In 1943 David Tamarkin was minister of Agudas Achim, which was then Conservative.

The strictly Orthodox congregation, Rodfe Shalom, was organized in 1908 by Samuel Kleban, who served as the first president, and by Nathan Sadovsky. Its initial membership was fifteen, and it met in rented quarters. H. Lubel was engaged in 1909 to serve as minister, cantor and Shohet. Another congregation, Benay Israel, combined with Rodfe Shalom in 1915. In 1918 their synagogue building was erected at 216 Wyoming Street. Adrian Skydell was rabbi in 1943.

Besides the Montefiore Benevolent Society, which was supported by men of the community, there were organized for philanthropic purposes also the Ladies' Hebrew Benevolent Society (1870) and the Hebrew Ladies' Relief Society (1911). These organizations consolidated in 1924 to form the Jewish Social Service Federation, whose first president was Dr. F. G. Oppenheimer. The Federation joined the Community Chest of San Antonio in 1941.

The first lodge of the B'nai B'rith was founded in 1874. The B'nai B'rith was an important factor in Jewish communal life, conducting many social and philanthropic activities which were later taken over by specialized societies. In 1943 the San Antonio lodge had a membership of over 350.

In 1879 the Young Men's Hebrew Association was organized, but later dissolved. The San Antonio section of the National Council of Jewish Women was established in 1907, the Ladies' Auxiliary of Agudas

Achim Congregation in 1919, the Temple Beth-El Sisterhood in 1920, and the Hadassah in 1918. The Men's Club of Temple Beth-El was founded in 1929 and reorganized in 1941. San Antonio maintained a number of other organizations, including the Temple League of Temple Beth-El and the Young People's League of Congregation Agudas Achim; the Junior Hadassah and a Zionist Organization; the Jewish Juniors, A. Z. A., Pi Tau Pi Fraternity, Young Judea; and the Workmen's Circle.

The *Jewish Record* was established in 1923 as a weekly, and its publication continued in 1935 as the *Texas Jewish Press* under the new editorship of Jacob Riklin.

In the second World War, as in the first, a large number of Jewish men were among those stationed in the various army camps in and about San Antonio. Morris Stern, in 1943 chairman for the Eighth Corps Area of the Jewish Welfare Board and president of the local Jewish Welfare Board Council, headed the local committee which provided hospitality and service for the officers and men. The Jewish Welfare Board then had two representatives and one area supervisor stationed in San Antonio.

The Jewish community of San Antonio always provided a large number of civic leaders, outstanding in philanthropy and social and civic service. From the earliest times on the relations between the Jews of San Antonio and their Christian neighbors continued to be of the best. One of the leaders of the early colony was Louis Zork, an alderman and a charter member of the San Antonio Masonic Lodge established in 1847. Other aldermen were H. Silva Heimann, A. Lewy and Alexander Michael. Alexander Nordhaus was a justice of the peace. John Rosenheimer was a county judge. S. C. Eldridge, who was still active in communal affairs in 1943, served at one time as secretary of the Democratic Executive Committee. Among other prominent members of the community were Alexander Joske and Anna Hertzberg. Nat M. Washer was onetime chairman of the State Board of Education, and in 1905, when he was president of Congregation Beth-El, was chosen to make the city's presentation address on the occasion of President Theodore Roosevelt's visit to San Antonio. Eugene Nordhaus was in the state assembly (1915-19), and Harry Hertzberg was a state senator (1930-34).

In the field of journalism M. M. Harris was prominent. He became editor in 1918 of the San Antonio *Express* and the San Antonio *Evening News,* and was still in those posts in 1943. Jack Pitluk achieved national prominence in the related field of advertising, and G. A. C. Halff was president in 1943 of the Southland Industries, operating the radio station WOAI, largest in the southwest.

Dr. Frederic G. Oppenheimer, recognized as an authority on art, owned, in 1943, one of the finest private museums in the United States, specializing in representative works of the Gothic period. J. D. Oppenheimer, president of the D. and A. Oppenheimer Bank, was the leader of Jewish communal activities in 1943, and for many years had been turned to for counsel in all Jewish undertakings.

In 1943, among the many Jewish communal and philanthropic leaders of San Antonio, were the following: N. D. Dreeben, M. L. Dubinski, Nat Goldsmith, G. A. C. Halff, Hannah Hirshberg, Jake Karotkin, Gilbert Lang, Sylvan Lang, Dr. L. J. Manhoff, Dan Oppenheimer, Dr. and Mrs. Frederic G. Oppenheimer, J. D. Oppenheimer, Morris Stern, and Walter Wulff. The local rabbis were always closely identified with the major civic causes of San Antonio.

DAVID S. JACOBSON.

Lit.: Cohen, Henry, "Settlement of the Jews in Texas," *Publications of the American Jewish Historical Society,* No. 2 (1894) 139-56.

SAN DIEGO, a city of California having a total population of 204,341 (census of 1940), including, in 1943, about 6,000 Jews. Louis Rose is believed to have been the first Jew to settle in San Diego, where he arrived in 1850, the very year that the settlement was first chartered as a city. Rose played a prominent part in the pioneer community of adobe huts. He established the first brick yard in Rose Canyon, named for him, was interested in the tract of land which later became one of the city's fine residential districts, known as Roseville, and was an important railroad executive. He served as a trustee of the community, and was on its first grand jury. Shortly after Rose's arrival Joseph Menasse and Marcus Schiller, both originally from Prussia, came to San Diego. They opened the city's first lumber yard, engaged in stock raising, and laid out an early addition to the city known as the Schiller and Menasse addition. Schiller, like Rose, was involved in early California railroad projects. Both Schiller and Menasse served as municipal trustees. Schiller was, in addition, superintendent of schools. He was, too, a prominent Mason, and held the chair of Worshipful Master of the San Diego Lodge No. 35, one of the oldest in California, from 1861 to 1864. Later, other Jews in high Masonic office were Simon Levi, E. B. Levi, E. J. Lewis, Isaac T. Davidson, Charles L. Marks and E. Crolick.

According to a report in the contemporary Anglo-Jewish *Occident,* religious services were first held in San Diego as early as 1851, when three families met for high holy day worship. A decade later, the *Occident* reports, a congregation was formed. By 1888, when the Jewish population had considerably increased, the Reform Congregation Beth Israel was incorporated with fifty-five members, and in the following year erected its Temple. Among the first organizers of the congregation were Marcus Schiller, Joseph Menasse, Lewis Franklin, Jacob Marke and E. Lowenstein. In 1943 Moise Bergman, elected in 1934, was the incumbent rabbi of Beth Israel.

Increase in the Orthodox element of the community led to the founding of Congregation Tifereth Israel in 1905. A Talmud Torah was established at the same time. The first rabbi to serve the congregation was Jonah Rottenberg. H. Firestone was Shohet and Hebrew teacher from 1927 to 1934. Baruch Lebovitz was rabbi from 1934 to 1936, and was succeeded by Ephraim Siegel, who was the incumbent in 1943.

The Conservative Congregation Beth Jacob was founded in 1935.

In addition to the congregations and their auxiliaries, the Jewish community of San Diego founded a lodge of the B'nai B'rith (1887), and its auxiliary; a section of the National Council of Jewish Women; a chapter of the Hadassah; a branch of the Pioneer Women of Palestine, and a unit of the American Jewish Congress. The Jewish Federated Charities was also established, and in 1935 the United Jewish Fund, central agency of the community, was set up for the support of non-local causes and special Jewish local services. Sol Stone was appointed executive director of the Fund. In 1943 San Diego Jewry supported also the Jewish Consumptives Relief Association.

In addition to the earliest settlers already mentioned, other San Diego Jews became prominent in the city's commercial and civic life. Abraham Klauber was president of the Chamber of Commerce (1880), and Simon Levi was its secretary. The latter was also a city councilman. Julius Wangenheim was president of the Bank of Commerce, established in 1887. Another banking house, later succeeded by the Security Commercial and Savings Bank of San Diego, was first established in 1893 by A. Blochman and his son Lucian Blochman. Both served in the city council. Isaac I. Irwin founded the California Savings and Commercial Bank. Samuel I. Fox, who came to San Diego in 1886, founded the merchants' association and was director of the Chamber of Commerce, of which Melville Klauber was president in 1915 to 1916. Laurence M. Klauber, prom-



The new Temple Emanu-El at San Francisco, erected in 1925

inent in scientific circles, was president of the Pacific Coast Electrical Association (1923-24) and of the Pacific Coast Gas Association (1927-28), and curator of reptiles at the San Diego Zoological Society.

Abraham P. Nasatir was, in 1943, professor of history at the San Diego State College, and vice consul of Paraguay (appointed in 1935). Jacob Weinberger was, in 1943, city attorney and president of the United Jewish Fund, as well as active head of several other local Jewish organizations. Nathan F. Baranov and Irving Freedman were directors (1943) of the Chamber of Commerce.

The *Southwestern Jewish Press,* a consolidation of the *Southwestern Review* (founded in 1914) and of the *San Diego Jewish Press* (founded in 1940), was established in 1942, with Lewis Solomon as editor and publisher.

SHERRY ABEL.

SAN FRANCISCO, city in California, the largest and most important port and financial center of the Pacific Coast, with a population (1940) of 634,536 (United States Census) and a Jewish population of approximately 42,000 (the official figure of a survey taken by the Conference of Jewish Relations in 1938 was 40,910). A few Jews resided in San Francisco before the gold rush days, but the first substantial settlement occurred about 1849.

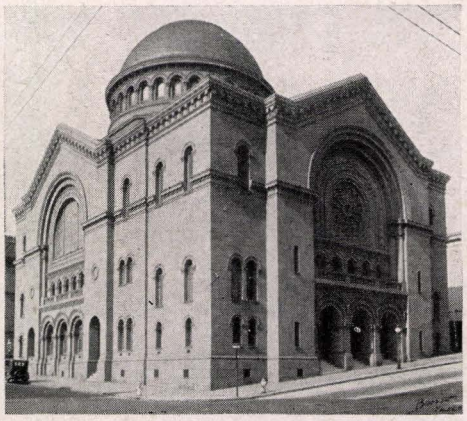
In 1850 the San Francisco directory included the names of many Jews, of whom the majority were engaged in the clothing and dry goods business. Among them were Joseph Goldstein, H. M. Cohen, Mannie Cohen, Louis Cohen, Michael Hart, William Hart, Morris Heller, Julius Kaufman, Theodora Kaufman, Moses Levy, Jacob Lehman, Isaac Rosenbaum, Benjamin Rosensweig and Max Lasky. Other early settlers were Ben Davidson, California agent for the Rothschilds; David Hirsch, who was a prosperous Indian trader; Philip Solomon, who operated a number of coast-wise steamers; Jessie Seligman and the Lazard Brothers, who later became bankers; Isaac Friedlander, a prominent grain merchant. Still others among the early Jewish families who settled in California, and achieved prominence in the industries of the state, were Lachman, Jacobi and Dreyfus in wine; Jastro in cattle; Koshland in wool; Castle, Guggenhime and Rosenberg in dried fruit; Hellman, Wormser, Glazier and Meyer in banking; Heller and Dinkelspiel in dry goods. Such records of pioneer days as were not destroyed in the series of enormous fires which ravaged considerable areas of San Francisco indicate that Jews were represented in every field of activity, and distinguished in many.

Among the founders of the San Francisco Stock Exchange were Isaac Strassburger, Edward Politz, Harry Berle, Gustav Sutro, August Helbing, Charles S. Sutro, Mathias Meyer and Philip Barth.

George Washington Bartlett, whose mother was a Jewess, arrived in California in 1843. He was mayor of San Francisco in 1849 and governor of California in 1887. Abraham C. Labatt was a member of the first San Francisco board of aldermen, and Elkan and Solomon Heydenfeldt served in the first California legislature. Solomon Heydenfeldt was a justice of the supreme court in 1852, and chief justice in 1853; Henry A. Lyons was a justice of the supreme court in 1851, one of the first three to be named to this position. Isaac Cardoza was a member of the state assembly in 1852, and Samuel Marx was United States appraiser of



The old Temple Emanu-El, built in 1866, and reconstructed after the San Francisco fire of 1906. It was in use until 1925



Temple Sherith Israel at San Francisco

the port of San Francisco at about this time. The Jews of San Francisco have a long and distinguished tradition of service and achievement in the civic, political, cultural, industrial, educational, religious and philanthropic life of the community and state.

Adolph Sutro came to San Francisco in 1850. In 1859 he left for Nevada, and returned twenty years afterward as one of the richest men on the West Coast. His investments in real estate made him the owner of about one-tenth of the area of San Francisco. He built a fine public park on his own grounds at Sutro Heights which, after his death, became the property of the city. The Sutro Baths, as well as several statues, an aquarium and fountains, were also among his gifts to the public. In 1894 he was elected mayor, and served for several years.

During the gold rush days San Francisco was a rough-and-tumble seaport and trading center. The cosmopolitan character of the community was definitely established by the hordes of treasure-hunters who flocked to the Golden Gate from all parts of the country, as well as from Europe and Asia. Prices were fantastically high, criminal elements were at large; disease and danger were ubiquitous. The earliest Jewish social service organizations were created to deal with the difficult problems arising out of these conditions. A committee was formed to meet every ship that sailed around the Horn and entered the Golden Gate. Jewish passengers were welcomed and assisted to find homes and employment in the mushroom community. Decent lodgings and kosher food were made available for the newcomers. In 1850 these hospitality committees were formally organized as the Eureka Benevolent Association, the first Jewish philanthropic society in the West. The charter of the incorporation read as follows:

"To extend aid and relief to indigent, sick and infirm Jews; to bury the poor dead; and in general to relieve and aid their co-religionists who might be in poverty and distress."

Members of the organization paid dues of one dollar per month. Additional funds were collected to assist special cases requiring unusual expenditures.

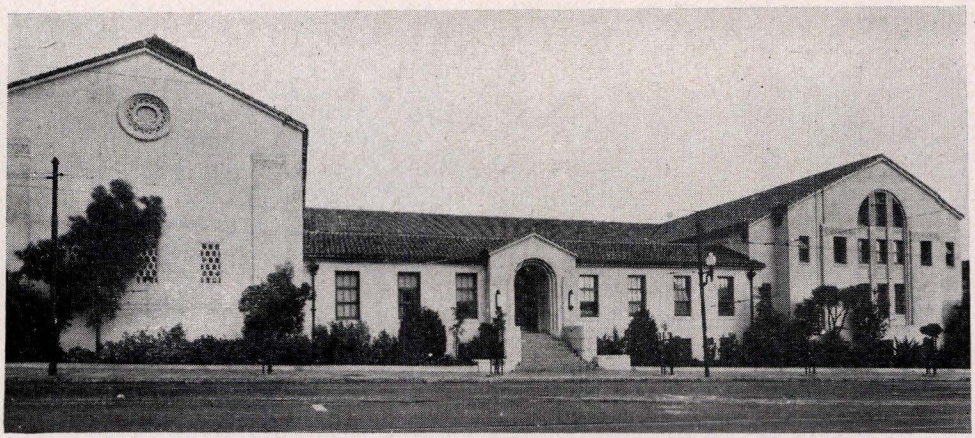
The first organized Jewish worship was conducted for the fall holy days in 1849 in a tent on the old Embarcadero near the water front. A printed Pentateuch was used for the reading of the Law, and Leon Dyer, a recent arrival from Baltimore, officiated as reader. The heterogeneous character of the Jewish community resulted inevitably in disagreement regarding the ritual and synagogue organization which all agreed should be established. The very earliest settlers had come largely from Germany, Alsace-Lorraine and France. About half of the later arrivals were drawn from Eastern Europe.

Each group naturally preferred the ritual in which it had been reared, and the question was eventually solved by the creation of two congregations, Emanu-El and Sherith Israel. When news of the discovery of gold and the influx of Jewish settlers into San Francisco reached England, Sir Moses Montefiore offered a gift of a Torah to the first congregation to be organized in San Francisco. Subsequently this gift was presented to Congregation Emanu-El.

Emanu-El was formally incorporated in 1851, with an original membership of approximately forty families. This number had increased to 147 when the cornerstone of the first synagogue was laid in 1854, during the ministry of Rabbi Julius Eckman. Shortly thereafter Eckman went over to Sherith Israel, where he remained until 1856. Congregation Emanu-El, many of whose members had close ties in the East, felt the impact of the Reform Movement very early. In 1860 Elkan Cohn assumed the pulpit, and introduced many innovations in the traditional service. This led to the secession of a considerable minority, who organized Congregation Ohabai Shalome (The Bush Street Synagogue), the membership of which was again augmented in 1865 when Emanu-El abolished the Minhag Ashkenaz and introduced the order of service of Temple Emanu-El of New York. Sherith Israel was incorporated on April 13, 1850, but as has been stated, there is evidence that Congregation Emanu-El, although unincorporated, was in existence at this time. While Emanu-El adhered to the Minhag in use among the German Jews at the time of its establishment, Sherith Israel employed the Anglo-Polish Minhag. In 1857 H. A. Henry succeeded Eckman as rabbi, and served until 1869. In 1866 a new synagogue was erected on Sutter Street.

While rabbi of Emanu-El, Eckman organized the Young Men's Literary and Benevolent Society (1855). The preceding year he had organized the first religious school at Emanu-El. Among the early teachers of this school was Mary Prag, mother of Congresswoman Florence Kahn. For many years Mrs. Prag served as a member of the San Francisco school board. Finding insufficient Jewish textbooks available for instruction, Mrs. Prag used Christian Sunday School texts, carefully deleted and annotated to conform to the Jewish faith. Eckman founded also the first Jewish periodical on the Pacific Coast, *The Gleaner* (1855). A B'nai B'rith lodge was founded in 1855 by Lewis Abraham. In 1857 the Chevra Bikkur Cholim and Kaddisha was established for the purpose of helping the needy sick.

Jews were active in the volunteer fire squads and vigilance committees in the early days of San Francisco. During the American Civil War a few Jews fought in the armies of the Confederacy, but the majority who served in the armed forces, including General Hyman Bush, Abraham Gunst, Isaac Magnin and Abraham Mayfield, fought with the Union armies. Rabbi Elkan Cohn campaigned actively for California's adherence to the Union cause. Immediately following the Civil War, Cohn and the Reverend Thomas Starr King introduced joint Thanksgiving services for the membership of Temple Emanu-El and the First Unitarian Church, a custom which has continued uninterruptedly. When Cohn died in 1889, he was succeeded by Jacob Voorsanger as rabbi of Temple Emanu-El, who served until his death in 1906. During the earthquake and fire of that year the Sutter Street Temple, which had been pronounced by competent architects the seventh most beautiful synagogal structure in the world, was all but destroyed. It was reconstructed and dedicated on September 1, 1907. From 1910 until his death in 1923 Martin A. Meyer occupied the pulpit. He was followed by Louis I. Newman, who served from 1923 to 1930. In 1925 the new Temple and Temple House at Arguello Boulevard and Lake Street were dedicated. The new Temple Emanu-El is one of the most magnificent and completely equipped synagogues in America. In 1930 Irving F. Reichert was elected rabbi, and



The Jewish Community Center, San Francisco

continued to occupy this position in 1943. The congregation enjoyed a distinguished ministry of music. Among its cantors were Edward J. Stark, whose compositions of synagogal music are widely used in American Reform congregations, and Reuben R. Rinder.

At Sherith Israel A. J. Messing succeeded H. A. Henry as rabbi in 1869, occupying that position for three years. Succeeding rabbis were Henry A. Vidaver (1874-82), Falk Vidaver (1883-92); Jacob Nieto (1893-1930), Jacob J. Weinstein (1930-32), Morris Goldstein (1932-). Sherith Israel is a Reform congregation, and in 1943 occupied a beautiful synagogue at California and Webster streets. Congregation Beth Israel (Conservative) was organized in 1860, and had for its first rabbi M. Wolf (1860-74). Other rabbis were A. Streisand (1874-78), A. J. Messing (1878-90), M. S. Levy (1890-1916), H. Lissauer (1916-26), Elliot M. Burstein (1927-).

At the San Quentin and Folsom prisons congregations (Conservative) were organized in 1921, and Rabbi Rudolph I. Coffee was called to serve them, assisted the first year by Rabbi Martin A. Meyer. Coffee was still in charge in 1943. The congregations used the libraries of the prisons for their meeting place. The practice obtained of burying Jewish prisoners, on their death, not in the prison cemetery, but in a Jewish cemetery of an adjoining city.

The remaining Jewish congregations of San Francisco in 1943 included Ahabot Achim Israel, Anshey Sfard, B'nai David, Beth Hamidrosh, Beth Sholom, Chevra Thilim, Keneseth Israel, Mokum Israel, Sephardic, Magaen David—all Orthodox. Under the ministry of Saul E. White, Beth Sholom Congregation (14th Avenue and Clement Street) in recent years achieved a considerable growth in numbers and influence.

The San Francisco Jewish community enjoys the reputation of having created and maintained with exceptional generosity an outstanding roster of social service institutions.

Among these are the Federation of Jewish Charities, housed in its own modern building at Post and Scott streets, and directed by Hyman Kaplan. The Hebrew Home for the Aged Disabled, established in 1889, occupied a handsome building erected in 1923 at a cost of a quarter of a million dollars. Mount Zion Hospital, established in 1887, had 163 beds. In 1941 it treated 4,275 patients and 3,306 patients in the Out Patients Dispensary. The Jewish Committee for Personal Service is a unique organization, founded by Rabbi Martin A. Meyer to minister to the welfare of Jewish inmates in the penal institutions of Northern California. A beautiful and splendidly equipped Jewish Community Center building at the corner of California Street and Presidio Avenue was completed in 1933. The Pacific Hebrew Orphan Asylum and Home Society (Homewood Terrace), founded in 1871, was generously maintained on a commodious site. Congregation Emanu-El and Sherith Israel had separate cemeteries and modern community mausoleums and crematoriums. The Jewish Educational Society supported several schools in the city. The Board of Rabbis of Northern California included in 1943 representatives of Orthodox, Conservative and Reform synagogues. The Concordia-Argonaut Club occupied a splendid building at Van Ness Avenue and Post Street, and was the leading Jewish social club of the community.

Among the leading Jewish women's organizations in 1943 were the sisterhoods of the various congregations (The Women's Guild of Temple Emanu-El), Hadassah, B'nai B'rith women's auxiliaries, Philomath Club, a cultural organization; the National Council of Jewish Women, and the Mount Zion Women's Auxiliary. The Independent Order of B'nai B'rith had three lodges, with a total membership of approximately 2,000. The Emanu-El Residence Club, a home for working girls (founded 1902), provided comfortable housing for young women without families.

Almost all important Jewish national organizations maintained branch offices in San Francisco. The Jewish National Welfare Fund, established in 1925, was the first fund of this character started in a major community. It has been estimated that the per capita contribution of San Francisco Jews to local and national philanthropies is greater than that of any other city. The standards of service and the completeness of program of the local Jewish communal agencies are considered outstanding by competent experts. In this connection it may be stated that the per capita wealth of the general San Francisco community is the largest of any large city in the United States. A weekly publication, *Emanu-El and Jewish Journal,* was founded in 1895 by Rabbi Jacob Voorsanger, and is privately owned and published.

Jews were represented in practically every important department of the state and municipality. Among the most prominent were Benjamin Franklin Peixotto, consul general to Roumania (1872-76); Julius Kahn, Congressman (1889-1902, 1905-24); his widow, Congresswoman Florence Prag Kahn (1925-36); Marcus C. Sloss, judge of the supreme court (1906-19); Jesse Colman, chairman of the board of supervisors (1941-); Jefferson E. Peyser and Milton A. Marks, supervisors, and members of the California legislature; Albert C. Wollenberg, assemblyman; Edgar C. Levey, speaker, California assembly; Walter A. Haas, president, San Francisco Chamber of Commerce (1940-41); Harold Brunn, in medicine and surgery; Edmond Godcheaux, recorder for the city and county of San Francisco (1899-1939); Isadore M. Golden, chief deputy district attorney (1919-33) and judge of the superior court (1934-41). Harry F. Camp was, in 1943, regional director of the Office of Price Administration. In banking circles, in 1943, the Hellman, Ehrman



San Francisco, Calif. Hebrew Home for Aged Disabled

and Heller families were prominent (Wells Fargo Bank and Union Trust Company); the Zellerbach and Shainwald families were identified with the manufacture of newsprint, paper, paint and paraffin products.

Philip Bush was, in 1943, president of the San Francisco board of education, and Herbert Fleischhacker was chairman of the park commission. The San Francisco Jewish community made exceptional contributions in the field of music. Outstanding were Alfred Hertz, Pierre Monteux, Yehudi Menuhin, Isaac Stern, Miriam Solovieff, Darius Milhaud, Sigmund Beel, Ernest Bloch and Ruth Szlencinsky.

Albert M. Bender (d. 1940) was an outstanding patron of literature and the arts, and presented collections to the San Francisco Art Museum and to the libraries of the University of California, Stanford and Mills College. Sidney M. Ehrman endowed a chair of history at the University of California; the new women's dormitory on the Berkeley campus was the gift of Mrs. Sigmund Stern. The Rosenberg Foundation offered generous grants-in-aid to institutions and individuals. Jews occupied positions of importance on the faculties of Mills College, Stanford and the University of California, whose vice-president and provost in 1943 was Monroe E. Deutsch. Felix Kahn was in that year the director and treasurer of the six companies which constructed the Grand Coulee, Bonneville, Parker and Boulder dams and numerous shipyards on the Pacific Coast. Harry Hilp engaged extensively in shipbuilding and war construction projects. Joseph B. Strauss planned and completed the Golden Gate Bridge—the "bridge that couldn't be built." Hugo D. Newhouse was president of the Golden Gate Bridge and Highway District. Edmund Coblentz and Clarence Lindner directed two of the city's important newspapers (the San Francisco *Examiner* and the *Call-Bulletin*). The Jews had a distinguished record in supporting, both by patronage and talent, the local opera, symphony and theatre.

Many large mercantile establishments were owned and operated by Jews: I. Magnin and Company, Levi Straus and Company, Ransohoff's, Roos Brothers, Davis-Schonwasser Company, Liebes, Schwabacher-Frey, Charles Brown and Sons, Sommer and Kaufmann, Livingston's and Gump's. Haas Brothers, Sussman-Wormser and M. J. Brandenstein) grocery products and coffee are nationally used. Samuel Kahn was president of the Market Street Railway.

The Jewish population of San Francisco was surveyed in 1938 under the auspices of the local Federation of Jewish Charities and the Conference on Jewish Relations. Of the 28,133 individuals covered by the survey, 9,124, or 32.4 per cent, were foreign-born. The distribution of 14,965 gainfully employed Jewish workers, fifteen years of age and over, by socio-economic classes and sex in the city of San Francisco in 1938 was as presented in the table below.

Lit.: Moment, Samuel, "A Study of San Francisco Jewry 1938," *Jewish Population Studies,* edited by Sophia M. Robison for the Conference on Jewish Relations (1942).

Social-Economic Classes	Total		Male		Female	
	Number	Per Cent	Number	Per Cent	Number	Per Cent
Professional persons	1,699	11.4	1,076	10.5	623	13.2
Proprietors, managers, officials	4,584	30.6	4,001	39.1	583	12.3
Clerks and kindred workers	6,014	40.2	3,184	31.1	2,830	59.9
Skilled workers and foremen	843	5.6	797	7.8	46	1.0
Semi-skilled workers	1,405	9.4	897	8.7	508	10.7
Unskilled workers	306	2.0	201	2.0	105	2.2
Others and unclassified	114	0.8	81	0.8	33	0.7
Total	14,965	100.0	10,237	100.0	4,728	100.0

Edward N. Saveth.

SANBALLAT (properly Sin-uballit, an Assyrian name), governor of Samaria under the Persian king, Artaxerxes I. He was on friendly terms with the high priest Eliashib at Jerusalem, and was regarded as a proselyte. However, when the pious Jews, under the leadership of Ezra, began a policy of religious exclusion and endeavored to remove those of foreign origin from the Jewish community, Sanballat took alarm. He tried to prevent Nehemiah from building the walls of Jerusalem; his later offers of assistance were refused. A grandson of the high priest who had married a daughter of Sanballat was expelled from Jerusalem by Nehemiah (about 430 B.C.E.); according to a later tradition, this priest established a sanctuary on Mount Gerizim, which the Samaritans accepted in place of the Temple at Jerusalem which they had formerly honored. This event marks the final separation of the Jews and the Samaritans. An Elephantine papyrus (Sachau 1) mentions two sons of Sanballat, Delaiah and Shelemiah, as heads of the Samaritans at the end of the 5th cent. B.C.E.

Lit.: The standard Jewish histories for the period.

SANCHEZ, ANTONIO NUNES RIBEIRO, Marrano physician, b. Pegna Macor, Portugal, 1699; d. Paris, 1783. He fled the Portuguese persecution and went to Leyden, Holland, where he studied medicine. His teacher, the famous physician Boerhaave, recommended him to the Russian Empress Anna Ivanovna, and Sanchez became first a Russian army physician (1731) and subsequently a personal physician to the czar and his family. For services rendered to medi-



Daniel Sanders

cine, he was made an honorary member of the St. Petersburg Academy of Science, but in 1748 his name was dropped from the list of the Academy, after Czarina Elizabeth Petrovna had heard that he was of Jewish origin.

Sanchez went to Paris, but continued his friendly relations with Russian court circles, and on the accession to the throne of Catherine II, to whom he had been of great service, he received a pension for life. In Paris he displayed great activity as a Freemason. His scientific works include a treatise on the origin of syphilis, *Sur l'origine de la maladie vénérienne* (1750). Sanchez published also an apologetic essay, *L'origine de la persécution contre les juifs,* and a treatise on the Inquisition.

Lit.: Grusenberg, "Doctor Sanchez," *Voskhod,* vol. 7 (1898); *Raszvyet,* No. 16 (1888); *Handbuch der Freimaurerei,* vol. 2 (1868) 600; Richter, *Geschichte der Medizin in Russland,* vol. 3; Shugurov, M. F., *Russkii Arkhiv,* vol. 1 (1894) 55-94, 129-81, 289-349, 465-500; vol. 2, pp. 44-102.

SANCHEZ, GABRIEL, chief treasurer at the royal Spanish court of King Ferdinand and Queen Isabella during the latter part of the 15th cent.; d. 1505. He belonged to a prominent Marrano family, many of whose members were burnt as Jewish heretics by order of the Inquisition. As a zealous patron of Christopher Columbus, he seconded the efforts of Luis de Santangel, his kinsman, in prevailing upon the queen to employ the great navigator and in supplying the funds for the first voyage of discovery. Upon the return voyage Columbus sent a letter narrating his exploits, dated May 3, 1493, to Sanchez—in addition to one which he had previously despatched to Luis de Santangel.

The Sanchez letter was first printed in Barcelona, and a Latin translation appeared in the same year (1493). Both letters are highly prized as historic documents. Sanchez was frequently asked by Columbus to intercede in his behalf—especially when the latter's fortunes were on the decline. One of his relatives, Rodrigo Sanchez of Segovia, took part in the first voyage of discovery at the special request of Queen Isabella.

Lit.: Kayserling, Moritz, *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries* (2nd ed., 1928); Cohen, George, *Jews in the Making of America* (1924) 35-36, 38, 40, 43; *Publications of the American Jewish Historical Society,* No. 23 (1915) 103.

SANCTIFICATION, *see* KEDUSHAH.

SANCTIFICATION OF GOD'S NAME, *see* KIDDUSH HASHEM AND HILLUL HASHEM.

SANCTIFICATION OF THE NEW MOON, *see* NEW MOON.

SANCTIFICATION OF SABBATH AND HOLIDAYS, *see* KIDDUSH.

SANDALPHON, one of the highest angels in late Jewish angelology. He was said to have been taller by a 500-year journey than his fellow angels, and to be occupied with weaving crowns for the Creator (*Hag.* 13b). When Moses ascended to heaven to receive the Torah, the fire of Sandalphon threatened to destroy him, but his weeping was heard by God and he was able to continue on his way (*Pesikta Rabbathi* 20; edit. Friedmann, 97b). In Cabala Sandalphon is of especial importance and the genius and protector of the deceased and their souls. The prayers of Israel are under his protection (*Zohar, Vayishlach* 167b; *Beshallah* 8a). The Jewish souls that wander about in the Diaspora are entrusted to his protection, and he prays constantly for them to receive mercy (*Tikkune Zohar,* Tikkun 6, Lemberg, 1864, ed., 45b). At the day of the great awakening (the Last Judgment) Sandalphon, supported by the laments of Rachel, will seek mercy for suffering and scattered Israel; God thereupon, while all the world is being ruined and tossed by earthquakes, will shed two tears into the ocean. Then, at the command of God, Sandalphon will resurrect the dead with the dew of life, and bring them back to God, with reunited soul and body (Naphtali ben Jacob Elhanan, *Emek Hamelech,* Amsterdam, 1648, ed., 42a, 51b).

Henry Wadsworth Longfellow's poem about "Sandalphon the angel of glory, Sandalphon the angel of prayer" is based on these Jewish legends.

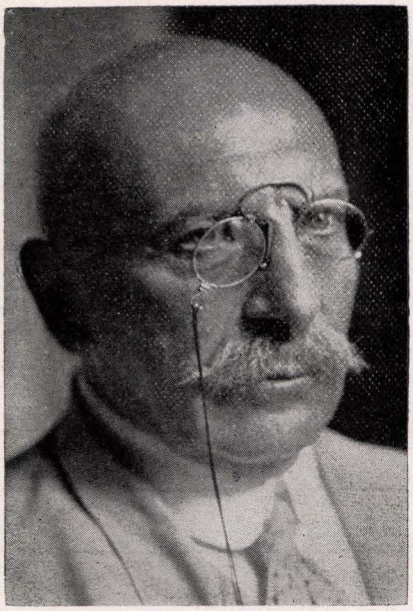
SANDEK, *see* CIRCUMCISION.

SANDELSON, DAVID ISAMBARD, legal expert and writer, b. 1889. A solicitor, Sandelson acted as financial adviser to the British Military Mission in Siberia in 1919. He was an executive of the Liberal National Federation of Yorkshire. Active in the Jewish community, he was a member of the Board of Deputies of British Jews, was elected president of the Leeds United Hebrew Congregation, and held important posts in other Jewish organizations.

He published: *Kolchak Army and the Jews; The Reform of Divorce Laws; Deeds of Arrangements Act; Road and Rail Traffic Acts* (1933). Sandelson was created an officer of the Order of the British Empire.

SANDERS, DANIEL, pedagogue and lexicographer, b. Alt-Strelitz, Mecklenburg, Germany, 1819; d. Alt-Strelitz, 1897. He studied philology, history, mathematics and natural sciences at the University of Berlin.

Together with his friends Heinrich Bernhard Oppenheim and Moritz Carrière, he published *Neugriechische Volks- und Freiheitslieder* (translations from modern Greek; 1842). His great interest in modern Greece is shown by his works *Das Volksleben der Neugriechen* (1844); *Die Hochzeit des Kutrulis* (translation of the play by Alexander Rizos Rhangabes; 1848); *Neugriechische Grammatik nebst Sprachproben* (1881); *Geschichte der neugriechischen Literatur* (with Rhangabes; 1884). He was appointed director of the public school of the Jewish community of Alt-Strelitz in 1842; in 1850, however, after he and Adolf Glassbrenner published a pamphlet *Xenien der Gegenwart* protesting against the lack of liberalism, the government closed the school, and Sanders thenceforth devoted himself to writing.



Pál Sándor (See also illustration in vol. 2, p. 575)

His main work was *Handwörterbuch der deutschen Sprache* (3 vols., 1859-65), which soon became a standard work; it was augmented by *Ergänzungswörterbuch der deutschen Sprache* (1879-85). In addition, he published numerous works on German orthography, grammar, synonyms, language and literature, and made a metric translation of *Song of Songs* (1866). In 1887 he founded the *Zeitschrift für die deutsche Sprache,* which he edited until his death.

He composed poems for youth, including *Heitere Kinderwelt* (1868; new edition, 1889); the collection *Aus den besten Lebensstunden* (1878); and *366 Sprüche* (1892). He was granted the title of professor in 1877.

Lit.: *Festschrift zu Daniel Sanders' siebzigstem Geburtstag* (1889); Segert-Stein, *Daniel Sanders, ein Gedenkbuch* (1897); Dusel, *Daniel Sanders* (1886; 2nd ed., 1890).

SANDGROUND, JACK HENRY, parasitologist, b. Johannesburg, South Africa, 1899. He graduated from the University of South Africa (M.Sc., 1920), where he was the holder of the Porter Overseas Scholarship (1922), and from Johns Hopkins University, Baltimore (D.Sc., 1925). Sandground lectured on zoology and comparative anatomy at the University of Witwatersrand, South Africa (1920-22), and became an assistant in medical zoology at Johns Hopkins University (1923-25). In 1926 he was appointed assistant professor in the department of tropical medicine, Harvard Medical School, and two years later curator in helminthology of the Museum of Comparative Zoology at Harvard University. In 1939 he became parasitologist at the Eli Lilly Research Laboratories, Indianapolis. As an expert in helminthology he accompanied several expeditions sent to Honduras, Yucatan, Rhodesia, Mozambique, the Belgian Congo, Java and Celebes by Harvard University and other scientific institutions.

He wrote on biology, immunology, chemotherapy and taxonomy of parasites, especially the parasitic worms, and on the detoxication of arsenical and other drugs used to treat neuro-syphilis and various tropical diseases. Sandground was the recipient of the Captain Scott Medal, awarded him by the South African Biological Society (1919), and of a Guggenheim fellowship (1938).

Lit.: *American Men of Science* (1938).

SANDOMIERZ or SANDOMIR (Yiddish, Zusmir), city in Poland, district of Kielce. In 1367, simultaneously with Lemberg and Cracow, the Jewish community of Sandomierz was granted a general charter by Casimir the Great. In 1602 the community included about fourteen families; in 1641 the Jews owned sixteen houses and inhabited several others. As the result of a battle between Poles and Swedes in 1655, in which young Jews of Sandomierz fought on the side of the Poles, the Swedes burned the Jewish quarter to ashes and banished the surviving Jews from the city. After the war the Jews returned to the city and rebuilt their houses and the synagogue.

A ritual murder trial took place in Sandomierz in 1698, another in 1710. The case was argued twice before the royal tribunal in Lublin. Father Stefan Zuchowski, a member of the chapter, induced the insane and baptized Jan Serafinowicz to testify that Jews were using Christian blood for religious purposes. One of the leaders of the community and the rabbi expired under torture; a number of Jews were condemned to death, and only the king saved the whole community from being exiled (1712).

To commemorate the trial, Peter Zuchowski wrote two books, one in rhyme entitled *Oglos procesów kryminalnych na zydach,* the second in prose, presenting his services in the trial. Among three other "historical" events, a gruesome ritual murder scene with a Latin inscription is depicted on the west wall of the Sandomierz church.

During the 18th cent. the Jewish community of Sandomierz increased in number. Including the surrounding villages, it was populated by 801 individuals in 1765. Jews held the title to forty-six houses in 1787. In the 20th cent. Sandomierz had a total population of 8,763, including 2,641 Jews. It had many Polish but no Jewish antiquities, except a historic memorial book. The old cemetery was completely demolished and the inscriptions almost everywhere were illegible.

In 1939 Sandomierz was occupied by the Germans. Deportation of Jews from the Kielce district, to which Sandomierz belonged, began in 1940.

Lit.: Balaban, Majer, *Zur Geschichte der Juden in Polen, zwei Vorträge* (1915) 54-58; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 7 (1928).

SÁNDOR, PÁL, economist and political and communal leader, b. Hódmezővásárhely, Hungary, 1860; d. Budapest, 1936. After studying at Budapest and Dresden, he entered his father's grain business. In 1903 he founded and was president of OMKE (national Hungarian commerce union), which was of economic and political influence in Hungary. Among many other corporate interests, he was (from 1912 on) director general of a transportation company.

Sándor was a deputy to the Hungarian Lower Chamber from 1901 until his death. In 1935 he opened the session in the capacity of dean. During the Soviet regime, in 1919, he was detained as a hostage. In the years of the anti-Jewish counter revolution (from 1920 on) Sándor, a deputy in the national assembly and later in parliament, brought out into open discussion the anti-Jewish excesses of terroristic groups and tried to stem the tide of discriminatory legislation. His analyses and proposals for stabilizing the economy of post-War Hungary won him, a member of the Liberal opposition, influence with the government. Sándor was prominent among those Hungarian Jews who, in the 1920's, by the sheer weight of their economic importance, brought about a compromise between the Hungarian government and the Jewish community, which was gravely threatened in its rights and liberties. He is credited also with obtaining two seats in the

Upper House for the Hungarian Jewish community, instead of one.

In 1928 Sándor organized a strong majority within the Jewish community of Pest, thereby inaugurating, under the presidencies of Aladar Kaszab and Samu Stern, an era of firm and financially successful administration which, however, failed to meet its social responsibilities during the economic crisis of the early 1930's. Sándor's influence on Jewish communal movements remained great. He championed Hungarian Jewish patriotism, and was a mainstay of the opposition to Zionism. In 1930 he was active in the Magyar Zsido Unió (union of Hungarian Jews), which cooperated with the government of Count Stephen Bethlen in an endeavor to strengthen the Hungarian minority in Czechoslovakia and other succession states. Through his positive attitude and the firmness of his convictions Sándor was a definite influence toward reestablishing the security of Jewish life in Hungary between the two fascist eras of 1920 and 1938.

In 1927 he visited the United States, where he won many friends. A memorial meeting was held for him at the Commodore Hotel, New York city, in 1936.

SANEGOR (Greek, *synegoros*), term used in Jewish sayings and legend for an advocate or defender Another similar term is Peraklit (Greek *parakletes*, literally "comforter"). In post-Biblical literature the Sanegor or Peraklit is given a special role as the attorney who defends individuals or humanity in the heavenly court. Thus on Rosh Hashanah, when God decides as to whether each individual shall live or die during the coming year, the advocates (*sanegorin*) and accusers (*kategorin*) are permitted to appear before the heavenly court and make their pleas for and against the individuals in question (*Yer. R.H.* 1:3). Every commandment one fulfills procures him one advocate; every sin he commits raises against him one accuser (*Aboth* 4:11); they are thus the personified actions of man. Nevertheless, according to one view, one Sanegor is worth more than 999 accusers, and his plea can nullify their complaints (*Sab.* 32a). The children who have died young because of the sins of their parents will in the future act as their advocates in order to save them from future punishment (*Midrash Eccl.* 4:1).

Every nation, including Israel, has its own special angel who acts as its Sanegor in the heavenly court. The Sanegor of Israel is Michael; he is the high priest of the Jewish people and makes sacrifices for them on the altar. He is in constant war with Samael, who hates and accuses Israel, and will finally overcome the latter and all other foes of the Jews (*Zeb.* 62a; *Midrash Ex.* 18:5; *Yalkut Shimeoni, Isaiah* 63; *Zohar, Bereshith* 80a).

See also: ACCUSER; ANGELS; SATAN.

SANGER, ADOLPH L., lawyer and communal worker, b. Baton Rouge, La., 1842; d. New York city, 1894. He studied at the free Academy (subsequently College of the City of New York) and at Columbia Law School, and was admitted to the New York bar in 1864. A lifelong associate of Myer S. Isaacs, he soon became a prominent lawyer. He served as commissioner of the United States deposit funds (1870), as president of the board of aldermen (1885), as commissioner of education (for three terms beginning with 1886), and as president of the board of education (1893). In 1880 and 1884 he was a presidential elector of the state of New York. He was acting mayor at the time of the reception of the Bartholdi Statue of Liberty.

One of the most widely known Jews of his day in New York city, Sanger was a leader in the B'nai B'rith, a president of the Board of Delegates of American Israelites, and a vice-president of the Union of American Hebrew Congregations.

Lit.: Markens, Isaac, *The Hebrews in America* (1888) 245-47.

SANHEDRIN, a term which occurs in rabbinic literature, Josephus, the Apocrypha and the Gospels in the sense of a body convoked to render decisions either in a specific criminal case or on general questions involving Jewish law (Halachah). It is the Hebraization of the Greek word *synedrion* (plural, *synedria*), which means "assembly." The earliest mention of the term is in Josephus, who speaks of Gabinius' division of Palestine into five *synedria* (57 B.C.E.). The contemporaneous *Psalms of Solomon* uses the term to designate a trial court. However, it is possible that the term was current in Jewish usage at an earlier time, the Hellenistic-Maccabean period (about 170 B.C.E.).

Non-rabbinic sources often use the term Sanhedrin in its general sense of assembly. Only in rabbinic tradition does Sanhedrin specifically refer to a trial court. These sources speak of two types of Sanhedrins: smaller Sanhedrins of twenty-three to deal with capital cases, and a court at the peak of the entire judiciary system, the Great Sanhedrin of seventy-one. This Sanhedrin was a supreme court of Halachah; it interpreted the Jewish law and enacted decrees for religious observance. The functions and procedure of these Sanhedrins are outlined in the tractate *Sanhedrin* of the Talmud.

1. The Problem of Conflicting Accounts. Much controversy has arisen among scholars as to the nature of this Great Sanhedrin. On the one hand, rabbinic tradition describes it as a legislative and judicial court, with rabbinic pairs (Zugoth) at its head; on the other, non-rabbinic sources indicate that the high priest always presided at its sessions. Hence many scholars are of the opinion that the Great Sanhedrin consisted of Pharisees and Sadducees, elders and priests who gathered together to constitute the supreme council of the state for the purpose of executive and administrative, as well as religious and judicial, functions.

Various scholars have made attempts to solve the problem of this conflict. Those who accept only non-rabbinic sources as accurate (such as Kuenen and Schürer) held that the rabbis of the Talmud colored their descriptions of the institution from conditions prevailing in the period after the destruction of the Temple (70 C.E.), during which time a collegiate Sanhedrin existed at Jabneh. They came to the conclusion that the real Sanhedrin of the Second Commonwealth functioned as a state institution under the presidency of the high priest. Others (such as Jelski) have suggested that there were two separate heads—a rabbinic presiding officer who decided on matters of Jewish law, and the high priest, who headed the assembly in political affairs. Büchler, on the other hand, developed the idea of two separate institutions—a religious Sanhedrin and a political one. Still other scholars advanced the idea that the Sanhedrin of Halachah was only a special committee drawn from the members of the Great Sanhedrin of the state.

In general, however, the view may be accepted that the Great Sanhedrin of the Second Commonwealth was definitely a religious court interpreting Jewish law and tradition. The Synedrion (the Greek term is here used to distinguish it from the Jewish Sanhedrin), as portrayed in non-rabbinic sources, was often an extraordinary assembly meeting under the direction of the reigning monarch and dealing solely with political matters, that is, it was a state Sanhedrin. These Synedria had nothing to do with the interpretation or execution of the Jewish law *per se*. Thus the various trials recorded in the Gospels were held, not by the Great Sanhedrin of Halachah, but by a special convoked Synedrion ("council") composed of the aristocracy of the state. The

main function of this Synedrion was to maintain the peace of the state and to suppress sedition. The non-rabbinic sources, therefore, picture a council of state as it was in the time of their composition, that is, as it existed in the two decades before the destruction of the Temple. These sources, on the other hand, can not be used authoritatively in studying the Jewish Sanhedrin, since these sources take little or no interest in religious matters. On the other hand, the Jewish sources, which were close to the institution, were the only ones which depicted it faithfully (Ginzberg, L., in Moore, G. F., *Judaism,* vol. 3, p. 33).

As already has been definitely established by Jean Juster, the Great Sanhedrin had jurisdiction in Jewish law—a jurisdiction which Rome at this period freely granted to the Jews. However, matters that were political and dealt with the affairs of the government were decided by the other Synedria in which the high priest played a prominent part. The sources give evidence only to the effect that the high priest was head of the state; they rather indicate that he was not the head of a permanent Sanhedrin. The trials of Jesus, Paul, the apostles and others were held in state Synedria convoked for the emergency because the charge against them was one of sedition or incitation to insurrection. Such emergency courts for sedition trials, with verdicts subject to review by the Roman authorities, are attested in other countries by the papyri. On the other hand, two cases recorded in non-rabbinical sources were held before regular Jewish trial courts: that of Herod, as recorded in Josephus, which was probably before an established court of twenty-three, and that of Stephen, as described in the Gospels. In both cases the charge was not sedition, but infraction of Jewish law.

2. History. The earliest judicial bodies among the Israelites were closely connected with the rulers. Justice was meted out by the war leader (*Shofet*) or king. After the Babylonian Exile and the time of Ezra, a body known as Gerousia ("council of elders"), consisting of priests, served as the supreme institution of the state. This council, in addition to exercising political and ritual functions, also interpreted the Jewish law. A separation of the political and the religious elements in the state was not effected until the Hasmonean uprising (2nd cent. B.C.E.), which divorced priestly ritual and religious interpretation of the Jewish law from the absolute rule of the state. Hence the origin of the Great Sanhedrin is in all probability connected with the establishment of the Hasmonean commonwealth by Simon in 141 B.C.E. At that time a new specialized religious body was created to interpret the Halachah; other matters of the state—administrative, executive and priestly and ritual affairs—were left to such other existing institutions as the Heber or Beth Din of the priests.

This Great Sanhedrin of Halachah lasted until 66 C.E., *four* years before the destruction of the Temple (not *forty,* as is often assumed). It was not, like the Gerousia, a body possessing all the functions of the state; nor was it like the Great Assembly of the pre-Hasmonean period, since the latter was only a temporary institution, meeting only when exigency demanded (as in the time of Ezra and Nehemiah, or in 196 B.C.E., when Palestine passed from Egyptian to Syrian rule). After the destruction of the Temple the Great Sanhedrin was replaced by the patriarchate, which served as the recognized Jewish government in Palestine to the beginning of the 5th cent. Attempts were often made to resurrect the institution of the Sanhedrin, as in Babylonia in the offices of the Gaon and the exilarch. Later attempts were made, unsuccessfully, by Jacob Berab and Joseph Caro in the 15th cent., and the Napoleonic Sanhedrin, too, was an attempt at reviving the ancient institution at the beginning of the 19th cent.

3. Functions. Although many of the functions of the Great Sanhedrin as recorded in the Talmud may seem to be theoretical or academic, these really depict the constitutional rights of that body. Its main function was that of being the highest court of appeal for the interpretation of Jewish law. It dealt primarily with upholding the laws of the Soferim ("scribes") who interpreted the Torah, the Jewish constitution. Definite instances of such appeals and interpretations have been recorded by the rabbis.

Since Rome as a rule did not interfere in the execution of Jewish law, the Sanhedrin was supreme in this field, fully empowered to interpret the ritual code and to punish any infractions of it. The elders, scribes and sages in the Sanhedrin used the Torah as the source of the Jewish law and issued their interpretations in the form of ordinances (Takkanoth) and decrees (Gezeroth). The Great Sanhedrin also had the power to excommunicate individuals, arrange for the establishment of smaller courts, appoint judges, and judge such outstanding cases as that of a rebellious tribe, recalcitrant elder or judge, false prophet, woman suspected of adultery (Sotah), or even the high priest if he violated Jewish law and tradition. It was empowered also to serve as spiritual guide in war, to sanction additions to the area of Jerusalem, and to supervise such special priestly ceremonies as the preparation of the Temple ritual for the day or the sacrifice of the red heifer. Its main duty, as expressed in the Talmud, was "Justice, justice shalt thou pursue; go after the wise men in the chamber of hewn stone" (its meeting place).

4. Membership. At the head of the Great Sanhedrin stood two men who bore the titles of Nasi ("chief") and Ab Beth Din ("father of the court"). The first five sets of these officers whose names are recorded are known as the Zugoth ("pairs"), and functioned from about the middle of the 2nd cent. B.C.E. to the beginning of the 1st cent. C.E. They were not merely president and vice-president of the body, but represented rather different points of view. The Nasi represented the right wing (conservative opinion or strict constructionism), the Ab Beth Din, the liberal left (loose constructionism); this is apparent from an examination of the Halachoth discussed in the time of the Zugoth and the various views expressed by the leaders.

The usual number of the Great Sanhedrin was seventy-one. However, this was the case only in the time of the Zugoth when there were both a Nasi and an Ab Beth Din (from 141 B.C.E. to 30 B.C.E.). Thereafter, when Hillel assumed power and the Hillelite house controlled the entire institution for the next hundred years, the position of Ab Beth Din was abolished, reducing the number to seventy. This accounts for the fact that in traditional sources the number is given sometimes as seventy, sometimes as seventy-one.

Members of the Sanhedrin included both Sadducees and Pharisees, since these represented the different religious and social views of the times. The composition of the body or the supremacy of one group over another and consequently the presidency or majority leadership often varied with the political and religious trends prevalent in the turbulent period of Greco-Roman rule.

According to the description of the Mishnah, the members of the Sanhedrin may have been chosen from the lower courts of twenty-three. Yet the Nasi was appointed by the entire group and from them, as is apparent in the story of the elevation of Hillel. The term Nasi designated the leader in the court sessions, and was not used outside of it as a title; hence omission of reference to it in non-rabbinical sources is understandable.

5. Meetings. The Sanhedrin met in what was called the *lishkath* ("chamber") *hagazith.* The latter term may mean "hewn-stone" and refer to a room on the xystus colonnade of the Temple; but it may also

be so derived from a root meaning, "cutting," hence "decision," as the Law was decided there. The chamber on the Temple Mount was chosen to enable all who wished to enter therein to inquire of the Jewish law without priestly interference. The procedure followed in adjudicating cases is recorded in the Mishnah *Sanhedrin,* in which the special differences between civil and criminal jurisdiction are recorded. Capital punishment could be inflicted by the Sanhedrin only for the violation of a major Jewish law; no sanction of the procurator was necessary. The latter, as agent of Rome, interfered only in cases which involved suppression of treason and maintaining the Roman rule.

The Great Sanhedrin, as distinct from the Synedria, was the connecting link for the preservation of Jewish law, between the priestly Soferim before its time, and the Tannaim who succeeded to its functions.

SIDNEY B. HOENIG.

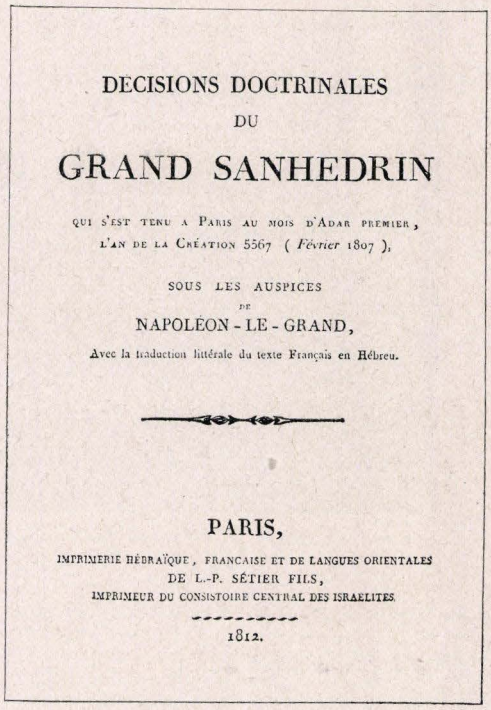
Lit.: Schürer. E., *The Jewish People in the Time of Jesus Christ,* division 2, book 1, p. 163; Gandz, S., *Monumenta Talmudica,* vol. 2, p. 18; Juster, Jean, *Les juifs dans l'empire romain,* vol. 1, p. 400; Moore, G. F., *Judaism,* vol. 3, p. 32; Büchler, A., *Das Synedrion in der Quaderkammer;* Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, pp. 41-44; Hastings, James, edit., *Dictionary of the Bible,* vol. 4, pp. 397-402; Zeitlin, S., in *Jewish Quarterly Review,* New Series, vol. 30 (1940-41) 327-69; Hoenig, Sidney B., "Last Days of the Sanhedrin" (Hebrew), *Horeb,* vol. 3 (1936), Nos. 1-2; Danby, H., in *Journal of Theological Studies,* Oct., 1919; Jelski, I., *Die innere Einrichtung des Grossen Synedrions zu Jerusalem.*

SANHEDRIN ("court"), fourth tractate of Nezikin, the fourth division of the Mishnah and Talmud. Its eleven chapters deal mainly with the composition of various courts, judicial procedure and criminal law, as follows:

Chap. 1. The court of three judges, the small Sanhedrin of twenty-three judges, and the Great Sanhedrin of seventy-one members; the cases tried by each type of court. Chap. 2. Laws, duties and privileges of the high priest and of the king. Chap. 3. Arbitration; persons disqualified to act as witnesses or judges; examination of witnesses; reversal of the decision of the court on the basis of new evidence. Chap. 4. Differences in court procedure in criminal and civil trials; seating of the judges; duties of the court stenographer; admonition of witnesses. Chap. 5. Examination of witnesses; debate of the judges on the verdict; majority required for the decision. Chap. 6. Taking a condemned person to the place of execution; confession before execution; regulations as to the punishment of stoning, the burial of the corpse, and the attitude of the family of the one executed. Chap. 7. List of crimes punishable by stoning; description of three other modes of execution: burning, decapitation and strangulation. Chap. 8. Laws concerning the "stubborn and rebellious son" (*Deut.* 21:18-21); right of killing in self-defense; right to kill those about to commit a gross crime. Chap. 9. Enumeration of crimes punishable by burning, decapitation and lynch law, respectively. Chap. 10 (Perek Helek). Those who have no share in the world to come; laws of the "apostate city" (*Deut.* 13:13-19). Chap. 11. Crimes punishable by strangulation; laws of the "rebellious elder" (*Deut.* 17:12-13); false prophets. The order of chaps. 10 and 11 is reversed in the Mishnah of the Babylonian Talmud.

The Tosefta contains fourteen chapters which are in the main an amplification of the laws in the Mishnah, but include also many interesting Haggadic statements. The Palestinian and Babylonian Gemaras contain many exegetical comments and ethical statements, especially to the tenth chapter, which is almost entirely devoted to Haggadah. Among the interesting sections of the Babylonian Talmud are the records of disputes with heretics (38b-39b), the Noahide laws (56a-60a), and the events expected to precede the coming of the Messiah (97b-99a).

Lit.: Danby, Herbert, *The Mishnah* (1933) 382-400; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, pp. 44-46.



DECISIONS DOCTRINALES
DU
GRAND SANHEDRIN

QUI S'EST TENU A PARIS AU MOIS D'ADAR PREMIER,
L'AN DE LA CRÉATION 5567 (*Février* 1807),

SOUS LES AUSPICES
DE
NAPOLEON-LE-GRAND,

Avec la traduction littérale du texte Français en Hébreu.

PARIS,

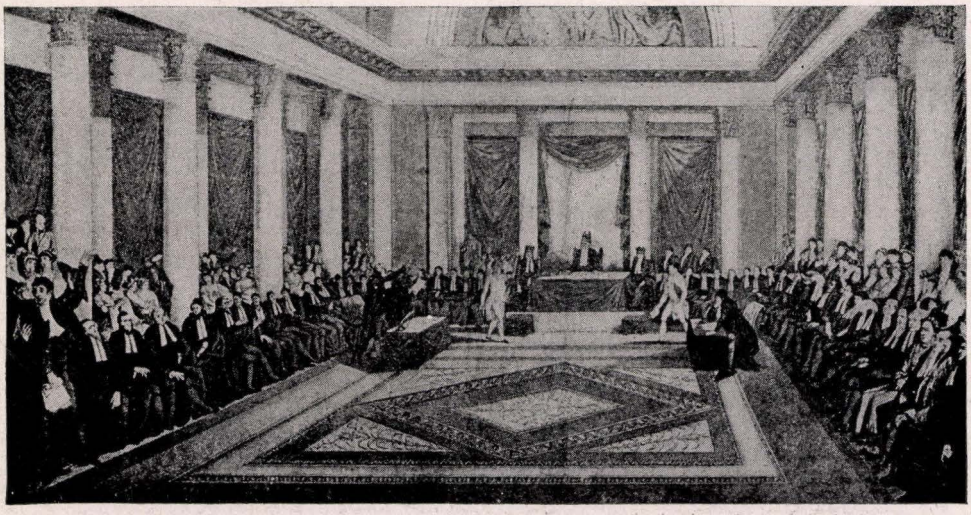
IMPRIMERIE HÉBRAÏQUE, FRANÇAISE ET DE LANGUES ORIENTALES
DE L.-P. SÉTIER FILS,
IMPRIMEUR DU CONSISTOIRE CENTRAL DES ISRAELITES.

1812.

Facsimile of the title page of the minutes of the Napoleonic Sanhedrin

SANHEDRIN, NAPOLEONIC. On May 30, 1806, Napoleon I convened in Paris an assembly of prominent French Jews, known as the Assembly of Notables, attended by 112 delegates, before which the French government put a series of questions mostly bearing on the attitude of Jews toward Christians, and which were answered to the satisfaction of Napoleon. However, since the decisions reached by this Assembly had neither religious nor legal binding power upon all Jewry, Napoleon conceived a further plan of convoking a synod, a sort of conclave on a broader basis, the so-called Sanhedrin. This assembly, in order to have a similarity with the ancient Sanhedrin of Jerusalem, was to consist of seventy-one members, of whom two-thirds were to be rabbis and one-third laymen. Its decisions were to have binding power for all the Jews of the world.

The convention met in Paris on February 9, 1807. Its membership, however, was not entirely in accord with the wishes of the emperor, for besides the French delegates there were present also German and Italian Jews. Napoleon had even prescribed special attire for this occasion. Some of the most eminent personalities of this first Jewish world congress were Rabbi David Sinzheim, president (Nasi); the Italian rabbi Joshua Benzion Segre, first vice-president; Hacham Abraham de Cologna of Mantua, second vice-president; and Abraham Furtado, an eloquent orator. All these were appointed by the minister of the interior. The aspect of this judicial body, composed mainly of rabbis, was an unprecedented spectacle to the Parisians. The public exhibition, to which this assemblage was unaccustomed, evoked a feeling of restraint among the members of this Jewish parliament.



The opening session of the Grand Sanhedrin held at Paris on February 9, 1807. From a contemporary etching formerly in the collection of the Jewish Community of Berlin

Aaron Worms (1754-1836), noted Talmudist and chief rabbi of Metz (1832-36), was also a member of the Grand Sanhedrin. He delivered an address before the Sanhedrin in which he discussed the relations of Jews to non-Jews in accordance with rabbinic law and showed that the opinions mentioned in the Talmud with reference to heathens were not to be taken as criteria for conditions prevailing in France in his days or for regulations to be issued by the government.

The Sanhedrin empowered itself to render decisions binding upon all Jewry. Twelve questions were submitted to this Napoleonic Sanhedrin. It reached the following decisions: in conformity with the decree of Rabbi Gershom, polygamy is forbidden to the Jews. Divorce according to Jewish law becomes valid only after being first decided upon by the civil authorities. The religious act of marriage must be preceded by a civil contract. Mixed civil marriages between Jews and Christians are valid even without religious ceremonies. It becomes the religious duty of every Jew to regard his non-Jewish fellow citizens as brothers and to aid, protect and love them like his own coreligionists. The Jew is in duty bound to regard the country of his birth or of his choice as his fatherland, and to love and defend it whenever called upon to do so. The Jew shall have the right to every occupation and profession. Jews are urged to engage in agriculture, manual labor and the arts and crafts as was the custom of their ancestors in Palestine. Finally, Jews were prohibited to practice usury on Jew or non-Jew.

In order to attain the objective of the Napoleonic government by securing the respect of world Jewry for the decisions of the Sanhedrin, President Sinzheim later issued a proclamation in Hebrew and French. Napoleon's purpose in creating the Sanhedrin was purely political, and in no way effected by humanitarian motives or sympathy toward Jews. His aim was to win over the Jews of the world by posing as their benefactor. The attitude of the convention toward the emperor, who did not even receive the members of the Sanhedrin, was neither very frank nor upright.

WILLY COHN.

Lit.: Graetz, H., *History of the Jews,* vol. 5 (1927); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 8 (1928); Tama, *Transactions of the Parisian Sanhedrin* (1807); see also the literature to NAPOLEON.

SANIELEVICI, HENRIC, professor, essayist, literary critic, scientist and sociologist, b. Bucharest, Roumania, 1871. He was educated in Roumania, Germany and France. He lived in the latter country for many years, and many of his books on natural history were published there. A considerable work, *La vie des mammifères et des hommes fossiles,* was hailed as an important contribution by biologists and zoologists. Sanielevici's writings covered a vast field of learning. In Roumania he made a name as a gifted writer and literary critic. Militant by nature, he was sharply polemic in his criticisms, and applied high moral standards in his appreciations. In his magazine *Curentul Nou* (The New Current), which was published at Galatz from 1908 to 1911, he combatted romanticism and advocated classicism in literature.

He contributed to many Roumanian magazines and daily newspapers, notably to *Adeverul* (The Truth) and *Dimineatza* (The Morning), where he wrote in the same biting and polemic manner about political and social problems. In 1936 he published a book in two volumes on the racial problem (in Roumanian, published by *Adeverul*), in which he attacked the Nazi theories about race and constructed a race theory of his own.

SANTANGEL, LUIS DE, comptroller and chancellor of the court of Aragon, and favorite of King Ferdinand and Queen Isabella of Spain; d. 1505. He was a member of a prominent Marrano family, which suffered persecution on account of its Jewish faith. His father, who died in 1476, was farmer of the royal taxes and customs in Valencia, to which office the son succeeded. Luis de Santangel became a power in commerce and finance, and won the lifelong friendship of King Ferdinand because of his administrative ability. He is best remembered for the part he played in connection with the discovery of the New World by Christopher Columbus.

Latter-day historians accord Luis de Santangel the major credit for prevailing upon Queen Isabella to recall Columbus after all negotiations between the navigator and the Spanish court had been broken off. It is generally conceded that Santangel was chiefly instrumental in enabling Columbus to realize his great dream, lending not only his moral support, but supplying the necessary funds for fitting out the expedition. The original account-books in the *Archivo de Indias* in Seville bear out this contention, showing an item of 1,140,000 maravedis which he gave toward financing the expedition.

In token of his gratitude Columbus sent Santangel the first communication on the discovery of the New

World. This letter, dated February 15, 1493, was written by Columbus near the Azores or the Canary Islands on his return from the first voyage. Santangel had this historic document printed, and thus became responsible for the first printed record of the great discovery (see vol. 3, p. 307).

The Jewish financier and statesman, who was the Lord Beaconsfield of his time, received numerous tokens of the royal favor; the most important was a grant of exemption from any charge of apostasy that might thereafter be brought by the agents of the Inquisition against him, and against his children and their heirs. Upon his death in 1505 he was survived by three sons and an only daughter. One of his sons, Fernando, succeeded him in public office by appointment of King Ferdinand.

Lit.: Kayserling, Moritz, *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries* (1894; 2nd ed., 1928); Hevesy, Andre de, *The Discoverer* (1928) 106-8; *American Hebrew*, Oct. 8, 1926, p. 715; Cohen, George, *Jews in the Making of America* (1924) 34-40.

SANTILLANA, DAVID, Islamist and authority on Moslem law, b. Tunis, North Africa, 1855; d. Rome, 1931. He prepared (1889) the scheme of a code of civil law and commercial law to be adopted in Tunisia; it was praised as a work of exceptional juridical value and ingenuity, in view of the difficulty of conforming Islamic law in Tunisia to a heterogeneous Arab-European population. Santillana was one of the most representative members of the Commission for the Codification of the Tunisian Laws, and highly honored for his great erudition and integrity. From 1910 to 1912 he taught history of philosophy at the Egyptian University in Cairo, and then occupied the chair of Moslem law at the University of Rome from 1913 to 1923.

Together with the Italian Arabist, Professor M. Guidi, he published (1919) the translation of the Khalil Code, the fundamental text of the Malichite jurisprudence which is applied in the Italian colony of Libya. In 1926 he began the publication of the *Istituzioni di diritto musulmano malichita.*

SANTOB (SHEMTOB) DE CARRION, poet, b. Carrion de Los Condes, Castile, Spain, toward the



Jacob Saphir



Moritz Gottlieb Saphir

end of the 13th cent. About 1360 Santob finished his *Consejos y documentos del Rabbi Don Santo al Ley D. Pedro* (called also *Proverbios Morales*), a collection of aphorisms of 686 stanzas, composed partly by the author himself, but principally derived from *Proverbs, Ecclesiastes, Aboth,* the Talmud and the Midrash, as well as from the *Mibhar Hapeninim* of Solomon ibn Gabirol and the *Musare Hafilosofim* of the Syrian Christian author Honein ibn Ishak.

This work was published from an Escurial manuscript in the fifty-eighth volume of the *Bibliotheca de autores españoles* (Madrid, 1864, p. 331 et seq.) and also in G. Ticknor's *History of Spanish Literature* (New York, vol. 3, 1849, pp. 475-503). Moritz Kayserling's *Sephardim* (Leipzig, 1859) and J. Fastenrath's *Immortellen aus Toledo* (Leipzig, 1869) contain extracts from the work, translated into German.

Lit.: Stein, L., *Untersuchungen über die Proverbios Morales* (1900).

SÃO SALVADOR, *see* BAHIA.

SAPHIR, JACOB, author and traveler, b. Oshmiany, near Vilna, Lithuania, 1822; d. Jerusalem, Palestine, 1885. In 1833 Saphir came with his father to Safed, Palestine, where in 1858 he was appointed collector of funds for the Jews in Palestine. Thus he went on extensive trips to various parts of the world, and gathered much interesting material concerning the past and present of the Jews. He published his travelogue under the title of *Eben Sappir* (vol. 1, Lyck, 1866; vol. 2, Mayence, 1874); this work contains a description of his travels in Egypt, Arabia, Yemen, Aden, British India, China, Australia and other lands, with specific reference to the Jews in these countries.

He copied old epitaphs and hymns, and inserted Jewish legends, folk tales and descriptions of religious customs. After a sojourn in Mayence, Germany, Saphir returned to Jerusalem, where he spent the rest of his life.

Lit.: Zeitlin, William, *Bibliotheca Hebraica Post-Mendelssohniana,* 332-33; Fünn, S. J., *Keneseth Yisrael,* 557-58; idem, in *Hakarmel,* vol. 4, No. 33 (1866); Geiger, in *Jüdische Zeitschrift,* vol. 11, pp. 263-70; Luncz, *Luah* (1911).

SAPHIR, MORITZ GOTTLIEB, humorist b. Lovasberény, Hungary, 1795; d. Baden, near Vienna, 1858. He settled first in Vienna (1822), then moved to Berlin (1825), where he founded the papers *Ber-*

liner Schnellpost (1825) and *Berliner Courier* (1827).

Saphir spent a few years in Munich, where he edited *Bazar für München* (1830-33) and *Deutscher Horizont* (1831-33), but in 1835 he returned to Vienna where, in 1837, he founded *Humorist,* the most widely read satirical periodical of that era, which he edited until his death. His introduction of Akademien, social gatherings in which writers, musicians and artists participated and which were generally concluded with humorous recitals, made him very popular. Saphir's poems, *Wilde Rosen,* inspired by Heinrich Heine, were widely read and also set to music. Saphir embraced the Protestant faith in 1832, but his sketch, *Judenfeind,* indicated his sympathy with Jewry.

His complete works were published in twenty-six volumes (Brünn, 1886). From 1850 to 1858 he edited a year book, *Humoristisch-satirischer Volkskalender.* His literary peculiarity consisted mainly in puns upon words. While his bon mots became very popular, his sharp polemics made him many enemies.

Lit.: Brümmer, Franz, *Lexikon der deutschen Dichter und Prosaisten,* 433; *Allgemeine Deutsche Biographie,* vol. 30.

SAPHIRE (SAPIR), SAUL, Yiddish novelist and journalist, b. Vilna, Lithuania, 1895. He came to the United States in 1916. In 1925 Saphire became affiliated with the *Jewish Morning Journal* and the weekly *Jewish American;* he was made associate editor of the *Jewish American* in 1927. Saphire also acted as correspondent for various other newspapers.

He was author of numerous historical and Biblical novels in a popular vein, including *Caliph of Cordova* (1929); *A Tale of Two Kings* (1936); and *A Challenge to Caesar* (1938).

SAPIR, EDWARD, anthropologist and linguist, b. Lauenburg, Pomerania, Germany, 1884; d. New Haven, Conn., 1939. He was the child of Orthodox Jewish parents, who brought him to the United States when he was five years of age. He was educated at Horace Mann school and at Columbia University, where he did post-graduate work under Franz Boas. He studied the language of the Wishram Indians in the state of Washington and that of the Takelma Indians in Oregon. The material collected was presented in a remarkable volume, *The Takelma Languages of South West Oregon* (1912).

After receiving the Ph.D. degree from Columbia University (1909) Sapir taught for a brief period at the University of Pennsylvania, and in 1910 was appointed director of the division of anthropology at the Canadian National Museum. During the fifteen years spent at Ottawa, Sapir continued to pursue extensive researches among Indians. In 1925 he was made professor of anthropology and general linguistics at the University of Chicago, and in 1931 Yale University called him to the Sterling Professorship of Anthropology and Linguistics. He exerted great influence on the science of linguistics. His principal work is *Time Perspective in Aboriginal American Culture* (1916).

Sapir wrote also *Language* (1921) and (with Marius Barbeau) *Folk Songs of French Canada* (1925). A bibliography of his works published in *Boletin bibliográfico de Antropologia Americana* (vol. 3, 1939, No. 1, pp. 80-86) lists 106 books and articles on American anthropology, whereas the bibliography of his total work includes upwards of 250 titles.

During the latter part of his life Sapir devoted himself to the study of Bible and Talmud from the point of view of cultural anthropology, and offered many an interesting interpretation of linguistic facts. He was associated with the Yiddish Scientific Institute, and himself published essays on Yiddish philology. He was a founder and vice-president of the Conference on Jewish Relations, and discussed the Jewish people and its problems in many articles. His was the dispassionate approach of the scientist, but he believed that it was first and foremost the pursuit of knowledge and social justice that could give meaning to modern Judaism.

Sapir wrote poetry which was published in *The Nation, Poetry* and other periodicals. He was also a gifted pianist and composer. In 1929 Columbia University conferred upon him the honorary D.Sc. degree. He was president of the American Anthropological Association and of the Linguistic Society of America, and a member of the National Academy of Sciences.

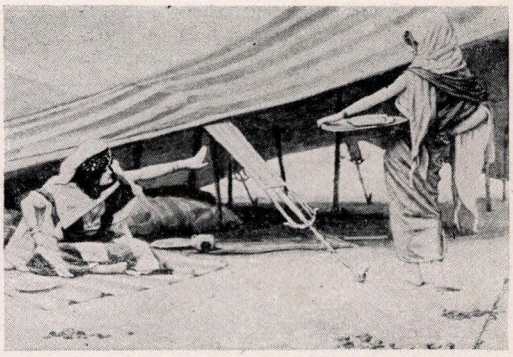
SAPOSS, DAVID JOSEPH, labor economist, b. Kiev, Russia, 1886. He came to the United States in 1895, and was there educated, pursuing his higher studies at the University of Wisconsin and at Columbia University, in New York city. From 1911 on he served numerous important public agencies as an investigator of labor problems, and held several teaching positions. He was assistant to Professor John R. Commons at the University of Wisconsin (1913-17), and helped him produce the classic and monumental study *History of Labor in the United States* (1918). In 1919 he was educational director of the Amalgamated Clothing Workers of America (New York city), and later taught at Brookwood Labor College, in Katonah, N. Y. (1922-33). He also taught in the summer sessions and extension division of Columbia University (1926-30). He was investigator in the problem of company towns for the United States Commission on Industrial Relations (1914), and for the Carnegie Corporation in their Americanization Study. For the Inter-Church World Movement he helped produce *Public Opinion and the Steel Strike* (1921). *The Labor Movement of Post-War France* (1930) was written by him under the sponsorship of the Rockefeller Foundation and Columbia University. Saposs also worked with the United States Department of Labor and the New York State Department of Labor. He produced a study, under the auspices of the Twentieth Century Fund, Inc., of government and labor relations, entitled *Labor and the Government* (1935). In 1935 he was appointed chief economist of the National Labor Relations Board, and occupied that position until, in 1941, he became labor consultant to the Coordinator of Inter-American Affairs at Washington, D. C., a post he still held in 1943.

In addition to the writings already mentioned, and to numerous studies in journals and standard works of reference, Saposs published *Readings in Trade Unionism* (1926) and *Left Wing Unionism* (1926). Students of the labor movement and critics of the literature of industrial economics valued the writings of Saposs for their first-hand experience and intimate knowledge of the American labor movement, coupled with exhaustive research and studied objectivity.

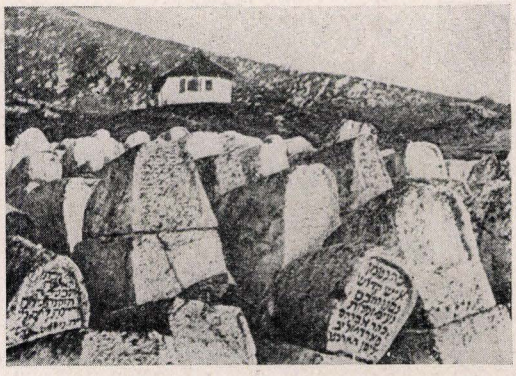
Lit.: *Political Science Quarterly,* vol. 42, No. 3, pp. 493-95.

SAPPHIRE, *see* GEMS.

SARAGOSSA (Spanish Zaragoza), city in the province of Aragon, Spain, in the Ebro valley. In the 2oth cent. it was an important manufacturing center, with a university. In 25 B.C.E. it was taken by the Romans, and became a center of trade and a military station. It later fell to the Visigoths, then to the Moors, and finally was captured by Alfonso I of Aragon in 1118.



Sarah and Hagar. From a painting by James Jean Jacques Tisso



The ancient Jewish cemetery at Sarajevo

The beginnings of Jewish settlement in Saragossa date back probably to the Roman period. During the reign of Emperor Louis I the Pious (814-40), Bodo, an Alemannian deacon, and a bishop of the Catholic church, embraced Judaism and came to Saragossa to live in the Jewish community. In the 11th cent., when the Arabs were in power, the grammarian Jonah ibn Janah and the poet Solomon ibn Gabirol criticized the Jewish community of Saragossa for its licentiousness. In the 13th cent. the Jews of Saragossa were again the butt of criticism, leveled at them by the poet and philosopher Solomon ben Reuben Bonafed.

Jews played an important role in the financial administration of Saragossa. Some of them served as interpreters, physicians and financial ministers to the kings of Aragon. More than a quarter of the area of the city, surrounded by a Roman wall and provided with gates, was occupied by the Jews, who were heavily taxed. Those engaged in the textile industry were keen competitors of the Christian tradesmen. The statutes of the Jewish shoemakers' guild are still preserved. The Jewish wood-turners had their own synagogue. In the 16th cent. a church was erected on the site of the Great Synagogue. The influential rabbis of the community were Aaron ben Joseph Halevi (about 1285); Azariah ibn Jacob (1313-28), spoken of as the "Excellentissimo de la Juderia de Zaragoza"; Isaac ben Sheshet (about 1373-85) and Hasdai Crescas (about 1385-1412).

The Jews of Saragossa suffered comparatively little from the catastrophe of 1391 in Spain. However, several members of the Caballeria family and other Jews of Saragossa renounced Judaism as a result of pressure exerted by reason of the religious disputation of Tortosa (1413-14). About 200 families remained faithful to Judaism until the expulsion of the Jews from Spain in 1492. Several Marrano families, such as Caballeria, Santangel and Sanchez, played an important role in the general history of Spain. Saragossa had many Marranos who held the highest offices, but this did not prevent them from falling victims of the Inquisition.

Lit.: Serrano y Sanz, Manuel, *Origines de la dominación española en América* (1918); Baer, Fritz, *Die Juden im christlichen Spanien,* vol. I (1929); *Colección de documentos inéditos de la Corona de Aragon,* vol. 40, p. 131 et seq.; *Allgemeine Zeitung des Judentums,* vol. 56, p. 438; Tilander, Gunnar, "Documento desconocido de la aljama de Zaragoza del año 1331," *Studia neophilologica,* vol. 12 (1942) 1-45.

SARAH ("princess"), wife of Abraham and mother of Isaac. The story of her life is related in the Bible in *Gen.* 11 to 23. She was originally named Sarai, but this name was changed to Sarah at the time when Abraham accepted circumcision (*Gen.* 17:15). According to *Gen.* 20:12, Sarah was the half-sister as well as the wife of Abraham. She accompanied Abraham on his journeys from Mesopotamia to Haran and then to Canaan; her beauty caused her more than once to be coveted by the rulers, but the danger was averted by God. Childless for many years, she gave Abraham her handmaid Hagar in order that he might have children; but when Hagar and her son Ishmael became overbearing, Sarah became angry and drove them out. She was eventually the mother of a son, Isaac, at the prediction of whose birth she had laughed, deeming it impossible because of her advanced years (*Gen.* 18:12). She died at the age of 127 and was buried in the Cave of Machpelah, which Abraham purchased for the express purpose. Since she was the first of the four Matriarchs, her name is mentioned in the parental blessing of girls on Sabbaths and holidays. Rabbinic and Islamic accounts of Sarah are mostly expansions or elaborations of the Bible story.

Lit.: The commentaries on *Genesis.*

SARAH, character in *Tobit.* The daughter of Raguel of Ecbatana in Media, she had been married seven times, only to have each of her bridegrooms killed on his wedding night by the demon Asmodeus. She was delivered from this by the young Tobias who, with the aid of the angel Raphael, drove off the demon and successfully married Sarah.

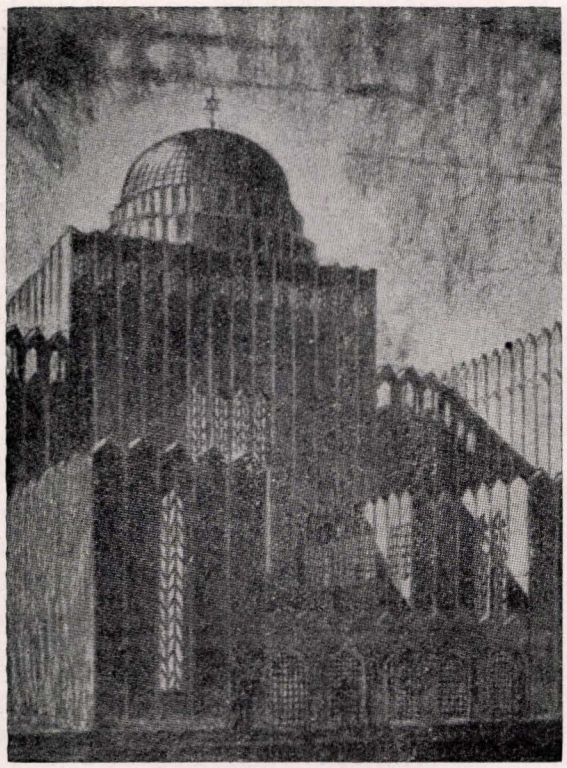
See also TOBIT.

SARAH, Jewish female physician of the 15th cent. Upon a tax payment of ten guilders she was granted permission by Archbishop Johann II, of Würzburg, to practise medicine in his bishopric. She developed her practice to such an extent that she soon acquired considerable wealth.

Lit.: Münz, I., *Die jüdischen Ärzte im Mittelalter,* 56.

SARAJEVO (Turkish, Bosna Serai), capital city of Bosnia. There is no record of Jews in the history of the fort Bosnavár, in the emplacement of which the conquering Turks founded Bosna Serai in 1465. A document of 1541, however, tells of a group of Salonika Jews who were the first to establish business contacts with Sarajevo. They visited the city to transact their business, but preferred to reside elsewhere, sending commissioners to the governor to collect their outstanding funds.

Yet tombstones prove that Jews were buried at Sarajevo as early as 1551. In 1565 Donna Gracia Mendesia and Don Joseph of Naxos obtained certain guarantees under which the Jews felt secure in settling at Sarajevo. Subsequently a special quarter was allotted to them where they built houses in return for small contributions to the mosques of the town. In 1614 they had a powerful advocate in Naphtali Manjor (or Maggiore), who came to Sarajevo as a personal



The principal synagogue at Sarajevo



A page from the Sarajevo Haggadah

banker of the governor, Balatai Mehmed Pasha. During the next two centuries there was very little change in the life of the Sarajevo Jews. They had noted rabbis, such as Asher Zebulun and Hacham Zebi (17th cent.), David Pardo and Moses Danon (18th cent.), and Moses Perera and Judah Finzi (19th cent.); at the same time, however, the Sarajevo community, consisting of Sephardic Jews only, accepted the leadership of that of Salonika.

The most enduring document of Jewish life at Sarajevo is the Sarajevo Haggadah, described and partly reproduced by H. Müller and J. von Schlosser in 1898. A manuscript dating from the 14th cent., it contains many full-page illuminations to the Bible from the creation of the world to the Revelation at Mount Sinai. It is one of the "Spanish" Haggadahs, and evidently accompanied a Jewish family expelled from Spain upon its peregrinations to the Balkan peninsula. It was on exhibit in the Provincial Museum of Sarajevo.

A significant change in the life of the Jews occurred when Bosnia was placed under Austrian protectorate in 1878. As early as 1850 the Jews of Sarajevo were authorized by the Turkish government to live in any part of the city, and they were practically granted emancipation. A large number of Ashkenazic Jews came in the wake of the Austrian occupation; these settled at Sarajevo as physicians, lawyers, government officials and businessmen, and offered an example of the life of the emancipated Jew. The two communities for a long time kept strictly apart. In 1929 there were 1,200 Ashkenazic Jews in a total Jewish population of 8,500. Several Jewish newspapers were published in the Serbian language at Sarajevo. Under Austrian rule, Sephardic Jews from Sarajevo founded the Esperanza association at Vienna; under Yugoslav rule, the local Sephardim gave active support to their coreligionists in Palestine. About the fate of the Jewish community at Sarajevo after the German occupation in 1940 there was no definite evidence available in 1943.

SARASOHN, KASRIEL HERSCH, journalist and publisher, b. Paiser, Russian Poland, 1835; d. New York city, 1905. He was a pioneer of Yiddish journalism in the United States. He relinquished plans for a rabbinical career and emigrated to the United States in 1866. There, in New York city, he undertook his first journalistic venture, *Die New Yorker Yiddishe Tzeitung,* established in 1872. The paper failed. Undeterred, Sarasohn founded the weekly *Die Yiddishe Gazetten* in 1874. Its success led, in 1885, to the establishment of the *Yiddishes Tageblatt* (Jewish Daily News), the first Yiddish daily in New York city and probably in the world.

Sarasohn continued to publish the *Gazetten,* which, in addition to offering a summary of the week's news, emphasized miscellaneous literary material. The *Tageblatt* reported the news as the conservative organ of the Orthodox Zionist section of immigrant Jewry, and was eventually merged with the *Morgen Zhurnal.* Associated with Sarasohn in his publishing ventures was his son Ezekiel, onetime president of the Jewish Press Publishing Company.

In 1882 Sarasohn founded the Hebrew Sheltering House (Hachnosas Orchim), which subsequently became the HIAS. Sarasohn visited Palestine in 1901, and was later leader of the committee in New York which raised funds for the support of indigent Palestinian Jews. He was chairman of the committee for the Kishinev pogrom victims.

Lit.: Soltes, Mordecai, "The Yiddish Press," *American Jewish Year Book,* vol. 26 (1924-25) 168-69; *American Hebrew,* Jan. 13, 1905, p. 251; Starkman, Moses, "The Memoirs of the Sarasohns (A Contribution to the History of the Yiddish Press in America)" (Yiddish), *Yorbuch Amopteil,* vol. 1 (1938) 273-95.



Kasriel Hersch Sarasohn

SARATOV BLOOD ACCUSATION. In December, 1852, and January, 1853, two Christian children disappeared in Saratov, Russia, and their bodies were found in the Volga. Both were circumcised, yet according to neither the Jewish nor the Mohammedan rite. Some witnesses, mostly depraved individuals, among whom was the baptized Jew Yurlov's mistress, accused Yurlov's old father, Yushkevitcher, the soldier Shlieffermann, and even Yurlov himself, as accomplices in the crime. Durnovo, the official in charge of the investigation, refused to follow up another clue which was also available. The matter was eventually taken up by the imperial council, which dismissed the issue of ritual murder with the motivation that the latter, in spite of extensive literature, had not been clarified, but maintained the charge of murder without any motive against the Jews. By a majority of twenty-two to two, in opposition to the advice of Minister of Justice Semiatim, who demanded the acquittal of the accused Jews, Yushkevitcher and Shlieffermann, as well as the baptized Yurlov, were sentenced to hard labor. Sanctioned by Czar Alexander II, the verdict took effect in 1860. After fourteen years of imprisonment, during which time two of the convicted ones committed suicide, Yushkevitcher was released by Alexander II (1867) upon the instance of Adolphe Crémieux.

Lit.: Rabinovitch, L., "Megillath Saratov," *Meassef* (1902) 245-67; Chwolson, Daniel, *Die Blutanklage und sonstige mittelalterliche Beschuldigungen der Juden* (1901) 117; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 9 (1929) 401-2.

SARAVAL, JACOB RAPHAEL, rabbi and poet, b. Venice, Italy, about 1708; d. Mantua, Italy, 1782. He was a rabbi in his native city, and then in Mantua. Saraval wrote an epistle defending the Jews from accusations made by the lawyer Benedetti of Ferrara, and an elegy, *Kinath Sofedim,* lamenting the death of sixty-five Jews in an accident at Mantua in 1776. He published *Avvertimenti alle anime,* a translation of the Viddui (confession of sin) by Bahya ibn Pakuda and of one by Nissim ben Jacob (Venice, 1806), and, in collaboration with Simon Calimani, he translated *Aboth* into Italian (Venice, 1780). In his old age he became blind. His sermons were collected and published posthumously.

Lit.: Steinschneider, Moritz, *Lettere italiane dei giudei* (1877); Zunz, Leopold, *Zur Geschichte und Litteratur* (1845); Morpurgo, *Raccolta, Biblioteca di letteratura e storia dei popoli semiti; Catalogo Generale* (Padu, 1924) 170 et seq.

SARBÓ, ARTHUR (DE SZEPESVÁRALJA), neurologist, b. Budapest, 1867. After studying at Budapest, at Berlin, and at Paris under Charcot, Sarbó became (1896) lecturer in neurology at the University of Budapest. From 1909 on he was titular professor; he was also head of the neurological department of the Szent István Hospital at Budapest. Sarbó was author of several books and over 120 memorandums to the medical press on organic neurology, syphilis of nerves, epilepsy, the effect of traumata on the nervous system, and other subjects. He was especially active during and after the first World War in research on war lesions of the nervous system.

Among his books published in German were *Der heutige Stand der Epilepsie und Therapie* (1905) and *Zur Pathologie und Therapie der Kriegsnervenschädigungen.* He contributed the chapter "Die Nervensyphilis" to Lewandowski's medical handbook (1935). Sarbó was vice-president of the national association of Hungarian physicians. He accepted the Christian faith.

SARDINIA, an island in the Mediterranean Sea, south of Corsica and west of Italy, belonging to Italy. When the Roman Emperor Tiberius (about 19 C.E.) banished the Jews from Rome and from the rest of Italy for the purpose of putting an end to Jewish proselytization, he sent 4,000 Jewish young men to Sardinia in order to combat brigandage there.

Whether the origin of the Jewish community in Sardinia dates from this event, or whether, even at an earlier time, individual Jews had settled there for trading purposes, can not be ascertained. It is certain, however, that in Cagliari and in Sulcis (Santo Antioco) Jewish graves dating from the time of the Roman dominion and objects bearing Jewish emblems were found. In 599 a converted Jew placed Christian emblems in the synagogue of Cagliari. The Jews thereupon appealed to Pope Gregory the Great, who ordered their removal. Despite the great amount which is related regarding the Jews in Sardinia in the following centuries, too much weight should not be attached to these reports, since they are based on the writings of Arborea, which are falsifications. Scattered reports from the time of the Pisa and Genoa governments have been preserved. Thus, for example, for the year 1258 it is stated where the Jews of Cagliari resided (the name of the locality being mentioned), and where their synagogue was situated.

More frequent and coherent are the reports from the beginning of the Aragonese rule (1325). Immigration from Barcelona, the Balearic Isles and other Jewish centers belonging to the Aragonese crown increased the number of Jews in Sardinia. In Cagliari and Alghero, where they were engaged chiefly in commerce and trade and were often entrusted with the collection of the taxes, the communities were especially prosperous. There were also physicians and scholars among the Jews, for example the physician Isaac Eymies, the surgeon Solomon Averonques, and the Talmudist Bonjodas Bondavin (Judah ben David).

But the prosperity of the Jewish communities of Sardinia came to an end in 1479, when Aragon was united with Castile. New regulations were continually issued, oppressing the Jews and rendering their lives difficult until finally, in 1492, the expulsion of the Jews from the kingdom of Spain put an end also to the Jewish communities in Sardinia. A few Jewish families immigrated thither in recent times. According to the census of 1911, the Jews of Sardinia numbered 206.

In 1943 there were but a few Jews left in Sardinia. In the early 1930's, in his conversations with the Ger-



Margheritta Sarfatti

man Jewish writer Emil Ludwig, Benito Mussolini referred to the Jewish commandant of Sardinia, an artillery general named Modena.

Lit.: Spano, in *Rivista Sarda,* vol. 1, pp. 23-52; idem, in *Vessillo Israelitico,* vol. 27; *Revue des études juives,* vol. 8, p. 280 et seq.; *Notizie degli scavi* (1908) 150 et seq.; *ibid.* (1922) 335 et seq.; Pais, *Storia della Sardegna e della Corsica* (1923) 178 et seq., 183, 283, 577; *Publications of the American Jewish Historical Society,* No. 27 (1920) 357; No. 28 (1922) 135 (note), 210; Ludwig, Emil, *Talks with Mussolini* (1932) 74.

SARFATTI (or SARFATI), Jewish family residing at Venice, Italy, and evidently of French origin, as the name Zarfatti generally indicates. Joseph ben Samuel Zarfatti (d. 1527), a physician who was exempted by the senate of Venice from the wearing of the yellow hat and permitted to wear the dress of the ordinary Christian practitioners, was probably no ancestor of the Venetian Jewish family, who spelled the name with an S from the beginning of the 17th cent. or even before.

Many of the Sarfattis of Venice were rabbis, among whom three whose first name was Benzion were the best-known. Benzion, son of Samuel Sarfati, was mentioned in manuscripts and books of the end of the 16th cent. as of French origin. Gaon Benzion Sarfati, rabbi of Venice (d. 1610), was also declared to be a Frenchman. He participated (1606) in a great theological disputation at Venice. In the same year (1610) a third Benzion Sarfati, physician and Hacham, died at Venice. Leone da Modena wrote their epitaphs.

There were other members of the Sarfatti family who were rabbis at Venice and in towns of the Venetian Republic. During the 18th cent. and in the first half of the 19th, however, none of the Sarfattis became noted. However, Attilio Sarfati (b. Venice, 1863; d. Recoato, Italy, 1900) was a popular lyrical poet. He wrote poems in both the Italian literary language and in the Venetian dialect; his poem *Minuetto* (1890) became classical. Sarfati was also a historian, principally devoted to the history of his native town. He published several studies on the doge Manin and his time, and discovered manuscripts on Venetian history at the Library of Paris.

Cesare Sarfatti (b. Venice, 1857; d. Milan, 1926) was a well-known lawyer. At the end of the 19th cent. he became a member of the socialist party, and subsequently a highly esteemed counsel for political defendants. In 1913 he pleaded the cause of Benito Mussolini, then leader of the left wing of the Italian socialist party, before the jury of Milan. Mussolini and Sarfatti became intimate friends after the end of the trial, and Sarfatti followed Mussolini when he left socialism and founded the fascist party. Sarfatti married Margheritta Grassini, who, descended from an old Venetian Jewish family, became well-known as authoress under the name of Margheritta Sarfatti.

Roberto Sarfatti (b. Venice, 1900; d. in action at Col d'Echele, 1918), their son, escaped in 1915 from the family in order to volunteer in the first World War. Rejected because of his youth, he attended the Nautical Institute, and in 1917 he was accepted and entered an Alpini battalion, an elite troop. In 1918 he was killed in action after recapturing a fortified position. A gold medal (Medaglia d'Oro) was made in memory of the young war hero, the descendant of several generations of rabbis, and the poetess Ada Negri (1918) and Benito Mussolini (1924) praised his heroic death; Mussolini referred to him as the loftiest example of Italian patriotism. His name is engraved on a tablet in the Jewish Temple at Venice, which records the names of members of that community who died in action in the first World War.

Hugo Bieber.

Lit.: Berliner, A., *Hebräische Grabinschriften in Italien* (1881); *Corriere Israelitico,* 15th year (1877) 159; Negri, Ada, *Orazioni* (1918).

SARFATTI, MARGHERITTA, author and art critic, b. Venice, Italy, 1883. She was the wife of Cesare Sarfatti, and the mother of Roberto Sarfatti. Margheritta Sarfatti took an active part in the Italian socialist movement, addressing public meetings and contributing to numerous periodicals. After the outbreak of the first World War (1914), she advocated the intervention of Italy in the conflict on the side of the Allied powers, and took part in a commemoration ceremony for the martyred nurse Edith Cavell in the hall of the Milan conservatory. Soon thereafter, however, she left the ranks of the socialist party and joined the Fascist movement, which was organized by another socialist renegade, Benito Mussolini. She became closely associated with the new official organ of the Fascist Party, *Il Popolo d'Italia,* as editor of the art and literary section. When Mussolini founded the monthly *Gerarchia,* principal political organ of Fascism, he entrusted Margheritta Sarfatti with its direction, a position which she held until the inauguration of the Fascist anti-Semitic and racial policy (July, 1938).

Margheritta Sarfatti was one of the chief promoters of the Italian artistic movement called "Il Novecento Italiano," and was president of the Italian jury and vice-president of the international jury of the Exhibition of Decorative Art held at Paris in 1924.

Her biography of Mussolini, replete with personal notes revealing her long personal friendship and collaboration with the Italian dictator, was published in 1925 and translated into many languages. In 1935 she visited the United States, later publishing *L'America, ricerca della felicità,* a book of travel impressions.

Lit.: *American Hebrew,* Oct. 4, 1929, p. 600.

SARGON (Assyrian king), *see* Assyria.

SARID, *see* Colonies, Agricultural.

SARLOUIS, LODEWIJK, rabbi, b. Amsterdam, Holland, 1884. After studying at the Netherlands Israelite seminary of Amsterdam, he became rabbi of the main synagogue of that city (1912). In 1936 he was appointed chief rabbi of the Netherlands Jewish community, for the Amsterdam district; in that capacity he became a board member of many institutions and organizations, including the presidency of the Teachers' College of the Beth Hamidrash Ets Haim, and of the Central Committee for the Religious and Moral Uplift of Jews in the Netherlands, as well as a member of the Rabbinical College. In 1942 it was reported that the Nazis had deported Sarlouis and his family to an undetermined part of Eastern Europe.

SARNOFF, DAVID, radio executive, b. Uzlian, Minsk, Russia, 1891. He was brought to the United States in 1900. Prevented by economic hardship from obtaining more than a formal public school education, he nevertheless managed later in his career to take special engineering courses at Pratt Institute in Brooklyn.

In 1906 Sarnoff became a messenger boy with the Commercial Cable Company, and later was made an office boy for the Marconi Wireless Telegraph Company. He became a junior telegraph operator with the Marconi Company in 1907, and in the following year was made operator at the station at Siasconset, on Nantucket Island. The next few years brought him shifts of post and some unusual experiences; he was the wireless operator on several ships, and made a trip to the Arctic ice fields on a sealfishing expedition.

As wireless operator for the Marconi Station at John Wanamaker's in New York city (1910-12), he received the message reporting the sinking of the *Titanic*.

Provoked to action by the *Titanic* disaster, the United States Congress passed a law requiring all seagoing passenger vessels to be equipped with wireless. Sarnoff was by this time an important member of the Marconi Company staff, and it was under his supervision as radio inspector (1912) and as chief radio inspector and assistant chief engineer that the installations were made. By 1919, when the Radio Corporation of America absorbed the Marconi Company, Sarnoff had served as contract manager, assistant traffic manager and commercial manager. He was taken over into the new firm as commercial manager. Subsequently he became general manager (1921), vice-president (1922), executive vice-president (1929) and president (1930).

The development of radio communications and broadcasting was probably the most influential achievement of the period between the two wars. Sarnoff, rising to a prominent post in American radio within that time, was able to meet the demands of the expansion and even to further it. In various public speeches he stressed the value of radio as a form of public opinion as well as of communication. As director and chairman of the board of the National Broadcasting Company, Sarnoff was also partly responsible for the immeasurable improvement in the quality of radio programs, musically and otherwise. He was also a director of the Metropolitan Opera Association. Sarnoff has seen to it that the music from the rostrums of Toscanini, Stokowski and Damrosch has reached the hearts of millions of Americans.

Sarnoff received a series of honorary doctorates: from St. Lawrence University (1927), Marietta College (1935), Norwich University (1935), Oglethorpe University (1938) and Suffolk University (1939). He held numerous advisory posts in educational organizations and institutions; he was a councillor of New York University, two-term president and later a director of the Economic Club of New York and a member of the President's Committee on Fair Employment Practice. He was, in 1943, a member of the industry advisory committee of the United States Defense Communications Board. Sarnoff was awarded the order of Polonia Restituta (officer's grade, 1924) by the Polish government, the Legion of Honor (chevalier, 1935; officer, 1940) by the French government, and the Oaken Crown of the Grand Duchy of Luxembourg (1935).



David Sarnoff

At various times Sarnoff participated as an official in Jewish undertakings, such as the Ort Reconstruction Fund. He was a colonel in the United States Army, serving in that capacity in 1943. In 1939 he received one of the three annual awards of the National Institute of Immigrant Welfare, for distinguished service in the United States.

The life of David Sarnoff is the true expression of American democracy. There is no better example of the American way than the record of his career.

M. H. AYLESWORTH.

Lit.: *American Magazine,* May, 1936; *Fortune,* Sept., 1936; *New York Herald-Tribune,* April 11, 1940, p. 22; Smith, A. D. H., *Men Who Run America* (1935) 191-200; *Science,* Feb. 9, 1940, p. 91.

SASKATCHEWAN, one of the nine provinces of the Dominion of Canada. Saskatchewan is bounded on the south by the states of North Dakota and Montana, on the east by the province of Manitoba, on the west by the province of Alberta, and on the north by the North West Territories. Its length from north to south is 645 miles and its breadth from east to west 390 miles. Its area is 251,700 square miles, of which 13,725 square miles are covered by water. Saskatchewan is one of the three prairie provinces of Canada, and was established as a province on September 1, 1905, at the same time as its sister province Alberta.

The early Jewish history of Saskatchewan is unique in that its earliest Jewish settlers were not merchants but farmers. Its first synagogue services were held in sod-covered cabins on the prairie, and its oldest Jewish cemetery is in the Jewish farm settlement of Hirsch.

The first Jew known to have settled in the province of Saskatchewan, at that time known as the North West Territories, was Max Goldstine, a tailor from Russia who settled

in Fort Qu'Appelle as a merchant in 1877. He served as quartermaster during the Second Riel Rebellion in 1885. A group of Jews known to have settled in this area came to Canada in 1882 as a result of the Russian pogroms and May Laws. About twenty-five families were settled as farmers in the Moosomin district by the Russo-Jewish Committee, while others worked as track layers and laborers on the Canadian Pacific Railway, the first transcontinental railway in Canada, built through the province in 1882 and 1883.

The next Jewish farm settlement was established at Wapella in 1888, and some of the pioneer Jewish farmers in that area were still living on their original homesteads in 1943. In 1892 the Young Men's Hebrew and Benevolent Society of Montreal, acting on behalf of Baron Maurice de Hirsch, founded the farm settlement of Hirsch in Southern Saskatchewan, with forty-seven Russian Jewish families.

The free homestead policy of the Canadian government and the stream of Jewish immigration which followed the persecution of Jews in Russia and Roumania resulted in the establishment of more Jewish farm settlements in Saskatchewan. With the assistance of the Jewish Colonization Association, Lipton was founded (1901), Sonnenfeld (1906), and Edenbridge (1906).

The province of Saskatchewan had, in 1943, the largest percentage of Jewish farmers and Jewish rural residents of any province in Canada. In 1936 the proportion of the total Jewish population of Saskatchewan living in rural areas was 19.0%, as compared with 3.5% for the entire Dominion of Canada.

The Jewish population of Saskatchewan increased from about seventy-five in 1891 to 296 in 1901. By 1911 it had risen to 2,066, and to 5,380 in 1921. In 1931 the number of Jews declined to 5,116, and in 1936 to 4,291, according to government censuses. Jews formed the twelfth largest ethnic group of non-Anglo-Saxon origin in the province in 1936, being only 0.46% of the total population of the province. The Jewish population was exceeded by that of German origin (19.86%), Ukrainian (8.16%), French (5.39%), Norwegian (4.28%), Polish (2.79%), Swedish (2.37%), Russian (2.37%), Hungarian (0.84%), Danish (0.67%), and Czechoslovak (0.52%).

Regina, capital city of Saskatchewan, was, in 1943, the tenth largest Jewish community in Canada, with a Jewish population of 902 in 1936. The only cities in Saskatchewan with a Jewish population exceeding 100 in 1936 were Saskatoon (611), Prince Albert (135), Melville (116) and Yorkton (103). Congregation House of Jacob was situated in Regina, and Agudath Israel was in Saskatoon.

According to the government census of 1936, of the total Jewish population of Saskatchewan, 26.17% were living in towns and villages with a total population of less than 1,000; 14.57% were living in towns with a total population of more than 1,000 and less than 10,000; 4.98% were living in towns and cities with a total population exceeding 10,000 and less than 30,000; and 35.26% were living in urban centers with a population exceeding 30,000. There were 463 incorporated cities, towns and villages in Saskatchewan in 1936, and Jews were living in 204 of them.

Of the Jews gainfully occupied in the province of Saskatchewan and reported in the 1936 census, 57.6% were engaged in merchandising as compared with 6.1% among the gainfully occupied of all origins; 14.2% of all Jews gainfully occupied were engaged in agriculture as compared with 62.7% of the total population gainfully occupied; and 3.9% of all Jews gainfully occupied were engaged in manufacturing industries as compared with 3.2% among the gainfully occupied of all origins.

Out of every 100 Jewish men in 1936 gainfully occupied in Saskatchewan, thirty-six were retail merchants, fourteen were salesmen, eleven were farmers, seven were wholesale merchants, five were farm laborers, three were doctors and two were teachers. Tailors, truck drivers, commercial travelers, buyers, canvassers, insurance agents, Shohets, dentists, lawyers, theatre proprietors, hotel keepers, dyers and cleaners, bookkeepers and office clerks numbered one each.

Out of every 100 Jewish women gainfully occupied in 1936 in Saskatchewan, thirty-six were saleslades, twenty-one were stenographers, eight were domestic servants, seven were teachers, six were bookkeepers and cashiers, four were retail merchants, four were office clerks and two were farmers. Music teachers, graduate nurses and housekeepers numbered one each.

There were Jewish synagogues in 1943 in Regina, Saskatoon, Prince Albert, Moose Jaw, Melville, Yorkton, Kamsack, Estevan, North Battleford and Lipton, and rabbis in the Regina, Saskatoon and Moose Jaw communities. There were Talmud Torahs conducting supplementary week day classes in each of the communities of Regina, Saskatoon, Prince Albert, Moose Jaw, Melville, Yorkton, Estevan, North Battleford and Lipton. There were also branches of the Canadian Jewish Congress, Zionist societies and Hadassah chapters in every Jewish community in Saskatchewan with a Jewish population exceeding fifty, and Pioneer Women's Clubs and Young Judea clubs in the larger communities. There were (1943) three B'nai B'rith lodges in Saskatchewan, one in Regina, one in Saskatoon and one in Moose Jaw, and a section of the National Council of Jewish Women in Saskatoon.

See also: CANADA; COLONIES, AGRICULTURAL; REGINA.

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).

SASPORTAS (from the Hebrew *shesh she'arim,* equivalent to the Spanish *seis portas,* "six gates"), a Spanish Jewish family members of which lived in the 16th cent. in Oran, Algeria, then a Spanish possession. The Sasportas family rendered invaluable services to the Spanish kings as councillors during the wars with the Moors. A branch of the family lived in Montpellier, France. Among its outstanding members were:

JACOB BEN AARON SASPORTAS (b. Oran, Algeria, 1610; d. Amsterdam, Holland, 1698), an important Halachist, who served as rabbi in various towns of North Africa. He was imprisoned as the result of a false accusation, but in 1652 escaped to Amsterdam. In 1659 he was recalled by the king of Morocco, who sent him to Spain on an important mission. Sasportas became rabbi of the Spanish Jewish community in London in 1663. As the result of a plague, he went to Hamburg, Germany, then served as Rosh Yeshiva (head of the academy) at Amsterdam in 1673, thence went to Livorno, Italy, in 1675, and finally returned in 1680 to Amsterdam, where he remained until his death. Sasportas was one of the few cool-headed and courageous men who remained sober during the Sabbatai Zevi frenzy, which he vigorously and persistently sought to denounce and expose as an imposture. This aim of his appears in several missives which he addressed to communities in Europe, Asia and Africa, and in his *Tzitzath Nobel Tzebi* (Amsterdam, 1737).

ISAAC BEN JACOB SASPORTAS, the son of Jacob ben Aaron Sasportas, a rabbi, lived in Amsterdam in the first half of the 18th cent. He wrote numerous responsa, as well as poems.

SOLOMON SASPORTAS (d. 1724), the son of Isaac ben Jacob Sasportas, lived at Nice, France. He was the author of Cabalistic works, the most important of them *Shesh Shearim,* as well as of poetry.

Lit.: Graetz, H., *History of the Jews,* vol. 5 (1927); *Jahrbuch der jüdisch-literarischen Gesellschaft,* vol. 5, p. 42 et seq.; *Revue des études juives,* vol. 19, p. 276 et seq.; vol. 32, p. 100.

SASSANIDS, *see* BABYLONIA; PERSIA.

SASSO, ALFREDO, merchant and civic worker, b. San José, Costa Rica, 1897. His mother, Leita Robles, was the daughter of the first Jew to settle in Costa Rica, and his father migrated to Costa Rica from the Virgin Islands in 1890.

At the age of seventeen Alfredo Sasso started in the agency business in San José, and in 1917 formed the agency of Sasso Hermanos with his three brothers as partners. The firm became a merchandising concern as well. Later the two firms, International Agencies and Compañia Industrial Sasso, the latter operating a plant for the bottling of charged water, were established. Sasso thus became one of Costa Rica's most successful business men, and in 1920 organized the Chamber of Commerce; in 1925 he was elected its president, and was reelected numerous times. He was active also in the Red Cross of his country, and was appointed vice-president of the National Aviation Board.

As one of the country's important commercial leaders, he promoted numerous plans for the development of the country's resources and commercial possibilities. He was particularly interested in the encouragement of immigration into Costa Rica.

Lit.: American Hebrew, July 4, 1930, p. 223 et seq.

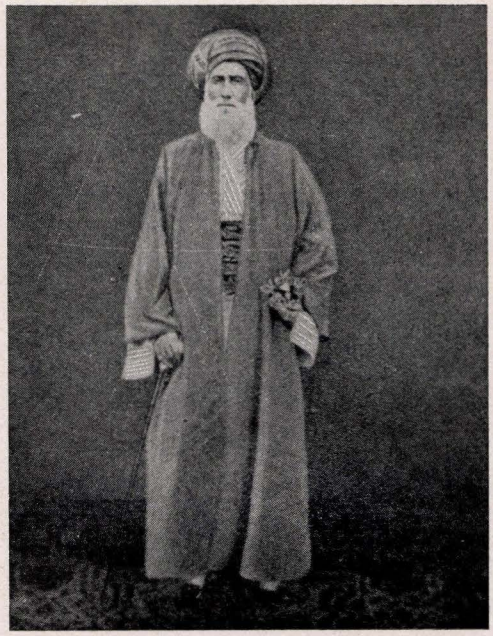
SASSO, SOLOMONO, *see* ERCOLE DEI FIDELI.

SASSOON, a family of merchants, industrialists and, later in its history, bankers, whose progenitor, settling in the key city of Bombay, wrested a fabulous fortune out of the accelerated industrial development of British India and China during the latter half of the 19th cent. The family originated in Baghdad, Mesopotamia (Iraq); to this region its forebears probably emigrated from Palestine during the Babylonian Exile, although what would seem to be wholly apocryphal accounts later linked the Sassoons with certain notable Spanish Jews of the same root name. (*Sason* is the Hebrew word for joy.) The family held first position in the Jewish community of 18th cent. Baghdad, and this record of its eminence may or may not be considered as lending some substantiation to alleged descent from the medieval exilarch or Prince of the Captivity. The Oriental saga of David Sassoon and Company included more than just its potent and far-flung business interests; the whole industrial and civic development of Bombay was closely bound up with the family's enterprise; and to the Jews in remote communities of the East and Far East the name Sassoon came to signify an intricate structure of public benefactions and private charity.

But in the second generation the family made a radical shift of the center of its activities from Bombay to London. Then in the space of a few short years the clan of pious Oriental Jews, students of Talmud and wearers of turbans, were assimilated into an intensively British existence, playing a role in English society and sports, in public life, politics, art and the army. In the first World War, fourteen grandsons and great-grandsons of the family progenitor held commissions in the British Army.

Notable as was the rapid metamorphosis of the family from East to West, so, too, was its swift decline.

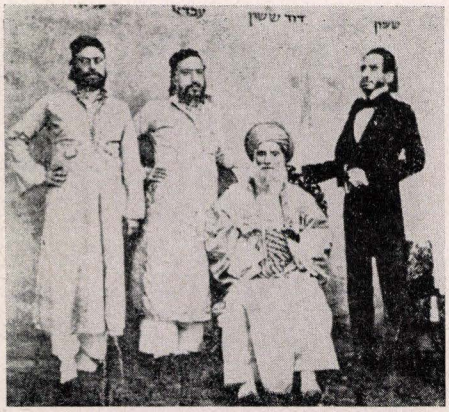
Thus, despite a second generation of eight sons and four daughters, by 1943 the direct male line was flourishing in only one or two branches. By that time only one Sassoon was still prominently engaged in large-scale business. The original firms, whose checks had once been stamped in Hebrew as well as in English, had long since evolved from partnerships of brothers and sons into private corporations, where non-Jews were among those in control. Still in England were the descendants of Sassoon women who had married into the British nobility, and in the Orient, where the Sassoons had married and intermarried with the Ezras, Davids and Gubbays, many a Jewish aristocrat claimed among his forebears the family's founder, David Sassoon.



David Sassoon

DAVID SASSOON (b. Baghdad, 1793; d. Poona, India, 1864) was the son of Sassoon or Sason ben Saleh ben David ben Jacob ben Saleh ben David (b. Baghdad, probably 1749; d. Bushire, Persia, 1829). In 1782 Sason ben Saleh was in office as Saraf Bashi, or treasurer, to Ahmet Pasha, the vali (governor) of Baghdad under the rule of Abdul Hamid I. The office, carrying with it automatic leadership of the Jewish community, may have been quasi-hereditary in the family. Sason ben Saleh served for forty years, until he was ousted under a hostile vali. He married Amam, daughter of Gubbay, a former Nasi (head) of the community, and of this marriage was born David. David received the traditional Hebrew education and the customary counting house apprenticeship, married Hannah, daughter of Abdullah Joseph, at an early age, and had by her two sons and two daughters. She died, and he was wedded to Farha, daughter of Farraj Hyeem of Baghdad, who in time bore him six sons and two daughters. In 1829 David Sassoon, already a leader of the community, was forced to flee his native city, where the then ruling pasha was no friend of the Jews. For several years the Sassoons lived in Bushire, on the Persian Gulf. In 1833 they moved to Bombay, the strategic gateway to the trade of India and the Far East.

Sassoon set up his business at 9 Tamarind Lane, exporting English textiles to Persia and Mesopotamia and importing in return native products which he then sold to British traders. Soon, however, his trade had spread into Central Asia and, marking the rise of his great fortune, into the cities of China, to which country he sent his sons to exploit the rich new veins of commerce. In brief time David Sassoon and Company had a monopoly of trade in Indian yarn, in Lancashire cotton goods, and in opium, the last being then considered officially unexceptionable. The network of business spread also to Japan. At his death Sassoon's



David Sassoon (seated) with three of his sons: (left to right) Elias, Abdullah and Sassoon

fortune was estimated to be about five million pounds.

In his adopted Bombay Sassoon was a leading citizen. Tall and impressively handsome, he was seen always in Oriental costume. He was accomplished in several Oriental languages, but never learned to speak English, and when, in 1853, he became a British subject, he signed the oath in Hebrew. Sassoon was the great patriarch of Eastern Jewry. He restored the traditional shrine of the prophet Ezekiel in Mesopotamia. Throughout his life he adhered to strict Orthodoxy in all matters. Of his fortune, in accordance with Biblical injunction, he gave at least a tithe to charity. His charity was, too, intricately interwoven with business. He employed only Jews in his business, and wherever he sent them he built synagogues and schools for them. He imported whole families of fellow Jews from Baghdad, put them to work, educated their children, and in turn put these to work.

Under his benefactions the community of Bombay flourished. He built the Maghen David synagogue (1861), and numerous other communal institutions. He was the recognized judge of all disputes among Bombay Jews. For the city as a whole he established the Sassoon Reformatory and Industrial Institution for Juvenile Offenders, and in his will provided for the Mechanics' Institute, an educational center. He donated an illuminated clock-tower to the Victoria and Albert Museum. At Poona he established the General Hospital (completed in 1867) and the Sassoon Infirmary and Leper Asylum. And at his death he was buried in the mausoleum in the courtyard of the synagogue which he had built at Poona. A public statue was erected to him in the Mechanics' Institute.

ABDULLAH (later ALBERT) SASSOON (b. Baghdad, 1817; d. Brighton, England, 1897), the eldest son of David Sassoon, inherited his father's business talents, and the management of the business, which he significantly extended from trade into industry by opening one of the first great textile mills in Bombay. That city, becoming a manufacturing center, now underwent a profound economic development, as did the whole East, decisively affected by the completion of the Suez Canal (1869). The Sassoon firm branched out not only into manufacture, but also into insurance and banking. Albert Sassoon took over a collapsed port development scheme, and turned the land involved into a gigantic cooperative farming venture, which fed much of the populace of Western India. The firm rose to its peak of development.

Like his father, Albert Sassoon was devoted to Bombay, where he served in the legislative council from 1867 to 1871. At Bombay he built the first wet dock on the west Indian coast, and thus gave the initiative to Bombay's becoming a modern port city. He erected the splendid building of the firm, then the finest in the city, and to the Elphinstone High School he gave a new building. Continuing the tradition of his father's interests, he donated a school to the Alliance Israélite Universelle in Baghdad. In Bombay he was a great social figure and entertained British royalty. But after 1872 he abandoned the Orient, and settled in London, where in 1873 he was honored with the freedom of the city. From that time on the firm had its center in England.

In London and Brighton Sassoon moved in the circle of the society of the Prince of Wales, later Edward VII. The triumph of his social career was his reception tendered in London to the Shah of Persia (1889); he had already received the order of the Lion and the Sun from that ruler. In 1890 Sassoon, who had been knighted in 1872 as a Knight Companion of the Order of the Star of India, was created first Baronet of Kensington Gore. He died at Brighton and was there buried in a private mausoleum, from which subsequently, however, his remains were removed. In 1940 the Brighton tomb of Albert Sassoon was put into service as an air raid shelter.

It was not Albert, however, but Reuben, the fourth son, and Arthur, the fifth, who became the star representatives of the Sassoons in high British society. It was the period of the first flush of power of the industrial bourgeoisie, and the democratic tastes of the heir to the British throne and society's leader, Prince Albert Edward, found the rich, and in their own Oriental way, aristocratic Sassoons entirely acceptable. REUBEN SASSOON (b. Bombay, 1835; d. England, 1905) had gone to England in 1867 and established himself in a house at 1 Belgrave Square, where, to begin with, he worshipped regularly in his private synagogue, following the Oriental custom of his family. But his connection with Judaism, as with the family business, was soon reduced to the formal, and his chief preoccupation became his intimacy with the prince, whose luxurious tastes he shared, and who found Reuben's well-stored mind instructive and entertaining. They were constant companions, in London, at Brighton, or on the Continent, particularly just before the Prince's accession.

ARTHUR SASSOON (originally Abraham; b. Bombay, 1840; d. Leighton Buzzard, Bedfordshire, England, 1912) was the first of the clan to go to Europe, when in 1855 he was sent to England to be educated under Hermann Adler, son and later successor of the chief rabbi. Back in the Orient again, he served his commercial apprenticeship, then returned to England for good. In 1873 he married Eugenie Louise Perugia, daughter of an old Italian Jewish family. Her younger sister, Maria, married Leopold de Rothschild of England. The women became leading London hostesses, particularly Arthur's wife, and the two couples were in the prince's innermost circle. To the outside world Arthur was the best-known of all the brothers. Both Arthur and Reuben were designated members of the Royal Victorian Order in the coronation honors list. Arthur's friendship with the prince grew even closer after the latter's accession; the king often relaxed in Arthur Sassoon's London home or Brighton residence or at Tulchan Lodge, the Sassoon hunting cottage. Arthur had no children; and Reuben's only son died childless. In 1942 Eugenie Louise Sassoon was still living in England.

Active in neither society nor in the business was AARON SASSOON (b. Bombay, 1841; d. England, 1907), one of a set of twins, sixth and seventh of David's sons, who led an obscurely private existence, and who, when he died unmarried, left almost his entire fortune to be distributed to the poor—wherever, at that time, David Sassoon and Company were carrying on their business. The youngest son, FREDERICK SASSOON, originally Farraj Hayim (b. Bombay, 1853; d. Lon-

don, 1917), had been initiated into the business in China, where he was for several years a member of the Hong Kong Legislative Council. He married Jeanette Raphael, daughter of an old Anglo-Jewish banking family. From 1912 to his death five years later he was chairman of the firm. The Sassoon line became extinct here, too, when Frederick's only son died childless.

Faithfully remaining in the Orient was the twin of Aaron, SOLOMON SASSOON (b. Bombay, 1841; d. Bombay, 1894). Next to Albert the most capable of all the brothers in David Sassoon and Company, Solomon had at an early age been sent to Shanghai and Hong Kong, where he was put in sole charge of the business and where he became a leader in the Jewish community. He returned to India, and was there in control of the business from 1877 until his death. Like his father and his eldest brother, he was an important personage in Bombay. He served as director of the Bank of Bombay, as a leader in the Chamber of Commerce, as a trustee of the Bombay Port, and was twice nominated additional member of the Legislative Assembly. Like his father, too, he remained devoted to things Jewish. He was active in the Anglo-Jewish Association, and held services in the private synagogue of his sumptuous home. He was also a Hebraist and a student of Talmud.

More renowned as a Hebrew scholar was his wife, Flora (originally Farha). FLORA SASSOON (b. Bombay, 1859; d. London, 1936) was herself a great-granddaughter of the original David Sassoon, being the daughter of a daughter of Albert Sassoon; her father was Ezekiel Gubbay of Baghdad. On her husband's death she took over the management of the firm in Bombay, and carried on for ten years, steering its fortunes through the critical times of the 1890's. Then in 1901 David Sassoon and Company was incorporated, and Flora Sassoon went to settle in London. There she became a social leader of a different order from that of the Sassoons around British royalty. In her West End house she entertained public men, and scholars, rich and poor, in the grand salon style. At her table Kiddush was said, and Jew and non-Jew alike wore the Yarmelke. She was a master of several languages,



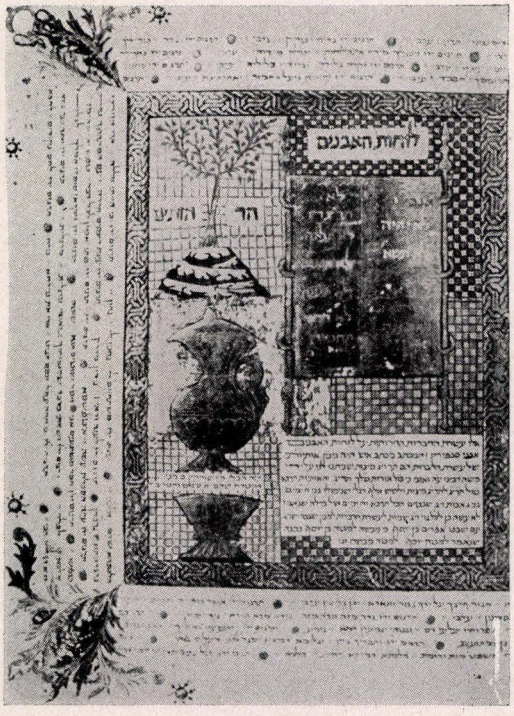
Flora Sassoon

including Hebrew, and a student of the Talmud and Talmudic literature.

She presided once at Prize Day of the Jews' College in London, and delivered a learned Talmudic discourse. An essay of hers on Rashi appeared in the *Jewish Forum* (October, 1930). In her own practice of Judaism she was strictly Orthodox. When traveling, she took with her a retinue to include a Minyan and a Shohet. Several times she visited Palestine and was escorted into Jerusalem by the Rabbinical Assembly. In London she was an active member of the Sephardic community. She put her grandson to school in the Yeshiva in the heart of the London Jewish quarter. She helped found the London Jewish Hospital.



(Above) Reuben Sassoon, (left) Edward Sassoon, (right) Albert Sassoon



A page from the Sassoon Codex 368

David Solomon Sassoon (b. Bombay, 1880; d. London, 1942), Flora's son, carried on his mother's interest in Jewish life and Hebrew scholarship. He was said to know more about the history of the Jews of the Orient than any other living person. The catalogue *Ohel David* (2 vols., 1932) lists his collection of over 1,000 Hebrew and Samaritan manuscripts, accounted one of the most valuable in the world, and including among its rare items the Farhi Bible, written in Provence in the 14th cent. Among the monographs on history and literature which he himself wrote was the literary treatise *Meat Debash* (A Little Honey; 1928).

However, among the original eight brothers, the most literary and enthusiastic Hebrew scholar was the third eldest, Sassoon David Sassoon (b. Bombay, 1832; d. London, 1867). He was the first to settle in England, although Arthur had preceded him into the country as a schoolboy. He was sent to Baghdad in his boyhood and given a traditional education. Like Solomon, he also married a Flora (Farha), daughter of Solomon Reuben of Baghdad. He served his apprenticeship in Shanghai, and in 1858 was sent to England, where before long he had become a well-known figure in London business circles and had made known to the English the potent Oriental house of David Sassoon and Company. He considerably advanced the Sassoon interests in England during the American Civil War, when the cotton market was revolutionized in the blockade established by the North against the South.

Sassoon took a keen interest in London Jewish life. He served as warden of his synagogue, and was a member of the council of the Jews' College. He was also examiner in Hebrew at the Jews' Free School. He was at one time interested in an expedition to investigate the Jews of the Far Eastern countries. In his house in Regent's Park he had a noteworthy collection of Jewish items of art and literature. Finally, Sassoon chose to live in the country, and bought the historic estate of Ashley Park, near Walton on Thames, which he enjoyed only for a short while before his untimely death. His widow built the public hall in Walton (1879).

Joseph Sassoon (b. Bombay, 1855; d. 1918), eldest son of Sassoon David Sassoon, married a daughter of Baron Horace de Günzburg of St. Petersburg. Of his five sons, four went into the army. When his eldest son, Sassoon Joseph Sassoon, a captain in the Inniskilling Dragoons, died (1922), Ashley Park was sold.

Although Sassoon David Sassoon, before he was twenty, had issued at Bombay the earliest numbers of the first Jewish periodical to be published in India, it was his daughter who extended the Sassoon energies into journalism. Rachel (Richa) Sassoon Beer (b. Bombay, 1858; d. 1927) was brought to England as an infant. Her independence of character first manifested itself when she chose to work for two years as an unpaid hospital nurse. In 1887 she married the wealthy and ailing Frederick Arthur Beer. Soon she became the editor of his paper, the *Sunday Observer,* and in 1893 she bought its rival, the *Sunday Times.* She then performed the remarkable feat of editing both papers, as rivals. She changed the nature of the *Times,* which she controlled until 1904, from an independent liberal organ to a non-partisan "objective" press. Altogether, though her publishing ventures were accounted rather a brilliant personal display than the most serious of engagements, she made a unique reputation as a woman in journalism. It remained for a nephew of hers to win a place in the highest ranks of English letters.

The younger brother of Rachel and second son of Sassoon David Sassoon was Alfred Ezra Sassoon (b. England, 1861; d. England, 1895). He led an unconventional life as a young man, and was the first of the Sassoons to wed outside of the Jewish faith. In 1884 he was married to Theresa Georgina Thornycroft, daughter of a family of artists. Her father was the sculptor Thomas Thornycroft. Of this marriage, which proved to be a very unhappy one, three sons were born.

One was Siegfried Sassoon (b. England, 1886). He failed to receive a degree at Cambridge and concentrated on the writing of poetry. His first volumes, issued not under his name, gained favorable critical attention. Then came the first World War, in which he enlisted. Before a year was up he was given a commission in the Royal Welsh Fusiliers; he also won the Military Cross. But his reaction against the war was violent, and he began to embody his hatred for it in a series of poems. The volume *The Old Huntsman* (1917) contained some of these. In 1918 appeared



The Sassoon family mausoleum at Brighton, England





(Above) Sybil Sassoon, (left) Sir Philip Sassoon, (right) Siegfried Sassoon



Counter-Attack. Finally, on sick leave (he had been wounded by a bullet through the neck), he issued a sensational public statement (July, 1917) intimating his refusal to serve further. Thereupon his poet and soldier friend, Robert Graves, countered with an explanation of Sassoon's state of mind, and the latter was sent to a home for neurasthenics. He recovered from his wound, and fought again in France and in Palestine, advancing to the rank of captain. After the armistice he appeared publicly as a pacifist. He served for a time as literary editor of the *Daily Herald,* then chose to settle in the country, where he continued to write.

He published *Picture Show* (1919); *Satirical Poems* (1926); *Lingual Exercises for Advanced Vocabularians* (1925); and *The Heart's Journey* (1927). Critics had already accorded him a permanent place in English poetry, and he was considered by many the foremost representative of the English poetry of reaction against the first World War. Then in 1928 he appeared with sensational success in a new genre: he published the prose *Memoirs of a Fox-Hunting Man,* which was acclaimed a masterpiece of English style, and a hunting classic. The book was awarded the Hawthornden Prize in 1929. In prose, also, there followed *Memoirs of An Infantry Officer* (1930), considered to be a classical account of trench life in the War. *The Old Century and Seven More Years* (1938) was autobiographical and again noteworthy for its description of the English countryside and country life. *The Weald of Youth* (1942) returned to Sassoon's formative years in the pre-War days. Other volumes were: *The Road to Ruin* (1933); *Vigils* (1935); *Rhymed Ruminations* (1939).

Also well-known to Englishmen, though in another realm of action, was Siegfried Sassoon's second cousin and contemporary, PHILIP ALBERT GUSTAVE DAVID SASSOON (b. 1888; d. London, 1939). He was the only son of EDWARD ALBERT SASSOON (b. Bombay, 1856; d. London, 1912), who was the only son of Albert Sassoon, and thus second baronet of Kensington Gore. Edward Albert Sassoon linked the House of Sassoon with the House of Rothschild when he married Aline Caroline de Rothschild, daughter of Baron Gustave de Rothschild of Paris, in 1887, in a ceremony performed by the chief rabbi of France. Aline Sassoon established herself and her husband in a mansion in Park Lane, taken over from Barney Barnato, and thither the social, political and artistic great of London came, among them H. G. Wells, Winston Churchill, Arthur James Balfour and John Singer Sargent.

Edward Albert Sassoon was a partner in the firm and for a time its chairman, but he was the first Sassoon to choose politics as his chief field. In 1899, a member, like numerous other wealthy Jews, of the Unionist party, he was elected to Parliament from the Hythe Division of Kent, and held the seat until his death. He interested himself chiefly in the improvement of telegraphic communications between India and England, and introduced a bill to make wireless equipment mandatory on ocean-going vessels. His work in this connection came to fruition much later. Aline and Edward Albert Sassoon both died comparatively young, and left their two children, Philip and Sybil.

PHILIP SASSOON, third baronet of Kensington Gore, was first elected to Parliament from Hythe in 1912, and was for years the youngest member in the House of Commons. Like his father, he continued to be a member until his death. He became a major in the East Kent Yeomanry in the first World War and was appointed military secretary to Commander-in-Chief Douglas Haig, who three times cited him in despatches. It was Sassoon who initiated and carried out the plan of sending artists to the front to record their impressions of the fighting. Most notable of these painters was John Singer Sargent, friend and portrait painter of the family. Philip Sassoon was decorated by several governments for his war service. Although privately he expressed horror of all that the war involved, he publicly repudiated his relationship with Siegfried Sassoon, because of the latter's anti-war sentiments.

After the armistice, Philip Sassoon was elected to the House of Commons as a Coalition Unionist candidate, and served as parliamentary private secretary to the Minister of Transportation (1919). He then served Prime Minister David Lloyd George in the same capacity. His famed Port Lympne country house was the scene of numerous political conferences. In 1924 Sassoon was made Under-Secretary of State for Air,

and served until 1929; he was again in the post from 1931 to 1937. He became a leading propagandist for aviation, making two long journeys by plane into the East and Far East. He was credited with having helped lay the basis of a solid air force for England. In 1937 he was made First Commissioner of Public Works, a post he held until his death.

He was also a trustee of the National Gallery (1921-28), and from 1929 on of the Wallace Collection, Tate Gallery and British School at Rome. Sassoon, without making any money, came by inheritance to have double the wealth of his father, and was often designated "the richest bachelor in England," famous for his great houses with their treasures of art, and for the munificence of his entertainments. Among his intimate friends were T. E. Lawrence and King Edward VIII. He had only slight and formal Jewish affiliations.

SYBIL SASSOON (b. 1894) came to be regarded by some as England's most beautiful society woman. She was often painted by Sargent. She married George Horatio Charles Cholmondeley, Earl of Rocksavage, who, succeeding his father in 1938, became the fifth Marquess of Cholmondeley. The baronetcy dates from 1611. Two sons and one daughter were born of this marriage.



Sir Victor Sassoon

Out of the original Sassoon clan of eight sons, the second eldest, ELIAS SASSOON (b. Baghdad, 1820; d. Colombo, Ceylon, 1880), chose to seek his fortune outside of the family firm. When, at the age of twenty-four, he was sent to China to supervise and develop the Sassoon business there, he proved a capable manager. He was supposed to have advised his father in the India cotton boom of the 1860's, so that the firm steered clear of the general collapse afterwards. But on his father's death, forced to play second to Abdullah (Albert), he organized, with his son Jacob as partner, the rival firm of Messrs. E. D. Sassoon and Company (1867). Subsequently E. D. Sassoon and Company, carrying its business into the Orient, Europe, Africa, and America, outstripped the original firm; the two houses remained separate and rivals. Like his father, Elias employed large numbers of Jews in his gigantic concern, and in whatever remote places he sent them, he established Jewish institutions for their use. On his death the business passed into the hands of his sons Jacob, Edward, Meyer and David.

JACOB ELIAS SASSOON (b. Bombay, 1844; d. 1916), the eldest son of Elias Sassoon, was the brilliant head of the firm. He extended the business farther, and established branches in Manchester and London, where he himself directed affairs in the 1880's. But he returned to Bombay, and there soon played the foremost role in the development of the cotton textile industry in western India. He bought numerous mills and established the first dye works in Bombay. The Jacob Sassoon Mill, the largest in the country, employed in its best days 15,000 hands. Jacob Sassoon originated the Eastern Bank Limited (1909), an exchange bank for Indian business with headquarters in London.

Like his grandfather, Jacob, who was created baronet in 1909, was a benefactor of Bombay. He supported the various family charities, and left numerous endowment trusts for the Baghdad Jews of Bombay. Together with his brothers he built the synagogue Keneseth Eliyahu. In the hospital compound established by David Sassoon he erected the Jacob Sassoon European General Hospital. He was one of the chief supporters of the Central Nursing Association in Bombay. Also, he opened a free school at Bombay for Jewish boys and girls, and he founded there the Central College of Science. Failing sight kept him in the Orient, but his younger brothers took the center of the business to England. In 1920 E. D. Sassoon and Company became a private limited corporation.

It was left for the son of Jacob's younger brother Meyer, REGINALD ELLICE SASSOON (b. 1893; d. London, 1933), whose mother, Mozelle Gubbay, was a granddaughter of Sir Albert Sassoon, to win renown in a field remarkably remote from the family's original interests and achievements. He became director of two of the E. D. Sassoon companies and of Arnhold and Company, a subsidiary through which much of the business was done. In the first World War he was a captain in the Irish Guards, and won the Military Cross. Afterwards he went back to business, and spent much of his time in India and China. But he had become interested in racing, and he purchased a string of horses and began himself to ride in the races under National Hunt rules. He became a popular and skilful rider, and was elected to the National Hunt Committee. His ambitious objective was to ride in the Grand National. But in 1933, in a steeplechase at Lingfield, he fell from his horse and died of the injuries he sustained. A race was instituted in his memory.

Reginald Sassoon's sister, VIOLET LEAH SASSOON, married Derek Barrington Fitzgerald, a younger son of Irish nobility, who then became head of various E. D. Sassoon interests in England.

In 1943 the only remaining big business man of the Sassoon house was (ELLICE) VICTOR SASSOON (b. Naples, Italy, 1881), whose father, SIR EDWARD ELIAS SASSOON (d. 1924), had inherited the baronetcy from his older brother Jacob Sassoon. Victor Sassoon became third baronet in 1924, and chairman of the family firms. Like Philip Sassoon, he was an air enthusiast, served in the first World War, and rose to captain in the Royal Air Force. Like his great-grandfather, he became an important figure in Indian industry, and head of British Indian Jewry. He was in the Indian Legislative Assembly (1922-23 and 1926-29) and a member of the Royal Commission for Investigation of Labor Conditions in India (1929). But conditions in India caused a contracting of the business there, and in 1930 he established the E. D. Sassoon Banking Company, Limited, which he registered at Hong Kong.

This banking business became his chief interest then. He removed from India to China, and became identified with the latter country. He was known as "the man who made modern Shanghai." In 1935 a new company, the Arnhold Trading Company Limited, was formed at Shanghai to take over the Oriental produce business of E. D. Sassoon and Company, and in this new concern the Sassoons retained only a minority holding.

Victor Sassoon interested himself in the Jewish refugee problem created by the Nazi domination of Europe. He made an outstanding contribution to British national defense in the second World War.

By the end of 1941, with the complete occupation of Shanghai by the Japanese, Sir Victor Sassoon was forced to relinquish his headquarters in that city. In 1943 Victor Sassoon, unmarried, had no heir to succeed him.

See also BOMBAY; CALCUTTA; CHINA; COATS OF ARMS; INDIA.

SHERRY ABEL.

Lit.: Roth, Cecil, *The Sassoon Dynasty* (1941); Costa, Gabriel, "The Rothschilds of the East," *Jewish Tribune,* Sept. 19, 1930, pp. 22-23; Bension, Ida, "Flora Sassoon—Hebrew Scholar and Talmudist," *Zionist Record,* Sept. 20, 1933; Reid, Louis, in *New York Journal American,* June 22, 1941.

SASULY, MAX, statistician, b. Satanów, Austria, 1888. He was brought to the United States in 1899. The University of Chicago, in 1912, conferred upon him the B.S. degree, and the M.S. degree in the following year. From 1914 to 1924 he served on the scientific staff of the United States Bureau of Standards, being assistant physicist from 1917 on and associate physicist from 1921 on. Subsequently he served as director of statistical research in the Irving Fisher Index Institute, and from 1929 to 1932 he was with the Institute of Economics, Brookings Institution. In the National Recovery Administration he served as senior statistician of the Division of Research and Planning (1933-36). From 1937 on he was statistician of the Social Security Board, a position which he still held in 1943.

Sasuly, a fellow of the American Association for the Advancement of Science, published *Trend Analysis of Statistics* (1934) and *Analysis of the President's Re-Employment Agreement Census* (1936).

SATAN, the name of the arch-evil spirit in Jewish and Christian tradition and legend, especially identified in Christian literature and early theology with the Devil. Actually Satan first appears as a distinct, individualized evil spirit only in late Biblical writings. Manifestly this concept resulted from the reaction of Persian dualism upon popular Jewish thought and theology. About 540 B.C.E., Deutero-Isaiah had affirmed (*Isa.* 45:6-7) that there is only one God and none other, and that He alone is the creator of both light and darkness, of evil as well as good. This affirmation was obviously designed to refute the Zoroastrian, dualistic doctrine of two gods, one of good and the other of evil, each independent of and hostile to each other, and each seeking to undo and destroy the other's work, and intended to forestall the spread of this somewhat attractive doctrine in Jewish circles. Nevertheless, popular Jewish thought in Palestine about a generation after Deutero-Isaiah began to accept the doctrine in somewhat modified form conceived to be not inconsistent with basic Jewish monotheism. The figure of a power of evil was evolved, actually the antithesis to and opponent of God. In this manner popular Jewish fancy imagined that it could solve readily some of the most crucial and perplexing problems of human existence. This figure was Satan.

In the Bible the verb *satan* is used, although by no means frequently, in the meaning "to oppose, to hinder" (*Zech.* 3:1; *Ps.* 38:21; 71:13; 109:4, 20, 29), while in the Biblical literature of the pre-Exilic period the noun *satan* occurs occasionally with the connotation "an opponent, an adversary" (*Num.* 22:22, 32; *I Sam.* 29:4; *II Sam.* 19:23). In the Biblical literature of the post-Exilic period it continues to be used, although rather infrequently, in the same general meaning (*I Kings* 5:18; 11:14, 23, 25). In all these passages the word signifies "an adversary" in the ordinary, conventional meaning of the term. In fact, with the exception of *Num.* 22:22, 32, where the angel who is sent by God to impede Balaam's progress is called his *satan,* his "opponent" or "hinderer," the word in every case designates a purely human, personal enemy or adversary and in no way whatever implies anything of the divine or demonic.

In only three Biblical passages, all coming from the post-Exilic period, does Satan appear as a concrete, individualized, demonic figure. In the earliest of these, *Zech.* 3:1-2, Satan functions as the adversary and accuser of the high priest, Joshua, bringing charges against him before the court of God, sitting in judgment, as was customary, on the New Year's Day. By his accusations Satan obviously seeks to disqualify Joshua from functioning as high priest, and in particular from discharging the important duty of entering into the holy of holies, into the very presence of God, the rite climaxing the celebration of this great day. In this particular case Satan's charges are apparently found unsubstantiated, and he is rebuked by God. This passage is significant, not only because it is the earliest instance of the appearance of Satan as an individualized, demonic personality, but also because it demonstrates clearly what were undoubtedly the primary and most persistent character and function of Satan, i.e. as the uncompromising enemy of man and his accuser before the judgment seat of God. This is apparent not only from this passage, but also from *Ps.* 109:6, where *satan* means, not the demon himself, but only the malicious and false accuser of the innocent, righteous man, and from *Ezra* 4:6, where the feminine noun *sitnah* means "an accusation," and particularly a false, malicious accusation (see also *Gen.* 26:21), and likewise from the role which Satan plays in the literature and folk-lore of the rabbinic period under the well-known name Satan Mekatreg, "Satan, the Accuser."

In the Biblical passage next in chronological order in which the figure of Satan appears, *Job* 1 and 2, a marked development may be noted. Here, represented seemingly as one of the "sons of God" (see *Gen.* 6:4), and therefore possessed of a superhuman divine or semi-divine nature, Satan is still the accuser of man before the divine court; but he is also far more than this. He is man's implacable enemy. He wanders constantly about the earth, noting the evil deeds of men so that at the proper time he may report them to the Deity and have punishment visited upon the sinners. He is cynically suspicious of man and his motives, and credits him with no good whatever. Man is righteous, so Satan claims, only because and so long as it is to his advantage to be so, in order that he may thus gain divine favor. But man's innermost nature is evil (see *Gen.* 8:21), and when the advantage of the reward of righteousness disappears, his true, evil nature reasserts itself. Accordingly, a fundamental part of Satan's characteristic activity is now to bring out man's true, evil nature by persuading him to disregard the utilitarian

advantage of righteousness, to be himself, in other words, and therefore to sin.

Accordingly, Satan has become here something more than the mere hostile and malicious accuser of man before God; he is now the persuader of man to sin, the evil, sin-producing force in the world. He is still subordinate to God, and by no means completely independent of or openly hostile to Him. Nevertheless, he does persuade God to mistrust Job, or at least to consent to put his righteousness to the test, and to permit him to bring misfortune and personal suffering upon Job. In a sense, therefore, the Satan of *Job* has become semi-independent of God, a true, creative power and source of evil in the world and the inveterate, malicious enemy of man. This concept approximates Persian dualism as nearly as the basic monotheism of Judaism would permit.

In *I Chron.* 21:1, coming from the beginning of the 3rd cent. B.C.E., the latest Biblical passage in which the figure of Satan appears, he plays the role which in the parallel and much older record in *II Sam.* 24 is played by God Himself. That passage, itself representing a modification of a still older belief or superstition, tells that God, angered at and desiring to punish Israel, Himself persuaded David to violate the old superstition, and take the census of the people. Thus, so the chapter implies, God created for Himself a favorable excuse and opportunity to send the pestilence, the work of the evil spirit, the *mashhith,* against Israel.

In the version of the same narrative in *I Chron.* 21:1 it is Satan, acting, so it seems, quite independently of God and altogether as a malicious spirit, hostile to Israel, who persuaded David to take the census and thus compelled God to send the pestilence against the people. This modification of the older version of the narrative is significant of this new development of the Persian period, and illustrates how completely Satan is in the way of becoming an all-powerful evil spirit, completely independent of God, and even hostile to Him, the frustrator of God's purposes of good for man, therefore the eternal and inveterate enemy of man as well as of God and the source of all evil and misery in the world. In this capacity he is the absolute antithesis of God Himself, the source of all good.

Yet the monotheistic principle, eternally basic in Judaism, prevented it from going to the full length of Zoroastrian dualism, and making Satan the equal and constant rival of God. It contented itself with representing Satan as the chief of the evil spirits, whose number grew steadily in popular superstition, until it literally became legion (see *Mark* 5:9, 15; *Luke* 8:30). All the gods of foreign nations now came to be conceived of as evil, supernatural powers, demons in other words, and uniformly hostile to Israel (see *Dan.* 10:13, 20). Various diseases were conceived of as evil spirits, messengers of God's wrath (*Ps.* 78:49; 91:3-7; *Prov.* 17:11), and even as angels or messengers who bring death (*Prov.* 16:14). But Satan was the supreme head of the hosts of evil spirits. And so he continued in rabbinic literature and theology as well as in the New Testament and subsequent Christian tradition. And, going beyond Jewish doctrine, in accordance with its basic theology, Christianity has even identified the serpent in the Garden of Eden story (*Gen.* 3:1-15), the most cunning of all the creatures which God had made, who persuaded the woman to disobey the divine command, with Satan.

See also DEMONS. JULIAN MORGENSTERN.

Lit.: See under DEMONS. See also Torczyner, Harry, "How Satan Came into the World," *Bulletin of the Hebrew University,* No. 4 (Jan., 1938) 14-20.

SATANOW, ISAAC, Hebrew writer and scholar, b. Satanów, Podolia, Poland, 1733; d. Berlin, 1804. He moved at the age of forty to Berlin, where his father-in-law, the writer and religious reformer, David Friedländer, and the banker Isaac Daniel Itzig, elder of the Berlin Jewish community, aided him to procure a livelihood as a teacher of Hebrew. He became acquainted with Moses Mendelssohn, and was a member of the Meassef group. Many-sided and brilliant though he was, he had a queer, rather unbalanced mind which impaired the value of his activities. He combined in his person the features of a thorough Talmudic scholar and the outlook of a freethinker, was dressed like a typical Polish Jew, yet imbued with the spirit of Berlin Aufklärung; he was an outstanding philosopher, physicist and poet, yet he took refuge in literary forgeries. Not only did he pass his own works off as pseudoepigraphic, but he even frequently changed the texts of the classical works which he edited. Despite these shortcomings, he occupied an important place in Hebrew literature insofar as, in the words of Franz Delitzsch, he represented the transition from the medieval to the modern school of Hebrew style.

The contrasts in his nature were reflected perfectly in his paradoxical book of proverbs, *Mishle Asaf* (Berlin, 1781-92), a brilliant work which is such an exquisite imitation of the Biblical style that it was condemned by some critics as a plagiarism.

His other works were: *Sifethe Renanoth* (Berlin, 1773), a brief Hebrew grammar; *Sefer Hahizzayon* (Berlin, 1775), which treats of a variety of subjects, such as philosophy, gnomonology, science and demonology; *Vayetar Yitzhak* (Berlin, 1785), a prayer-book, with emendations and comments; commentaries to his editions of Maimonides' *Moreh Nebuchim* (Berlin, 1791-96) and Judah Halevi's *Kuzari* (Berlin, 1794), and on Aristotle's *Ethics* (Berlin, 1790-91).

Lit.: Delitzsch, Franz, *Zur Geschichte der jüdischen Poesie* (1836) 9, 86, 174; Fünn, S. J., *Keneseth Yisrael* (1886) 643-45; Lachower, F., *Toledoth Hasifruth Haibrith Hahadashah,* vol. 1 (1928) 81-86; Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 122-25.

SATANOWER, MENDEL, *see* LEVIN, MENDEL.

SATENSTEIN, LOUIS, bookbinding executive, b. Kovno, Lithuania, 1874. He was educated at Paine's Business School, New York city. In 1899 he organized The American Book Bindery, Inc., which became the largest printing plant in America of its time. He printed the American editions of H. G. Wells' *Outline of History* and the works of Vicente Blasco Ibañez. Satenstein was also president of Strathford Press, Kings Varick Corporation, and other book publishing organizations. He was chairman of the New York Employing Binders Association. Satenstein was active in communal welfare work, being president of the Jewish Maternity Hospital and vice-president of Beth Israel Hospital.

SATIRE. The Bible makes frequent use of satirical depiction (as in the parable of Jotham, *Judges* 9), in order to present a view of both the good and the bad side of human character. Many passages in the Bible are keenly satirical, such as: "If he be a god, let him contend for himself" (*Judges* 6:31) or Samson's: "If ye had not plowed with my heifer, ye had not found out my riddle" (*ibid.* 14:18). The prophets frequently make use of sharp ridicule in their outbursts against the sins of the people, in particular against idolatry; thus Elijah mocks the prophets of Baal for their failure to awaken their god (*I Kings* 18:27), and Deutero-Isaiah scornfully depicts the making of idols (*Isa.* 44). There are numerous satirical passages in *Isaiah, Jeremiah* and *Psalms.* Other objects of satirical attack are corruption in family life (*Amos* 4 and 6) and the luxurious life of the women (*Isa.* 3:16-26; *Prov.* 7). Political satires include the fable of Jotham, mentioned

above, *Isa.* 14 on Nebuchadrezzar, *Ezek.* 34 against the leaders of the people, *Jer.* 23 against the false prophets, and *Isa.* 8 against the wizards and necromancers.

The Talmud and Midrash also contain many satiric expressions of a political nature, generally directed against the Roman government. An example of them is the fable which Akiba told of the fox who advised the fishes to leave the water (*Ber.* 61b); it is probable that other satiric passages in the Talmud were deleted by later censors. The poetry of the Spanish and Provençal period contains numerous satiric sayings and poems, such as the satiric wine song of Solomon ibn Gabirol and the satires of Abraham ibn Ezra, Joseph ibn Zabarra, Judah ibn Sabbatai and Judah Bedaresi. The Makamas of Judah al-Harizi have an abundance of wit and humor.

Satires and pointed epigrams played a great role in the dispute about the writings of Maimonides. Sheshet ben Isaac Benveniste sent his pointed arrows against Abulafia; other satirists of the period were Sheshet ben Isaac Hanasi of Barcelona, Judah ibn Alfakar, Meir Abulafia, and various anonymous authors of derisive poems. The poem *Eben Bohan* (Touchstone) of Kalonymus ben Kalonymus is a poetical satire of a complete nature. Still more outstanding was the latter's contemporary, Immanuel ben Solomon of Rome, whose extravagances and distortions made his satires almost caricatures.

During the time of the persecutions in Spain (end of the 15th cent.) Jews made use of the satire in order to make veiled attacks on Christianity. The most striking of these is the letter written by Profiat Duran (Isaac ben Moses Halevi) under the title of *Al Tehi Kaabothecha* (Be Not Like Your Fathers); the true purpose of this epistle was so well conceived that Christians mistook it for an argument in favor of Christianity, and even quoted it under the title of *Alteca Boteca.* Solomon Alami's *Iggereth Musar* (Letter of Instruction) satirizes the morals of his time. The German Minnesinger Süsskind of Trimberg wrote many satirical verses. Wandering preachers such as Solomon Ephraim Lunschitz (d. 1619) and Zebi Hirsch Woydyslaw (1796) made use of satire in their sermons.

In the modern period satire was a favorite weapon of the Maskilim in their attacks on religious prejudice. Isaac Erter assailed superstition and Hasidism in his *Hatzofeh Lebeth Yisrael* (Watchman Over the House of Israel), as did Joseph Perl in his *Megalleh Temirin* (1839). The writings of Sholom Aleichem, Mendele Mocher Seforim and Israel Zangwill are full of satiric touches. Topical satire also played an important part in the addresses of the wandering preachers, especially of the Dubner Maggid, Jacob ben Wolf Kranz.

ALEXANDER KRISTIANPOLLER.

Lit.: Chotzner, J., *Hebrew Humor* (1905); Davidson, Israel, *The Parody in Jewish Literature* (1907).

SÁTORALJAUJHELY, city in Zemplén county, Hungary, with 4,700 Jewish inhabitants in a total population of 18,500. The Hebrah Kaddisha of Sátoraljaujhely was founded in 1771, at which time the community also had a bath, a small hospital and a hostelry. Jews are believed to have lived there early in the 18th cent. as army suppliers, farmers, and even as combatants in the troops of Ferenc Rákóczi.

Sátoraljaujhely is near the Galician border, and the influence of that country is marked. Hasidism, introduced by Rabbi Moses Teitelbaum (1808-40), and rabbinical Orthodoxy, inspired by Rabbis Jeremiah Löw (d. 1874) and Eleazar Löw (1874-87), coexisted in 1943 with a large status quo community, all of which groups had in common the upholding of Jewish tradition. The Orthodox community, founded in 1886 through secession, established a synagogue, school, Talmud Torah and (1922) a Yeshiva; the Hasidic (Sephardic) group, led by the descendants of the Zaddik Moses Teitelbaum, centered around the prayer house founded by the latter. The status quo community had two synagogues and a hospital, founded in 1904. Its outstanding institution was a school, which was founded in 1838 through a legacy of 100,000 gulden left by one Márton Kesztenbaum, who started out as an agricultural laborer.

For some time the Kesztenbaum school included a junior high school and was a model school; Michael Heilprin taught there before coming to the United States. The school, which was still functioning in 1938, gave Hungarian Jewry many pedagogues of note. Among the members of the Jewish community, Vilmos Schwarz, a friend of Louis Kossuth and a soldier under his flag, was made honorary citizen, and Salamon Reichard mayor, of Sátoraljaujhely.

In 1919 a part of Sátoraljaujhely was incorporated into the Czechoslovak Republic. This circumstance, as well as the fact that some of the Jews of Sátoraljaujhely or their fathers had come there from Galicia, led to much confusion in the question of citizenship and to the expulsion from Hungary, after 1939, of the families concerned. In the late 1930's Sámuel Roth (status quo), Bernát Klein (Orthodox) and David Meisels (Hasidic) were the principal spiritual leaders of the Jews of Sátoraljaujhely. All groups cooperated in helping the poor Jews of the rural districts who were gravely affected by anti-Jewish legislation (1939-42).

SATYRS, *see* ANIMALS, FABULOUS.

SATZ, LUDWIG, actor, b. Lemberg (Lwów), Poland, 1891. At the age of five he made his first stage appearance, and two years later he sang in the chorus of the operas and operettas produced at the municipal theatre in his native city.

In 1910 Satz joined a traveling troupe in Przemysl, appearing in Jacob Gordin's *Gott, Mensh un Teivel.* At this time his predilection for comedy, in which he was later to win his reputation, manifested itself, and in 1911 he was the leading comedian in the Yiddish theatre company in Lemberg. Part of a season in Budapest and two years (1912-13) in London followed, then he returned to Lemberg. But the outbreak of the first World War sent him to the United States, where his first affiliation with the theatre was as publicity man and business manager of the Yiddish group playing in the roof garden of the National Theatre on Second Avenue.

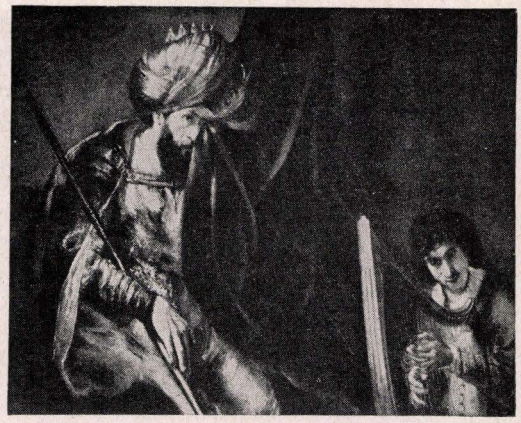
Later on he returned to acting, mainly as comedian, and appeared with Jacob P. Adler (1917-18) and at the Irving Place Theatre (1918-19) with Maurice Schwartz, Celia Adler and other founders of the Yiddish Art Theatre. As the vitality of the American Yiddish theatre began to wane, in the 1930's, Satz toured more throughout the United States, other American countries, and Europe. His cultured and profound creation of characters in plays by Peretz Hirschbein, Sholom Aleichem and other classical writers of the Yiddish theatre made Satz one of the most important figures in its heyday on the American scene. In 1926 Satz appeared for a short time in English plays, as Abe Potash in *Potash and Perlmutter.* He also directed some of the plays produced by the companies with which he was affiliated, made numerous phonograph records, and was author of the lyrics for several Yiddish musical comedies.

Lit.: Zilberzwaig, Zalmen, *Lexikon fun Yiddishen Teater* (1931), cols. 753-56.

SAUDEK, ROBERT, physiologist and graphologist, b. Kolin, Bohemia, 1880; d. London, 1935. His most important works, *Wissenschaftliche Graphologie* (1925) and *Experimentelle Graphologie* (1928), were translated into many European languages. Saudek wrote



Saul listening to David. From a painting by Ernest Normand



David playing the harp for Saul. From a painting by Rembrandt Harmensz van Rijn

also a number of plays, which became popular in Germany and were produced also in Holland, England, Belgium and Czechoslovakia.

Of his novels, some of which were translated into several languages, *Dämon Berlin* (1907) and *Diplomaten* (1921) are especially noteworthy. In English there appeared his *What Your Handwriting Shows* (1932) and *Anonymous Letters, A Study in Crime and Handwriting* (1933).

Lit.: Roback, A. A., "Dr. Robert Saudek," *Character and Personality,* vol. 3 (1935) 263-69.

SAUL, the first king of Israel, who ruled from about 1040 to 1017 B.C.E. The Biblical account of his life is given in *I Sam.* 9 to 31. This account is not uniform and is built up from an earlier source, which tends to treat the reign of Saul as an introduction to the work of David, and a later source, which modifies the part played by Samuel. A critical examination of these sources indicates that the most probable statement of his career is as follows: Saul was the son of Kish, of an ancient family of the tribe of Benjamin, living in Gibeah, and possessed of considerable property (*gibbor hayil, I Sam.* 9:1). He had reached the age of forty at the time when he was summoned to the kingship. It was a period of national humiliation, for the Philistines had routed the tribe of Ephraim, carried off the Ark of the Covenant, and imposed such terror upon the Israelites that none dared oppose them.



The death of Saul. From a drawing by Julius Schnorr

Samuel, the leading seer of the time, was seeking for a leader to revive the spirit of the nation. Meeting Saul accidentally, he was impressed by the great size and strength and the active spirit of the latter; he secretly anointed him as king over Israel. Saul joined the ecstatic bands of the prophet's followers, but made no move to assert his kingship until a plea for help came to Israel from the city of Jabesh-gilead, then besieged by the Ammonites. Saul raised an army which successfully accomplished the relief of the city, and this exploit aroused such enthusiasm that he was proclaimed king by a large part of the people. Establishing his capital at Gibeah, he prepared for war with the Philistines. The war began with an attack on the Philistine garrison at Geba; a Philistine expedition was defeated at Michmash. The war continued until near the end of Saul's reign without any decisive victory for either side; the Philistines could not drive Saul from the hills, and the Israelites dared not assail their enemies in the plain. In the meantime, Saul gradually extended his sway over the Israelites by warring against their other enemies: the Moabites, the Ammonites, the Edomites, the Arameans of Zobah and the Amalekites.

Despite these early successes, the administration of Saul did not accomplish as much as it might have, largely because of the mentality of the king himself. Temperamental by nature, alternating between bursts of energy and fits of depression, he failed to follow up his victories; his moody, suspicious temperament led him to quarrel with others and to break up the unity of his kingdom. A rift developed between Saul and Samuel; of this the Bible gives more than one version, but it was apparently a clash of authority between seer and king. Later when David, who first came to the court as a skilled musician and then became Saul's son-in-law, developed into a renowned chieftain in border warfare, Saul suspected him of treason, attempted to kill him and pursued him out of the kingdom. He angrily attacked his own son, Jonathan, for defending David, and slaughtered the priests of Nob for unwittingly aiding him. He reduced the Gibeonites, old Canaanite allies of Israel, to slavery; there is a hint of a similar act of harshness to the inhabitants of Beeroth.

The Philistines took advantage of the instability of Saul's kingdom by enlisting David on their side and invading the country from a new quarter. Avoiding the mountains, they attacked Israel through the valley of Jezreel. Saul faced them at Mount Gilboa. The story of his evoking of the shade of Samuel through



Saul is anointed king. From a painting by Raffaelo Santi in the Vatican

the witch of En-dor (*I Sam.* 28) is a dramatic representation of his despair. In the battle that followed the army of Israel was crushed, and Saul fell, either by his own hand (*I Sam.* 31:4) or by that of an Amalekite (*II Sam.* 1:9). The Philistines hung up his body in the temple of Astarte at Beth-shan, from which place it was rescued and buried by the men of Jabesh-gilead. At the end of his reign the Philistine yoke was as heavy as it had been at the beginning; yet he had made a start toward the consolidation of the nation and had paved the way for the victories of David.

Rabbinic opinion on the character of Saul varies. Some teachers praise him, others condemn him. His war against idolatry, his modesty, his tremendous endurance in war, his fearlessness and his devotion to his people are commended. The sombre side of his character is glossed over or explained away.

Saul's turbulent life offered a rare opportunity for dramatic and artistic exposition. Rembrandt, Holbein and, in modern times, Epstein, have made him their subject. A number of tragedies have been written about him, as well as some of the best verses of Byron. In music the outstanding creation has been Handel's oratorio *Saul*.

SIMON COHEN.

Lit.: The Biblical dictionaries and histories; commentaries on *Samuel;* Kittel, R., *Great Men and Movements in Israel* (1929) 97-130.

SAUL OF TARSUS, *see* PAUL.

SAUL WAHL, *see* WAHL, SAUL.

SAV-LA-MAR, principal town of the parish of Westmoreland, Jamaica, British West Indies. Jews in small numbers undoubtedly settled there in the early part of the 18th cent., for in the old cemetery one notices the graves of Joseph Lopez de Silva (d. 1760), Abraham Lopez (d. 1767) and Rachel, wife of Mordecai Pelba (d. 1775). Although the historian Long, in his history of Jamaica (vol. 2, p. 224), records in 1774 that there was no synagogue here, Joseph de Silva, whose will was dated December 7, 1759, and who died on January 10, 1760, made a bequest to the Sav-La-Mar synagogue and for the enclosing of the cemetery with a brick wall.

There is a lot adjacent to the cemetery which was the property of the Jews of Westmoreland. Perhaps this was the site of the house of worship. Jews left Sav-La-Mar during the 19th cent. for Montego Bay and Kingston.

Lit.: Andrade, *A Record of the Jews of Jamaica.*

SAVAGE, LEON, lawyer, journalist and communal worker, b. Kovno, Lithuania, 1888. He was educated at Kovno, at the University of Paris and at Columbia University, the latter conferring upon him the LL.B. degree in 1923. Having arrived in the United States in 1914, Savage served on the editorial staff of the Philadelphia *Jewish World* until 1916 and as city editor of *The Jewish Day,* New York city, from 1917 to 1918. His feature articles appeared in the Philadelphia *North American* and were published also by the American Alliance of Labor and Democracy. In 1916 he edited, in collaboration with B. Charney Vladeck, *Fun Tiefenes Jun Harz* (From the Depths of My Heart), a two-volume anthology of social protest. During the Kerensky regime in Russia he was associate representative of the Russian press in the United States.

Savage gave of his time and effort to multifarious endeavors, civic, communal, social and Zionist, being particularly devoted to Americanization. A prominent citizen of Upper Manhattan and Washington Heights, New York, he was chairman of the public improvements committee, secretary and director of the Young Men's Hebrew Association, and chairman of the American Jewish Congress for that section of the city. During 1940 and 1941 he was president of the Bronx and Upper Manhattan Zionist Region. He was a member also of the National Administrative Council of the Zionist Organization of America. He founded the first association of Lithuanian Jews in New York city, and was co-founder and director of the Union of Russian Jews.



The synagogue of Congregation Mickve Israel in Savannah

SAVANNAH, a city in Georgia, which included in its total population of 95,996 (census of 1940) approximately 4,000 Jews in 1943, of whom more than three-quarters were of Eastern European origin. Savannah was the first settlement of Georgia, made in February, 1733. In the following July, Governor James Edward Oglethorpe, contravening the express prohibition of the colony's trustees, admitted into the settlement a boatload of forty Jews: a dozen indigent families, sent aboard the ship as charges of the London Jewish community; and a number of well-to-do Portuguese Jews, who, paying for their grants, immediately became landowners in the colony. The Jews justified Oglethorpe's judgment. Dr. Samuel Nuñez (Ribiero) gave vital medical aid to sick colonists. Abraham de Lyon introduced grape cultivation, and Jews started the culture of silk. Two individuals of this first contingent were Abraham Minis and Benjamin Sheftall, whose sons were later to help make Revolutionary Georgia history. Philip Minis, son of Abraham, was the first white male native of Georgia, born at Savannah on July 7, 1734.

It appears that in the very first month of their arrival the Jewish settlers organized the synagogue "Mikveh Israel" (Mickve Israel), renting a house in Market Square and using a Sefer Torah which they had brought with them from England. The congregation dissolved in 1740, when most of the Jews of Savannah, as well as a great number of non-Jews, began an exodus to more prosperous neighboring colonies. The émigrés returned, however, and in 1750 religious services were resumed, but continued to be irregular until Mordecai Sheftall offered his residence, in 1774, for regular worship. The year previous Sheftall had given a tract of land for a Jewish cemetery, which was used until 1850, when (adjacent to the Union Station) it became a historic landmark of Savannah.

Jews had continued to distinguish themselves. Joseph Ottolenghi arrived from London in 1751 to take charge of the silk industry, and was elected a member of the colonial assembly (1761-65). David Nuñes was waiter (watchman) for the port of Savannah (1765). Moses Nuñes was the port searcher (1768-74). One Lucena was a justice of the peace (1768). Jews contributed generously to the colony's library, established in 1751. Daniel and Moses Nuñes were master Masons in the lodge established by Oglethorpe himself. With the outbreak of the Revolutionary War, Savannah Jews gave further proof of their energy and talent. At this time an estimated forty Jewish families were living in Georgia, mainly in Savannah.

The outstanding Jewish patriot of the Revolution was Mordecai Sheftall, who as chairman of the town's Parochial Committee was a marked enemy of the British. He and his son Sheftall Sheftall were finally captured. Mordecai Sheftall, an original co-founder (1750) of the famous inter-faith charitable Union Society of Savannah, with others kept the society alive even while under duress by the British. Philip Minis and Levi Sheftall were named in the patriot plans for the siege of Savannah after its capture by the British in 1778. Benjamin Nones, and probably also Jacob De Leon, and Emanuel and Jacob de La Motta, participated in that engagement.

After the peace, Savannah Jews resumed their communal life, and in 1790, shortly after Savannah was itself chartered a city, Mickve Israel, third oldest congregation of the colonies, received its perpetual charter from the state legislature. It is on record that Mickve Israel was Savannah's only congregation to address a message of congratulation to George Washington on his assuming the office of president. The city of Savannah originally donated a lot to the congregation for its house of worship. In 1876 the Gothic structure on Bull Street was first erected; after being damaged by fire in 1927, it was rebuilt. In 1877 Isaac P. Mendes was called to the pulpit; he served until 1903, when he was succeeded by George Solomon, who was still the incumbent in 1943. The original Sephardic worship of the congregation was modified by a series of reforms, instituted especially as the German membership increased. In 1904 the congregation joined the Union of American Hebrew Congregations.

The Orthodox B'nai B'rith Jacob Congregation was organized in 1864 by a group of Polish Jews under the leadership of Rabbi Jacob Rosenfeld. They erected a synagogue on Montgomery Street. It was not, however, until the 1880's, with a new influx into Savannah of Jews from Eastern Europe, that the congregation became firmly established. In 1909 an impressive new house of worship was erected. Rabbis who served the congregation included Hirsch Goldberg, Charles Blumenthal (1913-16), L. M. Palitz, B. L. Rosenblum, M. Hirschsprung (1923-27), Nathan N. Rosen, Morris Max, David Shapiro and William Drazin, who was the incumbent in 1943.

The Orthodox Congregation Agudath Achim was organized in 1901, and first worshipped in a synagogue in Bryan street. The synagogue erected in Montgomery street (dedicated in 1922) was replaced by a new edifice, in 1941. In 1943 Irving A. Gordon was the incumbent rabbi.

In addition to the congregations, their schools and several auxiliaries, Savannah Jewry maintained in 1943 the local organizations Hebrah Gemiluth Hesed (chartered in 1889) and the Hebrew Women's Aid Society. Branches of national organizations were a lodge of the B'nai B'rith, an A. Z. A., Hadassah, Zionist Organization, and a section of the National Council of Jewish Women. In 1934 the Savannah United Jewish Appeal was instituted, with Rabbi Jerome Labovitz as executive secretary. The Jewish Educational Alliance was organized in 1916 and, attracting a large proportion of Savannah Jewry, became the center of communal life. Jerome Labovitz was director in 1943.

Herman Myers was mayor of Savannah (1895-97 and 1899-1907) and his administrations were distinguished for the high character of his service.

Jews active in public life in 1943 included Emanuel Lewis,



The Jewish Educational Alliance building at Savannah

judge of the municipal court (1933-) and executive in numerous organized activities of Savannah and of the Jewish community; Edmund H. Abrahams, member of an old Savannah family, chairman of the advisory commission on national parks and monuments of the department of the interior, and local representative of the American Jewish Committee; Herbert L. Kayton, former member of the city council and member (1943) of the Savannah Housing Authority; Morton H. Levy, formerly president of the South Georgia Chapter of the American Institute of Architects, and state chairman of the Joint Distribution Committee; Captain B. H. Levy, onetime member of the County Board of Education; Mrs. Harry M. Kandel, member (1943) of the County Board of Education.

In 1943 the city council included Ben I. Friedman and Louis J. Roos. Morris Slotin was chairman of the city council of the city of Savannah Beach and state regional chairman of the Joint Distribution Committee; A. W. Solomon, Sr., was a member of the county commissioners (formerly chairman). Jacob Gazan, a trustee (1943) of the Georgia Infirmary, was onetime president of the Savannah Bar Association; Morris H. Bernstein was president of the Savannah Family Welfare Association and of the Community Forum; Dr. Henry L. Levington had served as president of the Georgia Medical Society. H. Sol Clark was chairman in 1943 of the county department of public welfare.

See also GEORGIA.

JEROME LABOVITZ.

Lit.: See the literature in GEORGIA; Popkin, Herman, "Citadel of Living Faith," *Southern Israelite,* March, 1941; *Alliance Year Book 1920-30* (Jewish Educational Alliance, 1930).

SAVOIR, ALFRED DE (originally Poznanski), playwright, b. Lodz, Poland, 1884; d. Paris, 1934. He made his debut with the comedy *Le troisième convert,* which was presented at the Odéon in Paris in 1906. Alone and in collaboration with others, he produced numerous comedies, many of which were presented on the German and American stages. Some of his plays were adapted for the screen. In 1927, together with Owen Davis and Frederick Lonsdale, Savoir formed an authors' council for the promotion of original stories for motion pictures.

His works include: *Le baptême* (1907); *La sonate à Kreutzer* (1910); *L'éternel mari* (1911), all three in cooperation with Fernard Nozière; *Devant la mort* (1920; with Léopold Marchand); *La huitième femme de Barbe-Bleue* (1921); *Banco!* (1922); *Ce que la femme veut* (1924; with E. Rey); *La petite Catherine* (1930); *La patissière du village* (1932).

Lit.: *Larousse du vingtième siècle,* vol. 6, p. 219; *New York Times,* June 10 and 27, 1934; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 5 (1931) 88.

SAVOY, former duchy, part of the kingdom of Sardinia from 1720 on. It was annexed to France in 1860, and in 1943 it formed the departments of Savoie and Haute-Savoie. A Jewish colony is believed to have been in Savoy as early as the 7th cent., because a Jew named Sapaudus (Savoyan) is mentioned in a document from Narbonne of that period.

When the Jews were expelled from France in 1182, a number of them immigrated into Savoy, settling in various cities there. In 1300, when the Jews were accused of a ritual murder, they were paying a special tax, but in 1331 Count Aymon of Savoy reduced their annual Jewish tax from 2,000 to 1,200 florins. Persecutions of Jews in Savoy were most frequent at the time of the Black Death (1348-49), and recurred in 1394, under the influence of the preacher Vincent Ferrer. According to Solomon ibn Verga, the Jews suffered persecution in 1490 also.

Some of the Jews of Savoy were engaged in money lending, and others in trading in jewelry. A considerable number practised medicine and became personal physicians of counts and dukes; several of them were baptized. To them fell the task of examining Jewish books when charges were brought against the Jews in the 15th cent. that their literature was anti-Christian. The Jews were exiled from Savoy at the end of the 15th cent., and most of them settled in Italy.

Savoy, especially Chambéry, had many prominent Jewish scholars, including Jacob Levi and the brothers Solomon and Joseph Colon.

Lit.: *Revue des études juives,* vol. 5, pp. 223, 227; vol. 7, p. 235; vol. 10, pp. 32, 50, 289; vol. 19, p. 80; *Archives israélites,* vol. 51, pp. 229, 237, 245, 253, 285, 302; *Educatore israelita,* vol. 5, p. 368; Dezobry and Bachelet, *Dictionnaire de biographie et d'histoire,* vol. 2, p. 2408; *Jewish Encyclopedia,* vol. 11, p. 88.

SAX, GERT (Gertrude Landsberger-Sachs), painter, b. Berlin, 1888. She studied in Berlin under Martin Brandenburg and Leo von König, and also in Paris. In 1915 she settled in Berlin, where her exhibi-

tions of portraits, still life and landscapes were well received. Leaving for Paris in 1934, she exhibited at the Salon des Tuileries and the Salon d'Automne. Some of her outstanding portraits were of Fritz Stahl, Berlin art critic, Norbert Falk, writer and theatre critic, Professor Jourdan of the French Embassy in Berlin, and of Georg Bernhard, once editor of the *Vossische Zeitung* in Berlin, whom she married in 1938.

In France she painted also many urban views, Seine landscapes and scenes from the south of France, as well as watercolors from Monte Carlo. Her later work showed a renewed luminosity of color and freshness of composition. In 1941 she came to New York city, and continued to work on local subject matter.

SAXL, ERWIN J., physicist and chemist, b. Vienna, 1904. He received the Ph.D. degree from the University of Vienna (1927), and came to the United States in 1929. He was lecturer in physics at the New School for Social Research, New York city (1930-34), and in the Massachusetts Department of Education, Cambridge, Mass. (1940-41). Saxl contributed chapters to the *Rayon and Synthetic Yarn Handbook* (1936), and published numerous technical and scientific papers. He made several inventions in electronic apparatus, microwave generators, precision-testing instruments, high-powered incandescent lamps and textile chemicals, and became a fellow of the Royal Society of Arts, England.

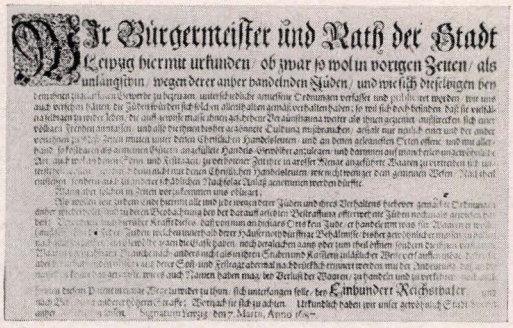
SAXL, FRITZ, art historian, b. Austria, 1890. He was educated at the universities of Vienna and Berlin (Ph.D.), received a scholarship from the Institut für Österreichische Geschichte in Rome (1812-13), and was a librarian at the Warburg Institute in Hamburg (1913-14). After the first World War he was appointed director of the Warburg Institute and professor of the history of art at the University of Hamburg. When the Nazis came to power (1933), Saxl was ousted from his professorship. The Warburg Institute was moved to London, wher Saxl was again made its director; he still held this position in 1943.

His published writings include *Frühes Christentum und spätes Heidentum in ihren künstlerischen Ausdrucksformen* (1923); *Dürers Melancolia* (with Erwin Panofsky, 1923); *Antike Götter in der Spätrenaissance* (1927); *Mithras. Typengeschichtliche Untersuchungen* (1931); *Classical Mythology in Medieval Art* (with Erwin Panofsky, *Metropolitan Museum Studies,* No. 4, 1933); *La fede astrologica di Agostino Chigi* (1934); *Costumes and Festivals of Milanese Society under Spanish Rule* (1938).

SAXONY, a state in the German Empire. It derived its name from its inhabitants, the Saxons, who in the Middle Ages lived west of the rivers Elbe and Saale. At the end of the 9th cent. they formed a duchy, which reached its greatest extension and importance in the 12th cent., when its eastern boundary was the river Oder. At various periods of its history it had ascendancy over Thuringia, to the southwest.

The first authentic information regarding Jewish settlements in the localities of Magdeburg and Merseburg, and regarding the salt industry of the Jews on the Saale river, dates back to the reign of the German Emperor Otto I (965). Soon afterward Jews were found also at Halle, and then at Meissen, Erfurt and Nordhausen. In all, the presence of the Jews has been established in 124 localities of Saxony for that period.

Their social status, which was fair about the year 1000, changed for the worse by the end of the 12th cent.; henceforth they were not regarded as members of the merchant class, but as mere money lenders. It was also about 1200 that the first persecutions occurred; they were renewed at the end of the 13th cent., when ritual murder accusations


Wir Bürgermeister und Rath der Stadt
Leipzig hiermit urkunden / ob zwar so wol in vorigen Zeiten / als
anfänglichen / wegen derer anher handelnden Jüden / und wieselbe dieselbigen be-

An ordinance affecting the Jews of Leipzig, Saxony, issued by the mayor and city council in 1687

spread to Saxony. A happier period during the early 14th cent., when the Jews enjoyed satisfactory legal rights and were permitted to acquire real estate, was brought to a sudden and catastrophic end by the Black Death in 1349; the persecutions of that time affected almost all the Jewish communities in Saxony.

When the Jews resettled in Saxony thereafter, they were again almost exclusively money dealers. Their financial power became indispensable to wide circles in need of credit, but as creditors they were despised, envied, persecuted and killed. The German emperors looked upon them merely as objects for exploitation, and sought continually to exact from them new revenues. Their interests were gravely affected also by the "killing" (cancellation) of credits owing to them. About 1450 the Jews were again expelled from all the communities, whereupon they probably migrated eastward. In Nordhausen only did a Jewish community remain until the middle of the 16th cent., but afterward Jews gradually resettled in Halberstadt also. A body tax for Jews, introduced in 1556, was revived in 1733, at which time it was due from every Jew who had passed the age of ten years. New Jewish settlements took place at Magdeburg and Halle shortly before the 17th cent. In Leipzig and Dresden Jews settled even later; they were permitted to worship in prayer-houses, but were forbidden to build synagogues. They were subjected to the "Mandat" of 1746, a set of oppressive regulations which hampered them extremely in their enterprises and forced upon them a rigorous passport system in their travels. Nevertheless, they were of utmost importance in commerce, particularly in the world fairs of Leipzig.

The Congress of Vienna of 1815 divided Saxony into two parts, the northern part being incorporated into the state of Prussia as the "Province of Saxony." The southern part became an independent kingdom and later a federated state of the German Empire (1872) and of the German Republic (1919). At the Congress of Vienna the representatives of Saxony were against improving the civic conditions of the Jews. The Prague financier, Simon von Lämel, was instrumental in having the body tax abolished in 1813. The situation of the Jews improved very slowly. Prussia granted its Jews a more favorable status, for which reason many Jews preferred to reside in the province of Saxony, near the border of the kingdom, which they crossed daily in the conduct of their business. In 1868, finally, the Jews in the kingdom of Saxony were emancipated. A specific Jewish oath had to be taken until 1879.

In the modern period Thuringia (which was constituted a state in the German republic from 1919 on) and Saxony were of far less importance for the history of the Jews than they were in the Middle Ages. The combined number of Jews in the province and kingdom of Saxony was 25,000 in 1910 and 31,000 in

1925, with Leipzig as the only city in this territory to record over 10,000 Jews. While in 1925 the number of Jews in Thuringia, which was 3,603, was found to have decreased by 5.8 per cent as compared with 1910, in Saxony it increased by 32 per cent as a result of immigration of Jews from Eastern Europe. The city of Dresden and Chemnitz (kingdom of Saxony) had 5,000 and 4,000 Jewish inhabitants, respectively. Magdeburg (province of Saxony) had 2,400 Jews.

Despite the small number of Jews in Thuringia, anti-Semitism throve there even before the Nazis' advent to power in 1933. It was also among the first states which declared its legal profession to be "free from Jews" (as early as October, 1933). In the kingdom of Saxony, the chamber of artisans of the city of Chemnitz, an important industrial center, was prompt in ousting all Jews from trade and commerce in 1933. Leipzig, however, continued to admit Jews to its fairs, even after all other fairs in Saxony had excluded Jewish participants. While the state of Thuringia was prompt in ousting Jews from official positions and professions, as well as from schools, and exerted social pressure on those who still continued to trade with Jews, Saxony was slower in following the Nazi lead. In November, 1937, however, the government of Saxony forbade the teaching of Hebrew, formerly a required subject for students of Christian theology in the University of Leipzig, thereby abolishing a tradition which had been an influence in the shaping of Reform. The burning of synagogues in 1938, the subsequent mass emigration and the ultimate total annihilation of the Jewish community in Saxony followed the general pattern of the German Reich.

ANNA BETTELHEIM.

Lit.: Schudt, J. J., *Jüdische Merckwürdigkeiten,* vol. 4 (1922) 241-54; Sidori, *Geschichte der Juden in Sachsen* (1840); Levy, A., "Notes sur l'histoire des Juifs en Saxe," *Revue des études juives,* vol. 25 (1892) 217; vol. 26 (1893) 257 et seq.; idem, *Geschichte der Juden in Sachsen* (1900); Graf, C., *Das Recht der israelitischen Religionsgemeinschaft im Königreich Sachsen* (1914); Neufeld, S., *Die Juden im thüringisch-sächsischen Gebiet während des Mittelalters* (2 vols., 1917 and 1927); Koltsch, *Kursachsen und die Juden in der Zeit Bruhls* (1928); Kohler, Max J., "Jewish Rights at the Congresses of Vienna (1814-1815) and Aix-la-Chapelle (1818)," *Publications of the American Jewish Historical Society,* No. 26 (1918) 58-61, 66; *American Jewish Year Book,* Nos. 35-44 (1933-34 to 1942-43).

SAYINGS OF THE FATHERS, *see* ABOTH.

SCANTREL, YVES, *see* SUARÈS, ANDRÉ.

SCAPEGOAT, *see* AZAZEL.

SCHAAP, MICHAEL, merchant and civic leader, b. New York city, 1874. He received his LL.B. degree from the Law School of New York University (1896), practised law, and taught English and stenography in New York evening schools for several years. He was elected to the New York Assembly for 1913 and 1914 on a National Progressive (Bull Moose) party ticket. He introduced many progressive measures, including the first minimum wage bill in New York state.

In 1917 Schaap retired from law practice and entered the department store of L. Bamberger and Co., Newark, N. J., as director of personnel. He was vice-president and general manager of the store when, in 1929, he resigned to become president and managing director of the department store of Bloomingdale Bros., Inc., in New York.

In 1943 Schaap was a member of the board of trustees of the New York University School of Retailing and of the Institute for Advanced Study at Princeton.

SCHÄCHTER, MIKSA, surgeon and communal worker, b. Vác, Hungary, 1859; d. Budapest, 1917. He studied in the medical school of the University of Budapest. In 1890 he became a private lecturer in the surgery of ulcerous wounds; in 1917 he was named assistant professor. In 1886 he founded the important medical journal *Gyógyászat* (Medicine), which after his death was edited by his son Dezső Schächter. He was instrumental in the creation and development of a medical judiciary board, under the supervision of the Hungarian minister of justice; he served as its secretary.

Schächter was a columnist for the *Pester Lloyd* and other Budapest daily newspapers. He was active in Jewish communal affairs; he offered constructive criticism of the policies of the Jewish community of Pest, and thereby inaugurated the founding of an opposition party. He inspired various Jewish youth movements.

SCHADOW, family of artists. The Jewish origin of the family goes back to Johann Gottfried Schadow (1764-1850), famous sculptor (his bust of Moses Mendelssohn is known throughout the world). In 1785 he married Marianne Devidels, daughter of a Jewish court jeweler from Vienna. He eloped with her to Italy, but finally, when he came of age, received his parents' consent. Rudolf and Wilhelm Schadow were their offspring. After Marianne's death, Schadow married again; his second wife was not Jewish. Again there were two children. The daughter, Lyda, married the Jewish painter Eduard Bendemann, and the son, Felix (1819-61), a portrait and genre painter, married Eugenie d'Alton, granddaughter of the sculptor Rauch.

RUDOLF SCHADOW (b. Rome, 1786; d. Rome, 1822), sculptor, was a half-Jew, and a pupil of his father, of Thorwaldsen and of Canova. One of his best-known works is *Die Sandalenbinderin* in the Glypothek in Munich (1817); his *Achill und Penthesilea,* which after the artist's death was completed by his cousin Emil Wolff, is also well-known.

WILHELM VON SCHADOW (b. Berlin, 1789; d. Düsseldorf, Germany, 1862), painter, was half-Jewish. Also a pupil of his father, he was converted to Roman Catholicism in 1814. He was known as the painter of numerous altar pieces, for example at the Casa Bartholdy in Rome (1816-17). In 1819 he became professor at the Berlin Academy of Arts, and in 1826 director of the Düsseldorf Academy of Arts. He was knighted. His writings include *Der moderne Vasari, Erinnerungen aus dem Künsterleben* (1854).

Lit.: Allgemeine Deutsche Biographie, vol. 30 (1890).

SCHAEFFER, HANS, jurist, economist and public servant, b. Breslau, Germany, 1886. He was a lawyer at Breslau from 1912 to 1919, then became councillor to the ministry of economics of the Reich, and from 1923 to 1929 he was director of the ministry. From 1929 to 1932 Schaeffer was under-secretary of finance. When the von Papen government was established Schaeffer was removed from office. From 1932 to 1933 he was managing director of the Ullstein publishing firm. He was acknowledged one of the most experienced economists of modern Germany. After the Nazis came to power Schaeffer emigrated to Sweden, and became adviser in the reconstruction of the Swedish Match Trust which had been ruined by Ivar Kreuger.

Schaeffer accomplished his most difficult task of reconstruction from 1933 to 1936. From 1936 on he was adviser in international finance and law at Jönköping, the seat of the Swedish Match Trust. He published several treatises on German law and economics; his principal works are *Kartelle und Konzerne* (1928) and *Die Problematik der kapitalistischen Gegenwart* (1931).

SCHAFFER, AARON, professor of Romance languages, b. Baltimore, 1894. He received the Ph.D. degree from Johns Hopkins University (1917), where he served as assistant (1917-18) and instructor (1919-20). After serving as instructor, assistant and associate professor, he rose to the position of full professor of Romance languages at the University of Texas in 1928, and still held this position in 1943.

Schaffer's writings include: *Georg Rudolf Wecherlin* (doctoral dissertation; 1917); *Parnassus in France* (1929); and a translation of *Akiba* by Marcus Lehmann (1925). He edited several French textbooks, and was co-editor of the Zionist periodical *Kadimah* (vol. 1, 1918; vol. 2, 1920). He headed the Intercollegiate Zionist Association (1917-18). Schaffer received the decoration of Officer of the Academy from the French ministry of education (1938).

SCHAFFERSTOWN, *see* PENNSYLVANIA.

SCHAIKEWITZ, NAHUM MEYER (SHOMER), writer, b. Minsk, Russia, 1849; d. New York city, 1905. His early training was entirely religious, but later he acquired a secular education. Under the influence of the Haskalah movement, he turned to the writing of fiction in Yiddish.

His first novel, *Zibehe Inquisitia,* was accepted for publication by S. J. Fünn in Vilna in 1872, but censorship difficulties delayed its publication for some time. Later it appeared in Hebrew under the title *Cain* and in Yiddish as *Die Blutige Liebe.* At Fünn's suggestion, Schaikewitz turned to the writing of short novels, which he ground out at the rate of one a day, signing them Shomer, the name by which he became best-known and the name which was adopted by his family.

At first his welcome was warm, not only popularly but among literary critics. As the period of enlightenment spread, however, and a more classical school of Yiddish writers developed, such leaders as Sholom Aleichem began to deride the artificiality and the improbability of the plots which Schaikewitz used, and which were of the same extravagant form as those upon which dime-novel literature in any language depends. This opposition and the ban on the Yiddish theatre (for which he had also written) in Russia prompted him to move to New York, where he was assured a welcome by the Yiddish theatre and newspaper world. Arriving in 1889, Schaikewitz at once plunged into a continuation of his prolific career. The criticism of his antagonists did not deter Schaikewitz.

He defended his technique by pointing out that the serious, classical literary approach was preferable in the teaching of morality, but was a bitter medicine which had to be sweetened before the child-public would take it. And although his rococo, fanciful plots and situations disqualified him for inclusion in the roster of superior Yiddish writers, he was nevertheless significant in that his very faults served as a magnet whereby the uneducated public was first drawn to reading.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1929), cols. 758-808; Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 485-86; *Minikes' Sukkes-Blatt* (1901).

SCHALIT, RAHEL, *see* SZALIT, RAHEL.

SCHAMBERG, JAY FRANK, dermatologist, b. Philadelphia, 1870; d. Philadelphia, 1934. Having received the Ph.D. degree from the medical school of the University of Pennsylvania, he took post-graduate courses in Vienna, Paris and Berlin, and settled in Philadelphia as a specialist on diseases of the skin. During the first World War the Schamberg Research Laboratories turned out the entire salvarsan supply for the United States government. The profits, an estimated $750,000, were employed by Schamberg and his two associates for the establishment of the Research Institute of Cutaneous Medicine which he directed.

Schamberg contributed many memoranda on diseases of the skin to the medical press. An ailment first described by him is known as Schamberg's disease. In his capacity of professor in most of Philadelphia's medical colleges, he published many standard textbooks, some of them in collaboration with Carroll S. Wright. His first professorship was with the Philadelphia Polyclinic and College for Graduates in Medicine. From 1919 on until his death he headed the department of dermatology in the Graduate School of Medicine, University of Pennsylvania. He was one of the founders of The Pharisees, a society for Jewish studies, before which he read his paper on skin diseases and blemishes in Bible and post-Biblical literature. Schamberg was president of the American Dermatological Association and of the Philadelphia County Medical Society (until 1932).

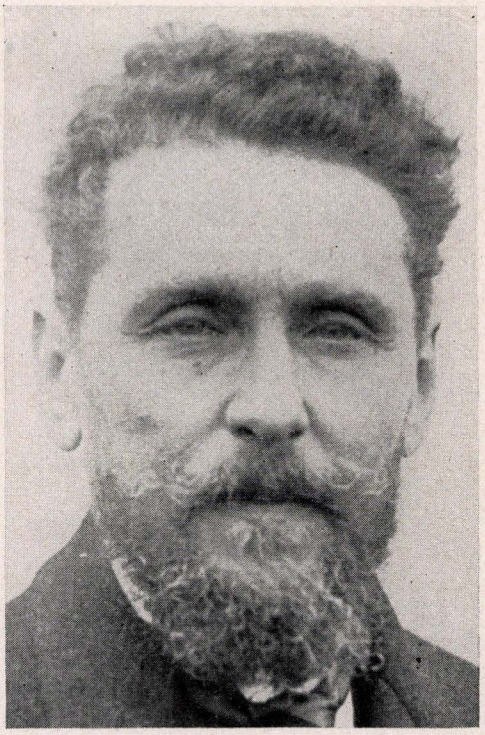
SCHAMBERG, MORRIS I., oral surgeon, b. 1875. He received the D.D.S. degree from the University of Pennsylvania in 1896, and the M.D. degree from the Medico-Chirurgical College of Philadelphia in 1898. Next he enlisted in the 1st Pennsylvania Regiment to fight in the Spanish-American War, and served in Puerto Rico under General Miles as a first lieutenant. Schamberg was professor of oral surgery at the Medico-Chirurgical College of Philadelphia, and was the first to hold such a professorship in a post-graduate medical school in New York city, lecturing at the Post-Graduate Hospital and School of Medicine. Subsequently he became professor of clinical oral surgery at the Columbia University Dental School.

He contributed many articles to the medical press, and was a member of the editorial board of *Modern Dentistry.* Among the appliances which he devised for dentistry was the Schamberg burr.

SCHANFARBER, TOBIAS, rabbi, b. Cleveland, 1862; d. Miami, Fla., 1942. He received his education at the University of Cincinnati and from the Hebrew Union College, which ordained him in 1884. After ministering to congregations at Fort Wayne, Ind., and Toledo, Ohio, he was called to Baltimore where, during his ministry, he studied Semitics at Johns Hopkins University (1894-98) and wrote editorials for the Baltimore *Sun* and the *Jewish Comment.* A short period of service to the congregation of Mobile, Ala., was followed by his being invited, in 1900, to Kehilath Anshe Maariv, the oldest congregation of Chicago, which he served until, in 1924, he was made rabbi emeritus. In Chicago, Schanfarber was co-editor of *The Reform Advocate* and editor of the *Chicago Israelite and Sentinel.* In 1933 the Hebrew Union College conferred upon him the honorary D.H.L. degree.

Lit.: *Central Conference of American Rabbis Year Book,* vol. 52 (1942) 269-75.

SCHANZER, CARLO, Italian statesman and former minister for foreign affairs, b. Vienna, 1865. His family later emigrated to Italy. He entered the Italian administrative service as secretary of Luigi Bodio, well-known Italian economist and head of the general bureau of statistics in Rome. In 1892 he became magistrate of the Italian Council of State, and three years later was promoted to the grade of councillor. He also taught constitutional law at the University of Rome. In 1901 he assumed the important post of director general of the civil administration of the Italian ministry of the interior, a post which he held until 1905. In 1906, after his election as deputy, he was nominated



Carlo Schanzer

minister of posts in the Giolitti cabinet. In 1919 he was appointed senator, and held the portfolio of minister of finance in the two Nitti cabinets (1919-20). Schanzer then organized the "Victory Loan" (Il Prestito della Vittoria), which brought in twenty-six million lire, thus saving the Italian treasury from bankruptcy. In 1920 he headed the Italian delegation to the Naval Conference in Washington, where he obtained for Italy naval parity with France. In 1922 he became minister of foreign affairs in the Luigi Facta cabinet, and as such took an important part in the preparation for and the work of the International Conference in Genoa (in the spring of 1922), which was the first meeting between representatives of the Allied powers and Germany. He was an opponent of the Balfour Declaration, and during his visit to London (1922) expressed fears as to the future status of the holy places in Palestine.

After Mussolini's "March on Rome," in October, 1922, Schanzer retired from active political service, limiting his activities to writing and to his interest in Italian colonial affairs. In 1929 he became chairman of the first department of the superior colonial council, dealing with all political, juridical and administrative affairs of the Italian colonies. He was then nominated minister of state. He published a study on the League of Nations (1925) and a collection of political essays, *Il Mondo fra la pace e la guerra* (1931).

OTTONE SCHANZER, the brother of Carlo Schanzer, was head of the department of foreign commerce in the Italian ministry of commerce and industry, and translated various German poems into Italian.

SCHAPIRA (SCHAPIRO), CONSTANTIN ABBA, Hebrew poet, b. Grodno, Russia, 1840; d. Leningrad, 1900. He received the usual Orthodox education, and at the same time secretly studied Hebrew language and literature. His early life was embittered by the fanatic Orthodoxy of his father.

Lured by the reputation of Perez Smolenskin, he went to Vienna, but soon returned to Russia, disappointed, and settled in Leningrad, where he lived in want and poverty. A Russian dressmaker, whose daughter he subsequently married, supported and took care of him from her meager earnings, and during his serious illness she induced him to accept the Russian Orthodox faith. Schapira recovered, but although he later became famous as a photographer in Leningrad, the matter of his baptism weighed heavily upon his mind; the lyric poems which he composed in these years, considered the best of that period, are filled with profound mourning and overpowering pain.

The Russian pogroms of the 1880's brought Schapira to the painful consciousness of his secret Jewishness. His life became a living, self-afflicted martyrdom in remorse for his act of apostasy from Judaism He made his literary debut in 1885 with a cycle of poems entitled *Mehezyonoth Bath Ammi* (Visions of My People). His grief over the lot of the Jews is movingly proclaimed in his collection of lyrical poems entitled *Mishire Yeshurun* (Songs of Jeshurun); some of these poems, such as "Besadmoth Beth-lehem" (In the Fields of Beth-lehem) and "Birkath Haneroth" (The Blessing over the Candles), are still regarded as gems of Hebrew literature. His poems are among the finest lyric productions of Hebrew poetry.

The Zionist movement and the First Zionist Congress aroused in Schapira the desire to settle down in Palestine and return to Judaism. However, he died in the midst of these preparations. He bequeathed his rich library to the Midrash Abarbanel in Jerusalem.

Lit.: Introduction to the new edition of Schapira's selected poems, entitled *Shirim Nibharim,* by Jacob Fichmann (1911); Gitelowitz, G., in *Hashiloah,* vol. 32 (1917) parts 2 and 3.

SCHAPIRA, HERMANN (HIRSCH), mathematician and Zionist leader, b. near Taurage, Lithuania, 1840; d. Cologne, Germany, 1898. He studied at a Yeshiva and was appointed to the rabbinate in a small community at the age of twenty-four, but a Hebrew book on mathematics which accidentally came into his possession completely changed the course of his life.

In his desire for secular education he first traveled to Odessa, then to Berlin (1868), where he studied for three years at the Gewerbeakademie; he returned to Odessa, where he engaged in commerce, but finally went to Heidelberg, Germany, to study mathematics at the university. Despite great hardships—he worked in factories, slept on park benches and suffered all kinds of privations—he attained the Ph.D. degree at the age of forty (1880). In 1883 he became instructor and in 1887 assistant professor of higher mathematics at the University of Heidelberg. His income as an instructor had been so small—he often did not have enough students to form a class—that, in order to support his family, he had taken up the repairing of clocks.

Schapira was a renowned mathematician who published a number of scholarly treatises; of his main work, *Theorie allgemeiner Kofunktionen und einige Anwendungen,* however, which he had planned as a three-volume work, only one volume was completed. He edited in 1880, from a Munich manuscript, *Mishnath Hamiddoth* (Doctrine of Measures), the oldest extant mathematical work in Hebrew, and pointed out the relation to it of the medieval Arabian mathematician, Mohammed ben Mussa.

Ostracized as a Russian Jew by both the non-Jewish and assimilated Jewish members of the university and, as a man who had exchanged the rabbinate for a secular position, regarded with suspicion by the Orthodox Jews, Schapira felt relieved by the arrival at the university of a number of Jewish students from Russia, with whom he discussed his Zionist ideas. In his early thirties, in his contributions to the Hebrew periodical *Hamelitz,* he had advocated the establishment of a

Hebrew University in Palestine as a spiritual center for the Jewish colonies that had sprung up since 1882. In a telegram which he dispatched to the first conference of the Chovevei Zion, the Kattowitz Conference (1884), he had already proposed the foundation of a fund to purchase land in Palestine, but no action was taken. In Heidelberg he founded Zion, the first Jewish nationalist club in Germany, the aims of which were the fostering of Hebrew language and culture, aid to Jewish settlers in Palestine, and the creation of a university there. Significantly, he signed his letters to friends in this manner: "Zebi Hirsch, Dr. Hermann Schapira, professor of mathematics at Heidelberg until God will establish his academy in Zion."

At the first Zionist Congress at Basel (1897) Schapira served as one of the five members of the commission which drew up the Basel Program and, as Max Nordau put it, "brought to its task his mathematically trained mind and his idealistic heart." At the final session of the Congress he brought forward his scheme for a Jewish National Fund on the following lines:

(1) Money was to be collected from Jews all over the world, from rich and poor alike, as a regular contribution to the establishment of a general fund; (2) two-thirds of the Fund was to be used as a land fund, solely for acquiring land for the Jews, the remaining third to be applied for the preservation and cultivation of the land; (3) the land thus bought was never to pass out of the control of the Fund, and not to be sold to individual Jews but leased for a period not exceeding forty-nine years.

His proposal was warmly recommended and referred to the Inner Actions Committee, but was not adopted until the Fifth Zionist Conference (1901), three years after Schapira's premature death. It received the name of Jewish National Fund (Keren Kayemeth Leyisrael). Another plan of Schapira, the Hebrew University, was realized in 1925. The hundredth anniversary of his birth was celebrated in 1940 all over the world, and a street in Tel-Aviv was named after him. ALFRED WERNER.

Lit.: *Die Welt* (1897-98); Zitron, S. L., *Lexikon Zioni* (1924), col. 665 et seq.; Jaffe, Leib, *Professor Hermann Schapira* (1930); idem, *Rabbi and Mathematician: The Life of Hermann Schapira* (1939); *Zionist Review* (London), Jan., 1936; Menahem, G., *Professor Zebi (Hermann) Schapira* (1938); Melamed; S. M., "Hermann Schapira—and Herzl," *The New Palestine,* Dec. 13, 1940.

SCHAPIRA, ISAIAH MEIR, rabbi, b. Memel, Germany, 1828; d. Czortkow, Galicia, 1887. He was one of the few Orthodox rabbis of Eastern Europe who combined Talmudic scholarship with secular knowledge and wrote an excellent Hebrew. A regular contributor to *Hamaggid,* he wrote a great number of Talmudic dissertations, and articles on current affairs. Like Hirsch Kalischer, he opposed the Reform Movement and championed Jewish nationalism and Palestinian colonization. In spite of the hostility of his Orthodox Hasidic surroundings, he endeavored to further modern learning and culture, and won a reputation as a Maskil. In Czortkow, where he was district rabbi, he founded a number of public institutions, including cooperatives.

His son DAVID SCHAPIRA, physician in Dünaburg (Dvinsk), Latvia, was also a Hebrew writer, and his granddaughter, Sarah Schapira, became known through her Hebrew poems, especially her song of Zion, "Al Tal Veal Matar" which appeared under the title of "Zion" in *Keneseth Yisrael* (vol. 2, 1887) and achieved great popularity. It was set to music several times.

SCHAPIRA, SAMUEL WILLIAM, surgeon, b. Vilna, Lithuania, 1872; d. New York city, 1936. He came to the United States in 1888, and studied at the New York University (M.D., 1895). Schapira took post-graduate courses in Paris and Berlin, and familiarized himself with the cystoscope, the use of which he introduced into the United States in 1896. He was instructor in genito-urinary surgery and venereal diseases at the New York University Post-Graduate Medical School. As professor of urology and venereal diseases at the Fordham University Medical School, he filmed for the first time twelve motion pictures of surgical operations which were later used in medical schools. From 1918 to 1920 he served as major in the United States Medical Corps. He was among the pioneers in the use of radium in surgery for renal cancer.



Hermann Schapira

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 677-78.

SCHAPIRO, ISRAEL, librarian, b. Sejny, Russia, 1882. He studied at the Yeshiva in Telshi, and received also a secular education at Russian schools and later at the Universities of Berlin and Strasbourg, where he obtained his Ph.D. degree in 1906. Subsequently he studied at the Hochschule für die Wissenschaft des Judentums and at the Veitel-Heine-Ephraim'sche Beth-Hamidrash in Berlin.

In 1907 Schapiro became professor of Jewish history and Hebrew literature at the Lehrer-Seminar in Jerusalem, remaining until 1910. The following year he emigrated to the United States, joining the staff of the Jewish Bureau of Education in New York. Simultaneously he was also co-editor, with Reuben Brainin, of the Hebrew weekly *Haderor.*

The United States Congress, in 1913, passed a bill for the establishment and maintenance of a Semitic division in the Library of Congress. Schapiro was made the first chief of the Division. Under his directorship, which he still held in 1943, the Division, consisting of books in Yiddish, Hebrew, Arabic, Aramaic and cognate languages as well as Judaica, grew extensively.

The Hebraica alone in 1942 totalled more than 40,000 volumes, including more than a third of incunabula and numerous rare editions of the 16th and 17th centuries. It is

to Schapiro's credit that the Hebrew collection of the Library of Congress ranks well with any of the great national libraries.

Writing under his own name and as Elisha ben Shaphat, Schapiro was the author of many studies on Hebrew literature and bibliography. Among these were: *Die hagadischen Elemente im erzählenden Teil des Korans* (1907); *Leviticus XXVII im Lichte des Talmuds* (1909); *Bibliography of Hebrew Translations of English Works* (1929); *Bibliography of Hebrew Translations of German Works* (1934); *Schiller und Goethe im Hebräischen* (1935). He was also the editor of various rabbinical treatises and commentaries, and of two volumes from the literary manuscripts of his father, Tobiah Pesach Schapiro (1845-1924). His Hebrew translation, *Bikkashticha,* of Nahida Ruth Lazarus' *Ich suchte dich,* was published in 1932. Schapiro wrote also for the annual reports of the Librarian of Congress. He was a contributor to the *Universal Jewish Encyclopedia, Dictionary of American Biography, Otzar Yisrael,* and to numerous Hebrew periodicals in the United States and elsewhere. From 1916 to 1927 he was professor of Semitics at George Washington University.

SCHAPIRO, JACOB SALWYN, historian, b. Hudson, N. Y., 1879. He received the Ph.D. degree from Columbia University (1909), and was appointed assistant professor (1915) and full professor there in 1922; he still held this position in 1943. Schapiro was a member of the board of directors of the New York Adult Education Council.

His works include: *Social Reform and the Reformation* (1909); *Modern and Contemporary European History* (1918); *Modern Times in Europe* (1927); *Civilization in Europe* (1928); *Condorcet and the Rise of Liberalism* (1934).

SCHAPIRO, LAMED, Yiddish novelist, b. Rzhyshchev, Russia, 1878. Early in the 1900's he came to Warsaw, where he was active in the Jewish division of the socialist movement and also turned to Yiddish writing. His first story, *Itziki Mamzer,* was published in 1904 in Abraham Reisin's *Yohrbuch Progress.* From 1906 to 1909 Schapiro lived in New York city, where he continued to write stories in various periodicals.



Israel Schapiro

Much of his work dealt with harrowing pogrom details, and although he was never a prolific writer, the impressionistic power of his work gave him a high rank in the roster of 20th cent. Yiddish writers. In 1910 he lived in Zurich, and then returned to the United States, spending most of his time in Los Angeles.

One of Schapiro's most famous stories is *Der Tzailem,* dealing with a pogrom episode in which hooligans burned a cross on the victim's forehead—an incident frequently repeated, with variations, after 1933 in Nazi-occupied countries. An English translation of the story was published in the *Reflex* (July, 1928). Schapiro translated works of Rudyard Kipling and other authors into Yiddish. Among the volumes of his collected stories were *Der Kush* (1909); *Oifen Yam* (1910); *Novellen* (1910) and *Die Yiddishe Meluche un Andere Sachen* (1919).

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1929), cols. 465-69.

SCHAPIRO, TOBIAH PESACH (pseudonyms, Jehoshaphat and Shofar Mehar Sinai), Hebrew author and pedagogue, b. Seiny, province of Suwalki, Russia, 1845; d. Kalvaria, Lithuania, 1924. At first he was a teacher in various places, including his native town. After the pogrom of 1881 Schapiro left for the United States, where he studied methods of Jewish education. He returned to his native country and served as a teacher first at Seiny and subsequently, for fifteen years, at Lodz.

His published books, of didactic purpose, include *Mishle Ab* (1906); *Imre Shefer* (1911); *Sippurim* (tales from the Jewish Middle Ages for Jewish youth; 1875). He also translated into Hebrew Berthold Auerbach's *Spinoza* (1899). Among his works, *Meshal Hakadmoni* (Philadelphia, 1925) and *Pithgamin shel Hachamim* (New York, 1927) were published posthumously.

SCHARFSTEIN, ZEVI, educator and author, b. Dunayevtzy, Ukraine, Russia, 1884. He came to the United States in 1914, and in the following year was made head of the textbook department of the Bureau of Jewish Education, New York city, a position which he held until 1921. In 1917 he became instructor in Hebrew literature and pedagogy at the Teachers' Institute of the Jewish Theological Seminary of America, and still held this position in 1943.

Scharfstein edited the Hebrew periodicals *Shaharith* (1916-21), *Tarbuth* (1920), *Hinnuch* (1936-39) and *Shebile Hahinnuch* (1939-). His writings include: *Horaath Halashon Haibrith* (Methods of Teaching Hebrew; 1922); *Hahinnuch Beeretz Yisrael* (Education in Palestine; 1928); *Dareche Limmud Hatanach* (Methods of Teaching the Bible; 1934); *Otzar Hamillim Vehanibim* (Thesaurus of Hebrew Synonyms and Idioms; 1939); *Dareche Limmud Leshonenu* (Methods of Teaching Hebrew; 1941). Scharfstein contributed an article on the status of the Jewish teacher and the history of Jewish education to the sixth volume of the *Sefer Hashanah Liyehude Amerikah* (edit. Menahem Ribalow, 1942).

Lit.: *Hadoar,* vol. 20, No. 24 and 25; *Daily Forward,* April 21, 1940; *Dos Yiddishe Folk,* March 15, 1940.

SCHARRER, IRENE, pianist and teacher, b. London, 1885. She studied at the Royal Academy of Music under Tobias Matthay, making her debut successfully in London in 1901. Thereafter she toured Europe extensively both in recitals and in appearances with orchestra, and achieved recognition as one of the leading English women pianists. She toured also the United States with great success. For many years she taught piano at the Matthay School in London.

SCHATZ, BORIS, sculptor, painter and art educator, b. Vorna, near Kovno, Lithuania, 1866; d. Denver, Col., 1932. Already as a boy he carved in wood,



Bronze plaque of Solomon Schechter by Boris Schatz

portraying Biblical prophets and figures. In spite of great hardships he went to Vilna, where he studied at the art school and happened to meet the eminent sculptor, Mark Antokolski, who encouraged him to go to France. After study at the arts and crafts school at Warsaw, Schatz moved to Paris, where he became a pupil of Jean Alexandre Joseph Falguiere. Schatz received a medal for his statue, *Old Woman,* exhibited in the Grand Salon in Paris (1887), which was followed by a Belgian decoration for a monument. His *The Mother of Moses,* exhibited in 1892, attracted much attention. From 1890 to 1896 he was a pupil and collaborator of Antokolski. Following a call to Sofia, the Bulgarian capital, in 1896, he became court sculptor of Prince Ferdinand and one of the founders of the Bulgarian Academy of Fine Arts. Outstanding among the works which he produced in Bulgaria was a statue of Mattathias, father of the Maccabees, which was a favorite of the prince. Schatz also arranged the Bulgarian art section at the St. Louis Exposition (1904), which received a high reward.

An ardent follower of Zionism and encouraged by Theodor Herzl, to whom he expounded his idea of fostering Jewish national art, he left his position as court artist and professor of art in 1906 in order to establish at Jerusalem the Bezalel School of Industrial Art. It was, in his own words, not a school in the same sense as other schools of art: "Its purpose is not merely to teach arts and crafts in Eretz Israel, but to create Jewish art, to gather together the sparks of Jewish art not only in Palestine, but the world over, sparks that have been spread broadcast these 2,000 years." His main idea—challenged by many critics and artists—was to emphasize the historical characteristics of Jewish craftsmanship which he believed that he had found in the Orient as well as in the Eastern European ghettos, and to produce a synthesis of them.



Boris Schatz

The school was established with departments devoted to drawing, sculpture, painting, decorative art, carpet weaving, wood carving, metal work, ivory carving, cameo making, enameling, ceramics, lace making, metal engraving and silver hammering. One of the difficulties confronting Schatz at the outset was the opposition of fanatics who declared such work violated the Second Commandment about "graven images."

Under his direction the school, nevertheless, became a great success, and it had more than 400 pupils when, in 1913, he brought an exhibition of products of his pupils and also a number of his own works to Madison Garden in New York city. During the first World War, however, the school was completely disorganized, and Schatz was held prisoner of war by the Turks for ten months. He later succeeded in obtaining funds for its reconstruction, and held a very successful Bezalel exhibition in the United States in 1926, having in the previous year opened the Bezalel Museum, attached to the institute; but the school was closed again in 1928. Thereupon Schatz journeyed once more to the United States, exhibiting collections of his own works and of Bezalel products in all large cities in order to raise the money required for the reopening of the school, but fell ill and died at Denver. In accordance with his last will, his body was sent to Palestine for interment. The Bezalel school was reopened in 1934 under the directorship of Joseph Budko.

Schatz was a prolific artist who expressed himself in a great many mediums. His best-known works, aside from

his statue of Mattathias, were his bas-relief sculptures (*The Prophet Jeremiah, Ninth of Ab, Shofar Blower* and others). He also produced busts of Antokolski, Herzl, Anton Rubinstein, Alexander Strakosch and Louis Pasteur. In his last years Schatz abandoned sculpture and devoted himself to painting Palestinian landscapes. His writings include an autobiography, the utopian *Die Geboite Yerushalem, a Cholem oifen Vahr* (Hebrew, *Yerushalayim Habenuyah: Halom Behekitz*), and *Bezalel: Toledothav, Malutho Vaathido*. He was awarded many honors, and made an officer of the French Academy in 1901. His son and daughter, BEZALEL and ZAHARA SCHATZ, are also gifted artists.

See also BEZALEL. ALFRED WERNER.

Lit.: *Ost und West,* 1903, col. 305 et seq.; 1905, col. 625 et seq.; *Boris Schatz, His Life and Work* (Hebrew; 1925); Klausner, Joseph, *Boris Schatz* (English and Hebrew; 1929); Schwarz, Karl, *Die Juden in der Kunst* (1928) 168 et seq.; Gordon, Franklin, "Schatz Dreamt of a Better Humanity," *American Hebrew,* May 1, 1932; Schatz, Bezalel, "Professor Boris Schatz," *Jewish Layman,* March, 1942.

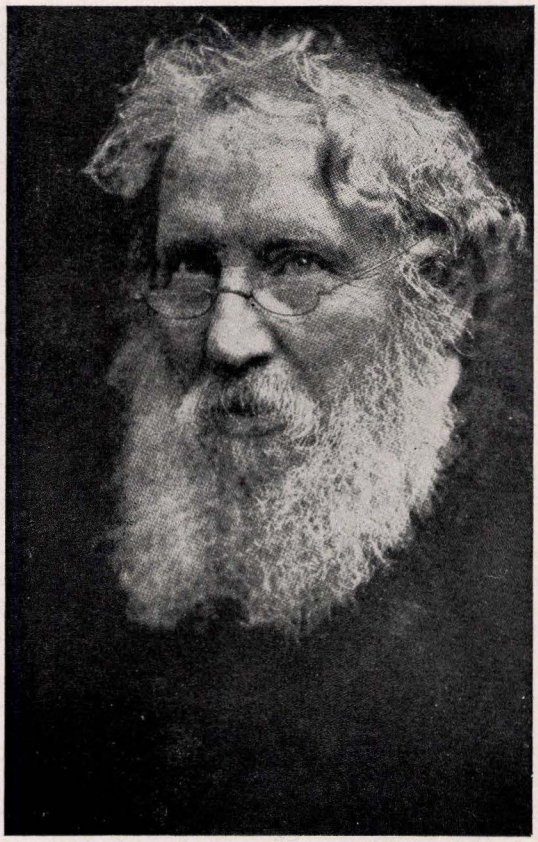
SCHECHTER, ABRAHAM I., rabbi and educator, b. Wiznitz, Roumania, 1894; d. Providence, R. I., 1936. He was educated in Roumania and Germany. After serving as custodian of manuscripts and documents at the National Library of Zurich, Switzerland (1919-21), he came to the United States, where he became a fellow at Dropsie College, Philadelphia, from 1922 to 1924, and where he obtained the Ph.D. degree. In 1924 he was appointed professor of Hebrew language and literature as well as of Jewish history at the Hebrew Theological College, Chicago. Thence he was called to Houston, Texas, where he served as rabbi of Congregation Adath Yeshurun for many years and founded the College of Jewish Studies. Toward the end of his life he served as rabbi in Providence, R. I.

Schechter was author of several books on Jewish prayers. He published: *The Ritual Order Hibbur Berachoth by Menahem b. Solomo* (1926); *Studies in Jewish Liturgy* (1930); *Lectures on Jewish Liturgy* (1933). In Germany he published *Palästina, seine Geschichte und Kultur im Lichte der Ausgrabungen und Forschungen* (1918).

SCHECHTER, SOLOMON, rabbi, scholar, and president of the Jewish Theological Seminary of America, b. Focshani, Roumania, about 1847; d. New York city, 1915. His father, distinguished for learning and piety, gave him the rabbinical education usual among such families in that district. When Schechter matured, he decided to complete his studies in Vienna under Isaac Hirsch Weiss and Meir Friedmann at the famous Jewish Theological Seminary there, and also to pursue secular studies at the University of Vienna. After he had received his Semichah (rabbinical ordination) from Weiss, Schechter proceeded to Berlin, where he continued his secular studies at the university, and his Talmudic studies under Israel Lewy. While he was in Berlin, his erudition and personality attracted the attention of Claude G. Montefiore, who in 1882 invited him to come to England as his tutor in rabbinics.

During the years which Schechter spent in England and in the United States, he made an enduring impression not only on Judaism, but also on religious scholarship generally. Although he knew no English at all when he arrived from the continent, he soon gained such a mastery of the language and such facility in expressing himself that his published works have been recognized as important contributions to English letters as well as to Jewish scholarship.

His first published essay, entitled "The Study of the Talmud," was written in English and appeared in the *Westminster Review.* This was to be the first of a series of such essays, many of which appeared in the



Solomon Schechter

Jewish Quarterly Review, and were later collected in his monumental works: *Some Aspects of Jewish Theology, Studies in Judaism,* first, second and third series. (The third series was published posthumously under the editorship of his son, Frank, and of Professor Alexander Marx.) The publication of these essays brought to the world of scholarship, for the first time, a real understanding of Judaism, as seen by its own adherents. Beyond any predecessor, Schechter succeeded in clarifying to the world the Jewish attitude toward the Torah, toward the Kingdom of God, toward the concept of the selection of Israel, toward tradition and toward learning. Belonging to this period was his preparation of editions of the *Aboth de Rabbi Nathan* and of the Midrash Hagadol on *Genesis.*

However, Schechter's fame is based primarily on his recognizing, in a document which was referred to him for examination, a fragment of the lost Hebrew original of the book of *Ecclesiasticus* (*Sirach*). As a result of this discovery, Schechter went to Egypt and Palestine to seek the possible source of the various fragments which had been appearing from time to time among European booksellers and bibliophiles. He discovered the source of these manuscripts to be the Genizah of the synagogue in Cairo, Egypt, where for hundreds of years the members of the community had been storing worn out prayer-books and other religious volumes in a room especially set aside for this purpose. The Egyptian climate, of course, preserved these manuscripts, of which there were no less than 100,000. Schechter obtained permission to bring the whole collection to England, where he and the distinguished scholar, Charles Taylor (who had provided the means for his travels), presented it to the Library of the University of Cam-



Solomon Schechter working among Genizah fragments in the library of Cambridge University, England

bridge, where it is known as the Taylor-Schechter Collection.

The collection has become the basis of a whole series of studies in Jewish history, theology and literature. It has led to a reconstruction of long periods of Jewish history, to a clearer appreciation of the teachings of various Jewish sects and rabbinic schools, and to a restoration of many lost literary monuments. Only a part of the contents of the collection, however, has thus far been published; several generations will probably pass before all of it becames available in printed form. Schechter himself published several books based on manuscripts in this collection. In cooperation with Taylor he published *The Wisdom of Ben Sira,* containing the Hebrew text, according to the fragments of that book found in the collection. Subsequently he published *The Document of the Zadokite Sect,* a code of a forgotten Jewish sect which, originating in Palestine, had settled in Damascus probably early in the 2nd cent. B.C.E. In addition to these works, he published *Saadyana,* remnants of writings of and about the Geonim, principally Saadia; and various Karaite texts.

Schechter served as reader in rabbinics at Cambridge University from 1892 to 1902. A new role in Jewish scholarship and religion came to Schechter when, in 1902, he was called to assume the presidency of the reorganized Jewish Theological Seminary of America in New York city, which he held until his death in 1915. Under his guidance the Seminary, which had been established some sixteen years earlier under Sabato Morais and H. Pereira Mendes, entered on a new period of development. Schechter assembled a faculty, including such then young but distinguished scholars as Louis Ginzberg, Alexander Marx and the late Israel Friedlaender, with whose cooperation the Seminary developed into one of the leading centers of Jewish learning in modern times.

As president of the Seminary, Schechter exerted a profound influence on the whole of Jewish life in America. Through the alumni of the Seminary, his teachings were carried to a considerable group of congregations, which were in 1913 organized as the United Synagogue of America.

Perhaps the most significant concept which Schechter developed was that of "Catholic Israel." By this term Schechter tried to express the idea that although Judaism has no hierarchical or other form of organization, it has an inner unity, based on the generally recognized consensus of loyal and devoted Jews. This consensus obtains expression not through any formal vote or plebiscite, but rather after the manner in which a scholarly or scientific consensus is expressed: through general acceptance.

Schechter's personal following both in England and in the United States was very great. A number of distinguished leaders of Jewish thought looked to him as their master, and tried, each in his own way, to carry on Schechter's work. His significance for American Judaism became clearer with the passing of years, and the Seminary, which was the institution where he was especially effective, became more influential.

LOUIS FINKELSTEIN.

Lit.: *Bentwich, Norman, Solomon Schechter, A Biography* (1938); idem, *Solomon Schechter* (1931); Oko, A. S., *Solomon Schechter, A Bibliography* (1938); "Solomon Schechter," a biographical sketch, *American Jewish Year Book,* 5677, pp. 25-67; Marx, A., and Stroock, Sol M., *Memorial Addresses* (1917); Jewish Theological Seminary of America Students' Annual, Schechter Memorial, vol. 3 (1916).

Principal Publications of Schechter: *Aboth of Rabbi Nathan* (London, 1887); *Studies in Judaism,* First Series (Philadelphia, 1896); *The Wisdom of Ben Sira* (published in cooperation with Charles Taylor; Cambridge, 1899); *Midrash Haggadol on Genesis* (Cambridge, 1902); *Studies in Judaism, Second Series* (Philadelphia, 1908); *Some Aspects of Rabbinic Theology* (New York, 1909); *Documents of Jewish Sectaries* (2 vols., Cambridge, 1910); *Seminary Addresses and Other Papers* (Cincinnati, 1915).

FRANK ISAAC SCHECHTER, lawyer (b. London, 1890; d. New York city, 1937), was the only son of Solomon Schechter. He received the LL.D. degree from Columbia University Law School, and was admitted to the New York bar. In the first World War he served in France with the rank of lieutenant. In his New York

practice he specialized in patent and trade mark law. He also collected letters and other material for the biography of his father written by Norman Bentwich. Together with Alexander Marx, he edited the third series of his father's *Studies in Judaism* (1924), which comprised many papers not previously published. He was especially interested in the Jewish aspects of Roman law.

SCHEFTELOWITZ, ISIDOR, Indologist, b. Sandersleben, Germany, 1875; d. Oxford, England, 1934. He worked in the British Museum and the Bodleian Library from 1906 to 1907, and from 1909 to 1926 served as rabbi and teacher of religion in Cologne. In 1920 he became professor of Sanskrit and Iranian philology at the University of Cologne. His numerous scientific works embrace such fields as Sanskrit, Iranian and comparative philology and religion, especially the Jewish. After the establishment of the Nazi regime (1933), Scheftelowitz emigrated to England, where he lectured at Oxford University.

His published works include: *Arisches im Alten Testament* (2 vols., Berlin, 1901 and 1903); *Apokryphen der Rigveda* (1906); *Zur Textkritik und Lautlehre der Rigveda* (1907); *Das Fisch-Symbol* (1911); *Das Schlingen und Netzmotiv* (Giessen, 1912); *Der Optimismus des Judentums* (Frankfort, 1913); *Das stellvertretende Huhnopfer* (Giessen, 1914); *Die altpersische Religion und das Judentum* (Giessen, 1920); *Die Bewertung der aramäischen Urkunden von Assuan und Elephantine für die iranische Geschichte* (1923); *Is Manicheism an Iranian Religion?* (1924); *Altpalästinensischer Bauernglaube* (Hannover, 1925); *Die Zeit als Schicksalsgottheit in der indischen und iranischen Religion* (Stuttgart, 1929).

SCHEINFELD, AMRAM, journalist and author, b. Louisville, Ky., 1897. He was the son of Rabbi Solomon D. Scheinfeld, chief rabbi of the Orthodox Synagogue, Milwaukee, and Hebrew author.

In 1915 Amram Scheinfeld entered journalism, and was a reporter, feature writer, editor and cartoonist for newspapers in Milwaukee and Baltimore. In 1929 he removed to New York city, and contributed to newspaper syndicates and national magazines. Attracted to scientific problems, Scheinfeld began to lecture (1935) and to prepare books on human sciences. In 1939, assisted by Morton D. Schweitzer, a trained geneticist, he published *You and Heredity,* explaining the known general principles of heredity and criticizing one-sided exaggerations and fallacious inferences drawn by politically interested theorists.

His book was selected by the Book-of-the-Month Club for October, 1939, and translated into Swedish, Danish, Spanish and Portuguese. In 1942 Scheinfeld was engaged in writing *Women and Men,* another scientific work scheduled for early publication.

SCHEITEL, *see* WIG.

SCHENCK, JOSEPH M., motion picture executive, b. Russia, 1882. Coming to the United States at the age of ten, Schenck soon entered the motion picture business and became one of the top executives. He started in the industry as manager for Norma Talmadge and Roscoe Arbuckle. He became chairman of the board of United Artists Corporation (1925) and has been president since 1927. In 1933 Schenck founded the Twentieth Century Pictures Corporation, which shortly thereafter merged with the Fox Film Corporation.

Until the early 1940's he was chairman of the board of Twentieth Century Fox Film Corporation and executive head of production. He was, for a time, president of the Association of Motion Picture Producers, Inc. He was one of the early motion picture pioneers and has had a hand in some of the most successful productions in the history of the industry.

SCHENCK, NICHOLAS M., motion picture executive, b. Russia, 1883. Coming to the United States at the age of nine, Schenck was one of the early pioneers in the motion picture industry. His name has been associated with Loew's, Inc., and Metro-Goldwyn-Mayer Pictures Corp., of which he was president. He was said to be president of more than one hundred other corporations in the United States, with an income reputed to be one of the largest in the motion picture industry. Schenck has concerned himself largely with theatrical operations and the business end of the motion picture industry.

SCHENECTADY, a city of New York state which, in 1943, included a Jewish population of approximately 3,800 in its total population of 87,549 (census of 1940). The city was chartered in 1798, but declined after the construction of the Erie Canal. About 1880 a new era of industrial activity began, and Schenectady came to be the center of the largest electrical manufacturing industry in the world.

Louis Jacobs, who was engaged in the clothing business, was one of the first Jews in Schenectady, and was living there in 1848 when Alexander Susholz came into the city. The Jacobs family moved away, but that of Susholz remained and was shortly joined by Jonathan Levi, Meyer Cohen, David Marks, Jacob Henry, A. Seelig, Cohen Levi, Harris Davis and Louis Davis. At this early period, from 1852 to 1853, Mordecai Meyers was mayor of Schenectady.

These men gathered for their religious services in private homes until the year 1856, when they formed and incorporated the Orthodox congregation Sharei Shomaim, later known as Temple Gates of Heaven. The first place of worship was in lower Liberty street, where the congregants met for about a decade. The first rabbi was Moses Freidenheimer. In 1892 the congregation adopted the modern Jewish ritual, and then came to be the Reform element in Schenectady. In 1943 David S. Gruber (elected in 1935) was the incumbent rabbi.

Up to 1890 Sharei Shomaim was the sole Schenectady Jewish congregation. In the 1870's a new Jewish influx found its way into the city. Most of the newcomers were peddlers, traveling with their packs through the county; some were engaged at various trades, from tailor to coppersmith. Thus by 1890 the growing community felt the need of another congregation, and the Orthodox Agudas Achim was organized. In course of time this group became Conservative. In 1943 Rabbi Aaron M. Wise, who had come to the pulpit in 1937, was serving the congregation.

The Hungarian Jewish immigrants who came into the city in 1890 and settled in the district known as Mont Pleasant were for a time affiliated with Agudas Achim; in 1893 they established their own congregation, Ohab Zedek. One of their members, Louis Starkman, came to be exceptionally active in the organization of Schenectady Jewish life, and in 1943, in his late seventies, was still engaged in communal labors. In 1943 the rabbi of Congregation Ohab Zedek was Benjamin Miller.

The Orthodox Congregation Ohab Sholom was founded in 1894; with it was merged, some years later, Congregation B'nai Abraham. In 1943 Rabbi Louis Hait was head of Ohab Sholom. Congregation Adath Israel, also Orthodox, had as its rabbi until his death in 1942 Solomon M. Hinden.

The Ladies' Benevolent Society was founded in 1883, the United Hebrew Charities in 1897, and the Hebrew Sick and

Benevolent Society in 1909. A section of the National Council of Jewish Women was organized in 1897, and a lodge of the B'nai B'rith was established in 1921. In 1917 the YM and YWHA were organized, with Joseph B. Grosberg, who served for seventeen years, as the first president. The organization became, in 1932, the Jewish Community Center, which erected a new building in that year to house its varied activities.

The Center came to be the dominating force in the life of Schenectady Jewry. It was instrumental in organizing the Jewish Community Council which, administered through the Center's staff, took over the planning of all community activities, and the conducting of the annual United Jewish Appeal campaign. Lewis Lurie, Harry G. Coplon and Walter S. Gross were successive presidents of the Jewish Community Center. In 1943 Samuel Weingarten was its executive secretary. In addition to those already mentioned, organizations supported by the Schenectady Jews in 1943 included a district of the Zionist Organization of America, a Senior and Junior Hadassah, a Workmen's Circle, and a local unit of the American Jewish Congress. Paralleling a fall in the general population, Schenectady's Jewish population declined from a high point of about 5,000 in 1918; but the community came to be progressively organized and unified.

A comparatively small number of Schenectady Jews entered the industrial establishments of the city as workers; a much larger proportion were engaged as small merchants, and went into the professions.

In Schenectady, Louis M. King was city clerk (1899-1902); Henry Heilbroner was at one time a member of the board of education; Ellsworth H. Cohen was on the Civil Service Commission. In 1943 Simon Etkin, in office from 1936 on, was city clerk. SAMUEL WEINGARTEN.

SCHENK, LEOPOLD, embryologist, b. Ürmény, Hungary, 1840; d. Schwanberg, Styria, 1902. On completion of his medical course in the University of Vienna (1865), he became staff member of its institute of physiology, and in 1869 lecturer on evolutionary theory. The first chair of embryology in any medical school was established in the University of Vienna for Schenk, who won fame for his extensive studies on the determination of sex in the embryonic stage. He was full professor from 1896 on.

Schenk's claim that the sex of a child may be predetermined by the kind of food consumed by its mother met with harsh criticism on the part of Virchow and others. He eventually resigned his professorship, but stoutly maintained his theory. Schenk published: *Elements of Bacteriology* (1893); *The Determination of Sex* (1898); *Lehrbuch der vergleichenden Embryologie der Wirbeltiere* (1874); *Lehrbuch der Histologie des Menschen* (1885); *Lehrbuch der Embryologie* (1896); *Lehrbuch der Geschlechtsbestimmung* (1901).

SCHENKER, HEINRICH, musicologist, b. Wisniowcyzsk, Poland, 1868; d. Vienna, 1935. He completed his music studies in Vienna, following which he settled in that city and established himself as a teacher of theory. He originated a school of musical theory which exerted great influence in Europe and found many disciples: this school attempted to find the laws governing musical composition by dissecting musical masterpieces.

To prove his theories, Schenker annotated works by Bach and Beethoven, and wrote numerous articles and books. His discoveries were publicized in the United States by Hans Weisse.

Lit.: Katz, Adele T., "Heinrich Schenker's Method of Analysis," *Musical Quarterly,* July, 1935.

SCHERESCHEWSKY, JUDAH IDEL, Talmudist, b. 1804; d. Kovno, Lithuania, 1866. From 1852 to his death he was teacher of Talmud and rabbinics in the Vilna rabbinical seminary. His chief work was *Kur Lazahab* (A Furnace for Gold; 2 vols., 1858 and 1866), a commentary on a number of Haggadic passages in the Talmud, together with an introduction on Haggadah and an essay on the religious views of the teachers of the Talmud. He wrote a sermon and a hymn on the occasion of the coronation of Alexander II in 1855, and contributed frequently to Hebrew periodicals.



Leopold Schenk

Lit.: Fünn, S. J., *Keneseth Yisrael* (1886) 422-23.

SCHERESCHEWSKY, BISHOP SAMUEL ISAAC JOSEPH, convert and translator, b. Kovno (other sources say Tauroggen), Lithuania, 1831; d. Tokio, Japan, 1906. He studied oriental languages at the University of Breslau, where a few years before another Jewish convert, Daniel Chwolson, had studied. In 1854 Schereschewsky arrived in New York city, at the sage of twenty-three. He was befriended by Professor Turner of the General Theological Seminary of New York, studied Talmud and Old Testament under him and, in 1855, Schereschewsky became a member of the Episcopalian Church. Three years later he was graduated from the Seminary as a deacon, and a year later was an ordained priest.

He was appointed a missionary to China in 1859. He remained for two years in Shanghai and lived in Pekin for thirteen years (1862-75). He undertook a translation of the Bible into the court language (Mandarin). Earlier translations had been attempted, but they were inadequate and had been made from the English. Schereschewsky began his translation of the Old Testament from the original Hebrew. After eight years of labor, in 1874 the first edition of the Old Testament appeared in a language spoken by more than 200,000,000 persons. It still remains the outstanding translation into the Mandarin idiom.

In 1875 he returned to the United States on a leave of absence, and two years later was appointed missionary bishop in China. In 1881 he became paralyzed and speechless, and in 1886 he resigned. He was able to typewrite with one finger of each hand only, and continued a revision of his Old Testament translation. He then undertook a translation of the entire Bible into the literary language of China known as Wenli. He lived in Cambridge, Mass., for a time, and in 1895 went to Shanghai to supervise the correction and printing of his two Bible versions. He also translated the New Testament into Mongolian. While engaged on annotations he died in Tokio, Japan, in 1906. The Mandarin

Bible for which he is chiefly known is called the "Two Finger Bible" because of the handicapped method by which the translation was produced.

SCHERMAN, HARRY, author, economist and book distributor, b. Montreal, Canada, 1887. When he was two years old the family moved to Philadelphia. After two years at the University of Pennsylvania, he went to New York city, where he did free-lance writing. He also became an adroit copywriter, specializing in mail-order copy and later becoming a partner of the new advertising firm of Sackheim and Scherman. Together with Max Sackheim and Charles Boni, he launched the Little Leather Library, reprints of classics in miniature size, priced at ten cents each. Eventually some 40,000,000 copies of these books were distributed throughout the United States.

In 1926 Scherman was instrumental in founding the Book-of-the-Month Club, over whose destinies he still presided in 1943. Beginning with a membership of 4,000, this pioneer book club had, in 1943, more than 500,000 members, and was by far the largest book-distributing agency of its kind in the world.

Scherman himself has probably sold more books to more persons than any man on earth; sold and given away, for the retail value of the free books given to members by the organization was, in 1943, over $5,000,000 a year. The Club is uniquely the product of Scherman's business genius; from the beginning he was solely responsible for its many creative aspects.

In 1938 Scherman wrote his first book, *The Promises Men Live By,* a clarification of the structure of debt and credit in modern society. It quickly became a best-seller and received high praise from economists and laymen everywhere. Bernard Baruch called it "a landmark in economic literature."

A number of articles and pamphlets by Scherman followed in quick succession. First published in the *Saturday Evening Post* and then, in pamphlet form, by Simon and Schuster were *The Real Danger In Our Gold* and *Will We Have Inflation?,* both of which contained some of the clearest thinking that had been done on these subjects, and in addition were expressed in such a way that their message could be grasped by the layman. A few months before the United States entered the second World War, Scherman published an essay in the *Atlantic Monthly* entitled "The Last Best Hope of Earth." This was designed to set forth in simple terms the aims for which the majority of mankind is fighting. It was hailed by editorial writers and commentators everywhere, including Mrs. Franklin D. Roosevelt, as one of the most thoughtful writings about the War, and was reprinted first in the *Reader's Digest* and later in a book published by Random House.

At the request of the United States Treasury Department, Scherman contributed an article, "Invisible Greenbacks," to the *Saturday Evening Post* (issue of July 4, 1942), pointing out the necessity for the widespread purchase of war bonds if future inflation is to be avoided by the American people. By special arrangement of the Treasury Department, "Invisible Greenbacks" was reprinted in the *Reader's Digest.*

EDWIN SEAVER.

SCHERMANN, RAPHAEL, graphologist, b. Cracow, Poland, 1874. He was educated at a Heder, afterward attended a Realschule and a commercial school, and became a clerk of the Phoenix Insurance Company at Cracow, and subsequently at Vienna. Interested in graphology from his early youth, he first experimented with the handwritings of acquaintances, who told journalists of his uncanny faculty of deducing the character and case history of a person by merely glancing at his or her writing.

Several scientists studied Schermann's phenomenal ability. The Viennese neurologist, Professor Moritz Benedikt, writing of Schermann's talent in 1918, traced it to radiation emanating from the handwriting, to which the graphologist's brain was especially susceptible, comparing it to a wireless set which can both transmit and receive. Oscar Fischer, professor of neurology and psychiatry at Prague, who experimented with Schermann for several years, concluded that there was in Schermann a power beyond our perception and that he combined many innate senses: graphological, physiognomic, hyperesthetic and telepathic (1924).

Having delivered his first public lecture in the Grosser Konzerthaussaal of Vienna (1918), Schermann made lecture tours to Germany, Czechoslovakia, Switzerland, Hungary, Poland and Roumania, and in 1923 to 1924 he toured the United States. Tested by a jury of physicians in New York city, he examined the handwritings of patients and diagnosed correctly in cases of high blood pressure, diabetes and lung diseases. Dr. Charles Ward Crampton declared that Schermann appeared "to have a sixth sense—of intuition developed to a degree that the rest of the world will not attain for a thousand years." Schermann also proved successful in unravelling criminal cases for the police.

Hailed by authorities as a miracle worker, Schermann himself disclaimed any supernatural qualities, declaring that he was no clairvoyant and that in him there was developed to a rare degree a sense latent in every human being, but as yet unexplained by psychophysiological science. In *Die Schrift lügt nicht* (1929; English trans., *Secrets of Handwriting,* 1937), Schermann emphasizes the fact that handwriting is "the form of expression that lies the least." His experiences served as topics for several novels and motion pictures. His subjects have included members of royalty, eminent thinkers and other personages of note.

In 1941 Schermann was reported living in Siberia, having been evacuated by the Russians from Galicia after the outbreak of the Russian-German war.

ALFRED WERNER.

Lit.: Hayek, Max, *Der Schriftendeuter Raphael Schermann* (1921); idem, *Das Geheimnis der Schrift* (1923); Fischer, Oscar, *Experimente mit Schermann* (1924); Bagger, E. S., *Psychographology* (1924).

SCHERSCHEWSKY, ZEBI HIRSCH HAKOHEN, Hebrew writer and editor, b. Pinsk, Poland, 1840; d. Rostov on Don, Russia, 1910. From early childhood he devoted all his time to the study of Talmud, Hebrew literature, ancient and medieval, and archeology. He also wrote much poetry. Scherschewsky was for a time secretary of the Jewish community of Pinsk, which he later left for the Crimea and thence for Odessa, where he became a contributor to *Hamelitz.* In the absence of its editor, Alexander Zederbaum, Scherschewsky served as editor. It was at this time that he wrote *Boser Aboth* (Odessa, 1877), in which the decadent and irrational methods then used in the education of Russian-Jewish children were satirized, and *Iyyun Sifruth* (Vilna, 1881), in which the author emphasized the important part played by Jewish literature in the cultural and ethical growth of the Jewish people. In the Warsaw edition of the *Midrash Shoher Tob,* by Padna, there appear notes and commentaries written by Scherschewsky, and in *Keneseth Yisrael* (vol. 1, p. 408 et seq.; vol. 2, pp. 2-6) his rhymed parodies. He wrote such parodies in the Biblical (*Ben-Mishle*) and Talmudic (*Lishna de-Chakima*) styles.

In 1883 Scherchewsky settled at Rostov, where he opened a book store which soon became a center of Jewish intellectuals. At that time he was contributing to numerous current Hebrew periodicals, publishing scientific and publicistic articles, as well as a whole series of poems (mostly under the pseudonym of Yabetz Yeshua Sar Eshek).

In 1902 he was elected secretary of the Hebrah Kaddisha of Rostov, and held this office until his death. When Rabbi Moses Eisenstadt started to reorganize the old-fashioned Heders, Scherschewsky became his close associate. In 1904 he began work on the history of the Jewish community of Rostov; for many years he compiled material for it and succeeded in writing a great part of it. But this work remained uncompleted, and the valuable manuscript perished.

MOSES EISENSTADT.

Lit.: Sokolow, Nahum, *Sefer Zikkaron,* 114-15; Zeitlin, W., *Bibliotheca Hebraica Post-Mendelssohniana,* 341; Wininger, S., *Grosse Jüdische National-Biographie; Lippe, Bibliographisches Lexikon,* vol. 2, p. 255; *Yevreiskaya Entziklopedia,* vol. 16 (1912-14).

SCHEUER, EDMUND, communal worker and merchant, b. Berncastel on Moselle, France, 1847. In 1943 he was living in Toronto, Canada. He was educated at the École Supérieure in Metz, Lorraine.

In 1865 he became a diamond-purchasing agent in Paris for the firm of Levy Brothers. The Franco-Prussian War induced him to emigrate to Hamilton, Canada, in 1871, when he became a partner in Levy Brothers. The following year he established a Jewish Sabbath school, the first in the province of Ontario, and for fifty-two years he continued to instruct Jewish children in the tenets of their faith. He was president of Anshe Sholom Congregation at Hamilton from 1873 to 1885.

In 1882, through his efforts, the first Reform Temple in Canada, the quaint Hughson Street Synagogue, was erected. In 1886 he moved to Toronto, where he joined the Holy Blossom Congregation. He was instrumental in the erection of two synagogues in that congregation, Bond Street Synagogue (1896) and the new Holy Blossom Temple on Bathurst Street (1938). In 1892 he founded the first Jewish Benevolent Society in Toronto, and became president of the Federation of Jewish Charities. The building of the Federation was named after Scheuer. He was a member of the Toronto Board of Trade from 1886 on, and a justice of the peace from 1902 on. Scheuer was president of the Toronto branch of the Anglo-Jewish Association, of London.

SCHEY VON KOROMLA, Jewish family of industrialists, financiers and scholars. At the beginning of the 19th cent. three brothers, Joseph, Philipp and Max Schey, educated by their orthodox father and Talmudic scholars, directed a wholesale business at Kőszeg, Hungary.

Joseph Schey, the eldest of the brothers, went to Vienna to represent the firm, and succeeded because of his diplomatic ability. He was on good terms with the Austrian government.

PHILIPP (FÜLOP) SCHEY (b. Kőszeg, 1798; d. Baden, near Vienna, 1881), the second of the brothers, directed the business at Kőszeg. He was also on good terms with the government and the imperial court of Vienna, especially after the revolution of 1848, because he remained loyal to the House of Habsburg and refrained from participation in the Hungarian revolt. Emperor Francis Joseph expressly acknowledged Schey's attitude when he knighted him in 1859. The emperor also mentioned Schey's benevolence, which was in fact considerable. He erected at his own expense a synagogue and a hospital at Kőszeg, and contributed to charitable causes on a non-sectarian basis. Schey was the first Hungarian Jew to become a member of the nobility of Austria.

FRIEDRICH SCHEY VON KOROMLA (b. Kőszeg, 1815; d. Vienna, 1881), the nephew of Philipp Schey and the son of Max Schey, went to Vienna in 1832, and there studied at the Technikum. Then he entered (1835) the banking house of von Wertheimstein. In 1838 he became a partner of J. Landauer, his father-in-law. Upon the death of his wife Emilie Landauer (1817-1840), Schey married her sister Charlotte (1820-42), and after her death he married Landauer's third daughter, Hermine (1822-1904). Schey was honored by the emperor for his great services to silk manufacture in Austria and Hungary, which were acknowledged also at the London exhibition in 1867. He introduced worsted spinning into Austria, and actively promoted Austrian railways. He was vice-president of the bourse of Vienna, and a member of the boards of trustees of almost all the important banks of Austria. He was one of the founders of the commercial academy of Vienna, and continued to support that school until his death. He assisted many authors and artists, especially the dramatist and stage manager Heinrich Laube. When Laube intended to found the Wiener Stadt-Theater, Schey provided him with the necessary funds. In 1869 Schey was made a baron. He was member of the board of directors of the Jewish community of Vienna, and spent much of his money for charitable work and promotion of Jewish scholarship.

JOSEPH FREIHERR SCHEY VON KOROMLA (b. Vienna, 1853; d. Vienna, 1938), the son of Friedrich Schey von Koromla, was one of the greatest authorities on Austrian civil law. He became professor at the University of Vienna in 1885, and, after serving as professor at the University of Graz from 1893 to 1897, returned to Vienna, holding the most important chair of the faculty of law. His numerous publications dealt with Roman law, the civil law of modern Germany, and Austrian civil law. His treatise on the law of obligations according to Austrian civil law (3rd ed., 1907) was of great importance, and his edition of the German civil law adapted to Austrian civil law (21st ed., 1926) became a standard work. As a member of the Austrian upper house, Schey was an outstanding speaker of the Constitutional party. He was a liberal but, notwithstanding his descent from a family of wealthy financiers, opposed capitalism. From 1914 to 1916 Schey took an active, even decisive, part in the drafting of the revised Austrian code of civil law. After the first World War (1919) Schey became a member of the Franco-Austrian and Anglo-Austrian courts of arbitration, and in 1922 successfully negotiated with the Reparations Commission in obtaining important concessions for the republic of Austria. His son HERBERT BARON SCHEY VON KOROMLA, a banker, emigrated to New York city in 1938.

HUGO BIEBER.

SCHICK, BÉLA, pediatrician, b. Boglár, Hungary, 1877. He obtained his preliminary and professional education in the Austrian province of Styria, graduating from the medical department of the University of Graz (1900). For over twenty years he was connected with the University of Vienna, where he was appointed professor of pediatrics (1918). Invited to the United States as Harvey lecturer (1923), he remained in that country as pediatrician-in-chief to Mt. Sinai Hospital, New York city, and as clinical professor of diseases of children in Columbia University, the position made famous by Abraham Jacobi.

Schick achieved his reputation by a series of striking observations: the initial loss of weight occurring during the first few days of life can be offset by feeding the newborn with large amounts of carbohydrates; the stridor heard on expiration in an infant is evidence of tuberculosis of the bronchial glands (Schick sign); the estimation of the antitoxin-producing power of the

blood by the cutaneous reaction; individuals living in congested districts frequently become immune to diphtheria after tonsillectomy. His outstanding work was his discovery (1908-13) of the method for determining susceptibility to diphtheria (Schick test).

Among the case histories of Hippocrates, which laid the foundation of clinical medicine, is one which we recognize as diphtheria. Under the names of Egyptian disease and Syrian ulcer, Aretaeus the Cappadocian drew a vivid picture of its essential features. It is thus an ancient disease, and its virulence did not decrease with time. It is alluded to in the Babylonian Talmud, and was prevalent in the Middle Ages as throat pestilence. Diphtheria was among the first and worst epidemics that ravaged the New England colonists, and legislatures decreed a day of thanksgiving at their cessation. The murderous membrane of diphtheria, creeping from the tonsils to the fauces, inexorably suffocating its victims, makes it one of the cruelest diseases of the nursery. The identification of the bacillus by Klebs and Löffler, the production of antitoxin by Behring, the development of toxin-antitoxin by William Hallock Park and Abraham Zingher, and the introduction of the Schick test, which for the first time made it possible to separate immune and suspectible children, were the main steps in the modern conquest of diphtheria.

With the aid of the Schick test, the city of New York won a remarkable victory in preventive medicine, and continues to relegate diphtheria to the vanishing diseases. The Schick test, which began with a scratch, has written the name of Béla Schick on the roll of the benefactors of childhood.

Schick's published works include: *Serum Krankheit* (in collaboration with Clemens Pirquet; 1905); *Scarlet Fever* (with Theodore Escherich; 1912); *Pirquetsches System der Ernährung* (1918); *Child Care Today* (with William Rosenson; 1933). In addition, he wrote many articles on concentrated feeding in childhood, diptheria, the nutrition of newborn children, scarlet fever, and tuberculosis.

Schick was awarded the gold medal of the New York Academy of Medicine (1938), the Addingham gold medal, at Leeds, England (1938), and the gold medal of the Midwest Forum on Allergy, at Indianapolis, Ind. (1941). In 1942 a number of his pupils, associates and friends raised a fund of $2,000 for the establishment in his honor of a lectureship at Mt. Sinai Hospital to be known as the "Bela Schick Lectures." VICTOR ROBINSON.

SCHICK, JOSEPH, rabbi, b. Ónod, Hungary, 1892; d. New York city, 1938. He was educated at the Yeshiva in Bratislava, Slovakia, and at the Rabbinerseminar für das orthodoxe Judentum in Berlin. During the first World War Schick served in the Austro-Hungarian army as a chaplain, and received eleven decorations from the Austrian, German, Hungarian, Italian and Roumanian governments.

He was rabbi of Beth Israel Congregation in Budapest (1918-22), emigrated to the United States in 1922, and was active as rabbi of the congregations Chevrah Kadisha (1923-25) and the West Side Jewish Center (1926-38), both in New York city. His writings include *The Kaddish: Its Power for Good* (1928) and *Joseph's Harvest* (1932).

SCHIFF, an old Jewish family of Frankfort, Germany. The earliest member, Jakob Kohen Zedek Schiff, who is mentioned on the tombstone of his son, Uri Phoebus Schiff, as having discharged the function of Dayan at Frankfort, must have been born about 1370, which is the earliest date to which any contemporary Jewish family in Germany can be definitely traced. Uri Phoebus Schiff attained to a great age, as his tombstone mentions, and died in 1481; he must therefore have been born about the year 1400. The name occurs as one of the signs of the Judengasse as early as 1613; in Middle High German the word *Schiff* means a vial, and may have been used as the sign of



Béla Schick

an apothecary or physician. Another early member of the family was MEIR KOHEN ZEDEK SCHIFF, referred to as Parnas (president) of the community, who died in 1626.

The Schiff family intermarried with the Adlers, Oppenheims, Wertheimers, Günzburgs, Geigers, Glogaus, Mannheims and Hanaus, and one member married a cousin by the name of Zunz. A step-grandfather of the poet Heinrich Heine was named Schiff; he belonged to a branch of the family settled at Hamburg. Several members of the family became famous in various fields.

Lit.: Ullmann, A., *Familienregister des Jakob Hirsch Schiff und seiner Nachkommen* (1885); *Dietz, Stammbaum der Frankfurter Juden.*

SCHIFF, EDUARD, physician, b. Trieste, 1849; d. Vienna, 1913. He became lecturer in 1884 and assistant professor of syphilology and dermatology at the University of Vienna in 1901, and introduced the use of X-rays in the treatment of skin diseases and lupus (cancer). Schiff abandoned Judaism in 1899.

His published writings include: *Die Krankheiten der behaarten Kopfhaut* (Vienna, 1892); *Der gegenwärtige Stand der Röntgentherapie* (Breslau, 1901); *Erfolge der Röntgentherapie* (Vienna, 1904); *The Use of Cold in Dermatology* (Vienna, 1911).

SCHIFF, FRITZ, physician and pioneer in the field of blood group investigation, b. Berlin, 1889; d. New Rochelle, N. Y., 1940. Schiff's special fields were those of serology and bacteriology. He published the results of numerous experiments in these fields which in our days of blood transfusions have become of paramount importance. He was chief of department of the Municipal Hospital of Friedrichshain, Berlin, and from 1930 on lecturer at the University of Berlin and member of the Kaiser Wilhelm Institute in Berlin-Dahlem. He was forced to leave Germany in 1935.

He lived in New York city, where he worked at Beth Israel Hospital until he died of a heart attack. Schiff's writings include: *Technik der Blutgruppenuntersuchung* (1926); *Die gruppenspezifischen Substanzen des menschlichen Körpers* (1931); *Die Blutgruppen und ihre Anwendungsgebiete* (1933).

SCHIFF, HERMANN, writer, b. Hamburg, Germany, 1801; d. Hamburg, 1867. Schiff, originally named David Bär, studied at the University of Göttingen, and graduated in 1824. He went to Leipzig, then the center of the German publishing business and of literature. He took every opportunity of attracting the attention of publishers and critics, and wrote novels,

sketches and historical books, but failed to make a name for himself. He posed as a cousin of Heinrich Heine, although they were but distantly related. In 1836 Schiff returned to Hamburg, where he tried to earn a living as a writer, musician, actor, dancer, fencing master, or music copyist. All his efforts were in vain. He died in an almshouse.

Schiff abused his questionable talent, and was especially unfair in his treatment of Jewish subjects. In 1848 he published a novel (under the pseudonym of Hacham Isaac Bernays) entitled *Schief Levinche und seine Kalle,* a vicious lampooning of Jewish ceremonials. He was even more abusive in *Die Wilde Rabbizin* (1866). He had but a superficial knowledge of Jewish religion, rituals and history. Nevertheless, he published (1866) *Heinrich Heine und der Neu-Israelitismus,* presuming to deal authoritatively with the problems of emancipation, religious conservatism and the very existence of Judaism in modern civilization.

SCHIFF, HUGO, chemist, b. Frankfort, Germany, 1834; d. Florence, Italy, 1915. He became instructor at the University of Bern in 1857, and from 1863 on served continuously as professor at the Istituto di Studi Superiori at Florence, except for three years (1876-79) during which he taught at the University of Turin. In Florence he founded the university laboratory (1869). Schiff made many scientific contributions to the field of organic chemistry. He experimented in glucocides, derivatives of urea, and amino and gallic acids, and produced compounds of aldehydes and amines (the Schiff bases). His experiments in biurate reactions are also of importance. Schiff's writings include *Über einige Phenyl- und Naphtyl-Derivate.*

Lit.: *Berichte der chemischen Gesellschaft,* vol. 48, p. 1566; Wininger, S., *Grosse Jüdische National-Biographie.*

SCHIFF, JACOB HENRY, financier and philanthropist, b. Frankfort, Germany, 1847; d. New York city, 1920. Schiff was a descendant of a family known to have been settled at Frankfort as early as 1370 and which counted among its members several distinguished rabbinical and scholarly men, the earliest of whom, Jacob Kohen Zedek Schiff, was Dayan at Frankfort. Among the rabbinical authors included in the family are Meir ben Jacob Schiff, known as Maharam Schiff (d. 1644), and David Tebele Schiff, chief rabbi of the Great Synagogue, London (1765-92), and author of *Leshon Zahab.*

Schiff received his early education at the school of the Jewish Religious Society (Israelitische Religionsgesellschaft), established in 1853 by Samson Raphael Hirsch, who founded a movement intended to combine a high degree of modern secular learning with the most rigid observance of the traditional practice of the Jewish faith. Schiff adopted the vocation of his father, Moses Schiff, who was one of the brokers of the Rothschilds in Frankfort. In 1865, at the age of eighteen, he emigrated to the United States, where he became one of the leading bankers of the country. At first he was employed as a bank clerk by the firm of Frank and Gans, brokers in New York. Two years later he formed the brokerage firm of Budge, Schiff and Co., which was dissolved in 1873, whereupon he went to Europe and established connections with some of the leading German banking houses. He returned to New York in 1875 and married Therese Loeb, daughter of Solomon Loeb, head of the banking house of Kuhn, Loeb and Company. Schiff joined the firm and displayed such acumen in financial affairs that he was made head in 1885, when Loeb retired.

There were few important financial transactions in that period of tremendous industrial expansion with which Schiff was not in some way connected. Schiff's firm helped in the reorganization of the Union Pacific Railroad (1897) and in the acquisition by that system of the Southern Pacific and other railroads. He was vice-president of the New York Chamber of Commerce and active director of many important corporations and trust companies. Before he reached the age of fifty he had acquired a reputation throughout the country as one of the greatest financiers among New York bankers, and was respected and honored as such until his death.

Schiff's firm also engaged in underwriting loans to foreign governments, municipalities, and the like. His outstanding achievement in international finance was the floating of a bond issue of $200,000,000 for the Japanese government at the time of the Russo-Japanese War in 1904 to 1905. Because he viewed the czarist regime as the enemy of all mankind on account of its oppression of Jews and of other minorities, Schiff welcomed this opportunity of aiding Japan. In appreciation of the services rendered by Schiff, the emperor of Japan conferred upon him two of the highest Japanese decorations. Schiff was one of the founders of the Japan Society, and a staunch supporter of good relations between Japan and the United States; he had abiding faith in Japan and numbered many Japanese among his intimate friends. However, at the beginning of the first World War he deeply regretted seeing Japan on the side of Russia, and deplored its obvious design to make the Chinese people permanent vassals. He resigned from the Japan Society. In his later life he recognized that he had innocently aided in the creation of a menace in the shape of Japanese imperialism. His deep resentment against the Petrograd ruthlessness did not change, for even as late as 1915 he exerted his powerful influence to prevent the granting of a war loan to Russia, although this procedure entailed a great personal financial loss.

Schiff's contribution to the development of American industry alone made him an outstanding figure in American economic history. It is, however, his philanthropic activities which entitle him to a leading place in the American roll of honor and which have left a more permanent impress upon the development of the United States. There was scarcely a good work of public import of any description which Schiff did not encourage with his moral and material support. These public activities were inspired by his affection for his adopted country, an affection which was combined with religious reverence. He joined at various times in memorial projects like those of the Hudson-Fulton celebration in 1909, the Washington Manor House Fund, the Alexander Hamilton Association, the erection of a statue of General William Tecumseh Sherman, and numerous similar patriotic projects.

Typical of the wide range of his interest were his large donations to the Henry Street Settlement for Nurses (of which Schiff was a co-founder, together with Adolph S. Ochs, Solomon Loeb and Lillian D. Wald), the Society for Ethical Culture, the Salvation Army, Paul Ehrlich's experiments which culminated in the discovery of salvarsan, efforts in behalf of the improvement of the political, social, and economic conditions of Negroes, movements for the enlightened treatment of the inmates of penal institutions, and many other public causes. While giving generous support to these and many other non-sectarian and non-Jewish philanthropic activities and institutions, he did not overlook the needs of the Jewish community, for there is hardly a single important Jewish charitable institution in New York city to which he did not contribute munificently. The Home for Aged and Infirm Hebrews, the Hebrew Infant Asylum, the Downtown Sabbath School, the Hebrew Technical School for Girls, the Emanu-El Sisterhood for Personal Service, the United Hebrew Charities (later the Jewish Social Service Association), the Hebrew Free Loan Society, the Hebrew Sheltering Guardian Society, the Educational Alliance, and the Central Jewish Institute, are some of the organizations in which he took an interest



Jacob H. Schiff. From a rare photograph in the Warburg family collection

and which he aided. For many years he served as an officer of the Young Men's Hebrew Association of New York city, to which he gave the building occupied by it from 1900 to 1929, when it was replaced by the present edifice. However, the Montefiore Hospital for Chronic Diseases, an institution which was founded by him in the year 1884, occupied more of Schiff's time and interest than any other single philanthropic institution with which he was connected. He served as its president from 1885 to 1920, visiting the Home almost every week and making the personal acquaintance of its many patients. It was only sheer physical exhaustion which forced him to relinquish this office.

It was natural that Schiff's generosity should give him wide recognition as leader in many important fund-raising projects. One of the earlier noteworthy movements of this kind was the collection of funds for the relief of the victims of pogroms which took place in Russia from 1903 to 1905. Schiff was the treasurer of a committee voluntarily set up by leading American Jews under the chairmanship of Oscar S. Straus. This Committee for the Relief of Victims of Russian Massacres succeeded in raising the unprecedented sum of about $1,750,000. The conviction of the members of this committee that the Jewish community of the United States needed a permanent organization to deal with similar emergencies was one of the factors which led to the establishment (1906) of the American Jewish Committee, of which Schiff was one of the leading founders. In 1917 Schiff was active in the raising of a fund of $5,000,000, jointly for the American Jewish Relief Committee and the Jewish Welfare Board, when the activities of the latter in ministering to the social and spiritual needs of Jews in the armed services were greatly expanded.

Schiff's appreciation of the importance of higher Jewish learning was evidenced by his generous support of the rabbinical departments of the Jewish Theological Seminary of America, of New York, and of the Hebrew Union College, of Cincinnati; his establishment of the Teachers College Fund to assist the Teachers Institute of the Seminary and to make possible the founding of a similar school by the Cincinnati college; his donations for the acquisition of great collections of Hebrew books and manuscripts, such as the Steinschneider and Deinard collections, which he gave to the Seminary and the Library of Congress, collections which have become basic to scholarly research; his support of the Jewish Division of the New York Public Library; his creation of the Semitic Museum of Harvard University; and his provision for its archeological expedition to Samaria, the capital of the ancient kingdom of Israel, and the subsequent publication of two comprehensive volumes, which are of immense importance to students of archeology.

Schiff also helped make possible the production of the new English translation of the Holy Scriptures, an important step in the promotion of mass education of Jews. This translation, which was the cooperative work of the Jewish Publication Society of America and the Central Conference of American Rabbis, not only ranks as one of the best ever made, but is also of special importance because it made the sacred words available in an English rendering to those who were repelled by other translations because of Christological references. He also gave the Jewish Publication Society a special fund for the publication, in English translation, of a series of Jewish classics, which included the poems of Solomon ibn Gabirol, Judah Halevi, and Abraham ibn Ezra, which makes available to persons of average education the works of Jewish poets and scholars which would otherwise remain unknown except to the learned. Schiff was also one of a small group of men who contributed to a fund which made possible the completion and publication of the *Jewish Encyclopedia* projected by the late Isidore Singer.

He also devoted himself ardently to the furtherance of general education; one of Schiff's first interests in this direction was Barnard College, and his gifts to that institution are said to have exceeded the $1,000,000 mark. He furthermore founded at Columbia University a chair in social economics and established scholarships for students in that field.

As a leading member of the executive committee of the American Jewish Committee, Schiff was personally active in the Committee's efforts to bring about the abrogation of the commercial Treaty of 1832 between the United States and Russia because of the Russian

government's persistent violation of that treaty in denying admission to Russia of American citizens of the Jewish faith. He was a member of delegations which discussed the subject with Presidents Theodore Roosevelt and William Howard Taft, and appeared before Congressional committees in support of the termination of the treaty.

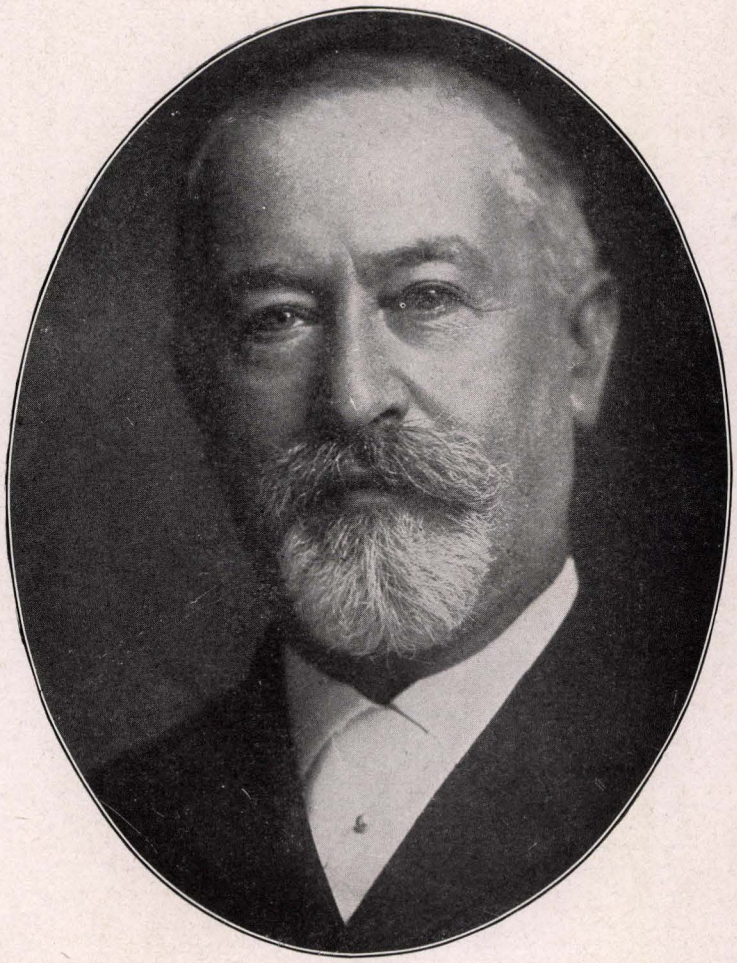
He also actively supported efforts to organize the Kehillah, the Jewish Community of New York city, and gave that organization a fund for the establishment of its Bureau of Jewish Education, which outlasted the Kehillah itself and did pioneer work in the direction of improving the methods, curricula and textbooks of Jewish religious schools.

Although a Reform Jew, a member of Temples Emanu-El and Beth-El, and a prominent supporter of the Union of American Hebrew Congregations, Schiff always retained his affection for and attachment to the traditional observances of his youth in Frankfort. He generously supported both the Hebrew Union College (Reform) and the Jewish Theological Seminary of America (Conservative).

For many years Schiff was an outspoken opponent of Jewish nationalism. He also steadfastly objected to Zionism without a religious platform. When, however, the first World War revealed the need for a refuge for Jews who could not live happily and creatively in the countries of persecution, he was ready to admit this necessity in an address before the League of the Jewish Youth in April, 1917, and to promise his aid in the rebuilding of Zion as a great cultural center for the whole of Israel. He purchased stock in the Jewish Colonial Trust, founded by Theodor Herzl in 1899, and helped to finance loans for Palestinian wine-growers. Previously, in 1914, when the War had cut the Jews of Palestine off from sources of support abroad, Schiff contributed one-fourth of the fund of $50,000 for which Henry Morgenthau, Senior, then United States Ambassador at Constantinople, made an urgent appeal to the American Jewish Committee and the provisional committee for General Zionist Affairs.

He gave $100,000 for the founding of the Haifa Technicum at the request of the Hilfsverein der Deutschen Juden, which projected the plan. When the Hilfsverein, which favored instruction in German instead of in Hebrew, came into conflict with the Palestinian view of Jewish education, Schiff sided with the Palestinians and withdrew from the directorate of the Technicum. He subsequently financed the purchase of the Haifa institution by the Zionist executive.

With the death of Schiff, a life rich in achievements, a life of extraordinary service to mankind, came to its end. In the words of the memorial resolution of the



Jacob H. Schiff at the height of his career

American Jewish Committee, "he never wearied of doing good and his helping hand and his loving heart were never withheld. . . . [He was] a noble exemplar of an American and a Jew, jealous for his country and zealous for his faith and always prepared to do what was in his power to secure justice for his brethren and for all men wheresoever it was denied them and to add to the justice which he thus demanded



Part of the funeral of Jacob H. Schiff in New York, showing the crowd gathered before Temple Emanu-El

that goodness and mercy to which the weak are entitled at the hands of the strong."

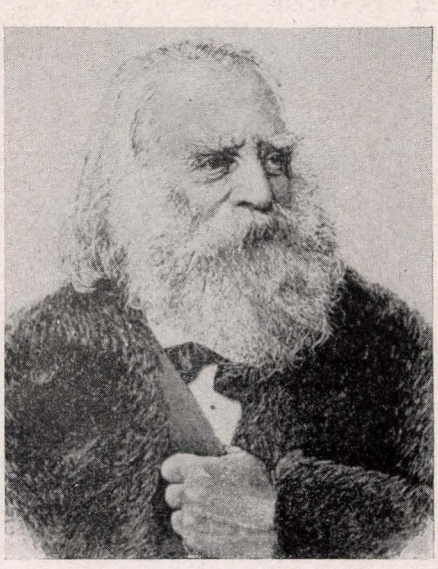
Jacob H. Schiff, in May, 1875, married Therese Loeb, daughter of Solomon Loeb. His children were Frieda, who in 1895 married Felix M. Warburg, and Mortimer, who in 1901 married Adele Neustadt. Upon his death he was survived by his wife and seven grandchildren. Schiff was a great upholder of family life. Every Friday evening worship would be held in his home, together with prayers.

HARRY SCHNEIDERMAN.

Lit.: Adler, Cyrus, *Jacob H. Schiff—His Life and Letters* (1929); Deutsch, Gotthard, *Essays on Jewish History,* vol. 2, p. 247 et seq.; *Publications of the American Jewish Historical Society,* No. 26 (1918) 48; *American Jewish Year Book,* vol. 23 (1921) 21-64; *American Hebrew,* vol. 106, p. 320; vol. 107, pp. 585, 625 et seq., 630 et seq.; vol. 113, p. 525; Jan. 11, 1929, p. 362; Feb. 9, 1906, p. 401; June 7, 1929, p. 100; May 20, 1932, p. 24; Oct. 7, 1932, p. 173; Feb. 3, 1933, p. 226; Oct. 2, 1936, p. 382; Jan. 22, 1937, p. 800; *B'nai B'rith Magazine,* vol. 43, p. 210; *American Israelite,* March 22, 1878; Sept. 5, 1913; March 30, 1916; *New York Times,* May 22, 1916; *Jüdisches Tagblatt,* Jan. 16, 1917; the general press in the United States of Sept. 26, 1920.

SCHIFF, LUDWIG MOSES, banker, philanthropist and Jewish communal worker, b. Frankfort, Germany, 1855; d. Frankfort, 1930. He was the brother of Jacob H. Schiff. He was a leading banker of his native town and strengthened financial relations between Germany and New York. For many years Schiff was a factor on the board of directors of the Jewish community of Frankfort. He supported effectively the Hilfsverein der Deutscher Juden and the Central-Verein deutscher Staatsbürger jüdischen Glaubens. Together with Professor Moritz Sobernheim, his son-in-law, he contributed to the support of Polish Jews during the first World War (1914-18). Schiff was also a founder of the University of Frankfort, whose senate bestowed honorary membership upon him. In memory of his son Manfred, Schiff endowed the Schiff foundation for medical research at Frankfort.

SCHIFF, MEIR BEN JACOB HAKOHEN, rabbi and Talmudist, called MaHaraM Schiff, b. Frankfort, Germany, 1605; d. Frankfort, 1841. In 1622 he became rabbi in Fulda (Hesse), where a school and a B'nai B'rith lodge were later named after him. He was author of the profound *Hiddushe Halachoth MahaRaM Schiff,* notes to the Talmud and *Shulhan Aruch,* which were published in many editions of both these works and which were also furnished with commentaries. His sermons and lectures were replete with warmth, humor and wit, his Bible commentaries effective and to the point. Schiff was chosen rabbi in Prague, but death prevented his occupancy of that pulpit.



Moritz Schiff

Lit.: Horovitz, *Frankfurter Rabbinen,* vol. 2; Talmudicus, "Maharam Schiff," a commemorative article, *Ost und West,* vol. 12 (1910), col. 35 et seq.

SCHIFF, MORITZ, physiologist, b. Frankfort, Germany, 1823; d. Geneva, Switzerland, 1896. In 1849 he participated in the Baden rebellion as a surgeon to the rebel army, and was forced to escape abroad. Subsequently he became professor of comparative anatomy at the University of Bern in 1854, and taught physiology in Florence in 1863 and in Geneva in 1876. Schiff, considered one of the great physiologists of the 19th cent., wrote numerous monographs on the function of the spinal marrow and brain, degeneration of the nerves and their regeneration, influence of the nerves on the function of the different organs, the activity of the central nervous system and on the reaction of the brain to stimuli on the sense organs. He also investigated sugar and bile formation in the liver, and the function of the spleen and other organs. In addition, he described the South American fauna in Lucien Bonaparte's *Conspectus Avium.*

His works include: *Untersuchungen zur Physiologie des Nervensystems mit Berücksichtigung der Pathologie* (1855); *Muskel- und Nervenphysiologie* (1858-59); *Untersuchungen über die Zuckerbildung in der Leber und den Einfluss des Nervensystems auf die Erzeugung der Diabetes* (1859); *Sul systema nervoso encefalico* (1865); *Leçons sur la physiologie de la digestion* (1868); *Sulla misura della sensazione* (1869); *De l'inflammation et de la circulation* (1875).

Lit.: Kussmaul, *Jugenderinnerungen eines alten Arztes; Allgemeine Deutsche Biographie,* vol. 54, pp. 8-11.

SCHIFF, MORTIMER L., banker and communal and civic leader, b. New York city, 1877; d. New York city, 1931. He was the son of Jacob H. and Therese (Loeb) Schiff. He had his preparatory training in private schools, and attended Amherst College, graduating in 1896 and receiving the honorary A.M. degree in 1906. Upon leaving college he studied railroading with the New York, Ontario and Western and the Great Northern Railroads, after which he spent two years in Hamburg and London studying European banking methods. When he returned to the United States (1900), he joined his father's banking concern of Kuhn, Loeb and Co., of which he was a senior member at the time of his death. He was a director of many industrial and financial enterprises, such as the Chemical Bank and Trust Co., Western Union Telegraph Co., Pacific Oil Co., Los Angeles and Salt Lake Railroad, American and Continental Corporation, American Railway Express Co., and United States Mortgage and Trust Co., and vice-president of the New York State Chamber of Commerce.

Although much of his time was necessarily given to financial activities, he devoted considerable attention and energy to various public causes. Of these, the advancement of scouting was particularly close to his heart. The Boy Scouts of America, of whose national

council he was unanimously elected president shortly before his death, was frequently the beneficiary of his munificence. His interest in this cause was not confined to its promotion in the United States, but extended to other countries. In connection with the World Jamboree in England (1929) when 50,000 boys, representing seventy-three countries, gathered for two weeks in friendship, understanding and good-will, he presented $50,000 to Lord Robert Baden-Powell, Chief Scout of the World, to be used for the extension of international friendship through scouting.

Schiff also took a direct and active part in the work of the Federation for the Support of Jewish Philanthropic Societies of New York city. He was its second largest contributor, and this agency alone recorded the receipt from him of $625,000 since its founding in 1917. Like his father, Schiff was a patron of Jewish learning. In 1923, with a contribution of $50,000, he made possible the acquisition by the library of the Jewish Theological Seminary of America of the notable collection of Elkan N. Adler of London.

Schiff was an early protagonist of the view that a satisfactory environment for children is a potent factor in assuring their development into good citizens. This view motivated his attachment to the boy scout movement and also to other projects for the improvement of the conditions of young people. He served for many years as president of the Jewish Board of Guardians of New York. In recognition of his services in this field he was appointed delegate to the State Conference of Charities and Correction in Syracuse, N. Y. (1912), and by Governor William Sulzer to the annual conference of the American Association of Officials of Charities and Correction in Springfield, Ill. (1913).

The Springfield (Mass.) Y.M.C.A. College honored him (1926) with the degree of Master of Humanics. The citation emphasized his breadth and sympathy with, and his loyal devotion to, the spiritual interests and welfare of boys and young men.

The range of Schiff's philanthropic interests was wide, including, besides the organizations already mentioned, such varied causes as those of the Cathedral of St. John the Divine, Young Men's Christian Association, New York Genealogical and Biographical Society, Henry Street Settlement, Park Association of New York, and scores of other organizations. He was president of the Provident Loan Society, a trustee of the Baron de Hirsch Fund and of the Jewish Theological Seminary of America, and a member of the board of managers of the New York Zoological Society and of the New York Botanical Gardens.

During the first World War Schiff performed many valuable services, in cooperation with both the government and relief and social service agencies. He was a member of the executive committee of the War Work Council of the Y.M.C.A., as well as chairman of the finance committee of the Jewish Welfare Board. He represented both organizations in France. One of his most important war services was as a member of the Committee of Eleven for the coordination of Army and Navy Agencies.

HARRY SCHNEIDERMAN and EDWARD JELLENKO.

Lit.: American Hebrew, March 6, 1925, p. 499; Aug. 9, 1929, p. 360; Feb. 28, 1930, p. 539; May 8, 1931, p. 662; June 12, 1931, p. 75; June 19, 1931, p. 88; Oct. 27, 1933, p. 397; (Mrs. Mortimer Schiff) July 15, 1932, p. 193; *Publications of the American Jewish Historical Society,* No. 33 (1934), 31; No. 35 (1939) 62.

JOHN MORTIMER SCHIFF (b. Roslyn, N. Y., 1904), banker, was a son of Mortimer L. Schiff. He completed his studies at Yale (B.A., 1925) and at Oxford University (1927). From 1927 to 1929 he was with the Bankers Trust Company of New York and the Missouri Pacific Railway; he then entered the employ of Kuhn, Loeb and Company, and became a partner of the firm in 1931. In 1937 Schiff became president of the Henry Street Settlement, succeeding Lillian D. Wald, and he served on the finance committee of that institution. He was a member of the executive committee of the New York and Nassau County chapters of the American Red Cross and of the Boy Scouts of America, a trustee of the New York Zoological Society, the Provident Loan Society, Hampton Institute, New York University and other institutions, and in 1939 served on the finance committee of the New York World's Fair. In 1940 he entered active service as lieutenant in the United States Navy and from 1940 to 1942 he was chairman of the Army and Navy Committee of the Jewish Welfare Board, of which he was a trustee.



Mortimer L. Schiff as president of the national council of the Boy Scouts of America

DOROTHY SCHIFF BACKER (b. Roslyn, N. Y., 1903), publisher, was a daughter of Mortimer L. Schiff. In 1932 she married George Backer, and in 1942 succeeded him as president and publisher of the New York *Post.* In this capacity she effected many changes in the format of the newspaper, such as the tabloid size of the pages and the introduction of magazine features.

SCHIFF, OTTO MORITZ, communal worker, b. London, 1876. He was the second son of Philipp Schiff, and a nephew of Jacob H. Schiff. In his early manhood Schiff became absorbed in Jewish communal work; when the persecution of the Jews in Eastern Europe and Germany increased he devoted much time to organizing British relief. He was president of the Jews' Temporary Shelter and chairman of the German Refugee Committee. After the occupation of Czechoslovakia (1939) he was among the first to answer the appeals of the Jews of that country, and he especially organized assistance to the Carpatho-Ruthenian Jews.

In 1939 Schiff was appointed (by King George VI) a Companion in the Civil Division of the Order of the British Empire, after having been nominated some years before an officer of the same order.

SCHIFFER, EUGEN, German statesman and jurist, b. Breslau, Germany, 1860. He had a Prussian civil service career, and in 1916 became supervisor of the law department in the Prussian war office, in 1917 under-secretary of state, and in 1918 secretary of the treasury of the Reich. From 1903 to 1918 he was a national-liberal member of the Prussian diet, from 1911 to 1917, as representative of the same party, a member of the Reichstag, from 1919 to 1920 democratic member of the Weimar Assembly, and from 1920 to 1924 democratic member of the Prussian diet and the Reichstag.

In 1919 Schiffer, who had renounced Judaism, became Reich finance minister and vice-chancellor in Scheidemann's cabinet. He held the same offices under Bauer (1920) and was minister of the interior in Wirth's cabinet (1921). He negotiated an economic treaty with Poland in Geneva (1922-23), represented Germany at the International Court of Arbitration, The Hague, and finally became president of the Academy of Administration in Berlin. He retired in 1933.

Thereafter he acted as legal adviser of the banking house of Mendelssohn and Co. in Berlin until its "Aryanization," and as member of the board of the Petschek interests in Prague until the Nazis' march on that city in 1939. Later he had to leave his own home. When last heard of he was living in Berlin with Otto Leibmann, former publisher of the *Juristische Wochenschrift,* who died in the summer of 1942.

Many of his parliamentary speeches were published. They include: *Feinde und Freunde* (1916); *Deutschlands Finanzlage nach dem Krieg* (1919); *Von der Nationalversammlung zum Reichstag* (1920); *Die deutsche Justiz* (1928); *Zusammenbruch und Wiederaufbau des Reichs* (1929); *Sturm über Deutschland* (1932).

SCHILDER, PAUL FERDINAND, psychiatrist, b. Vienna, 1880; d. New York city, 1940. He studied at the Universities of Vienna (M.D., 1909) and Halle (Ph.D., 1911). In 1914 he entered the Austrian army, serving as a physician throughout the first World War. Schilder became assistant professor at the University of Vienna (1925), but in 1929 he emigrated to the United States, where in the same year he became clinical director of the psychiatric division of Bellevue Hospital, New York, and research professor of psychiatry at New York University.

His published works include: *Hypnosis* (with O. Kausers, 1926); *Introduction to a Psychoanalytic Psychotherapy* (1928); *Brain and Personality* (1931); *The Image and Appearance of the Human Body* (1935); *Psychotherapy* (1938).

SCHILDKRAUT, JOSEPH, actor, b. Vienna, 1896. A son of Rudolph Schildkraut, he played with his father under Max Reinhardt in Berlin (1913-17) and under Alfred Bernau in Vienna (1917-20). In 1921 he joined the New York Theatre Guild, appearing in the title role of *Liliom* in 708 performances and in *Peer Gynt* for a full season. Subsequently he played in the Civic Repertory Theatre, New York city, impersonating leading characters in *The Affairs of Anatol; Romeo and Juliet* (1931); *Alice in Wonderland* (1933) and other important productions. He made his Hollywood debut in *Orphans of the Storm* with Lillian Gish, and was also seen in *Viva Villa, Crusade, Suez, The Rains Came,* and many other films. In 1938 he received the 1937 Motion Picture Academy Award for the best supporting actor in his portrayal in *The Life of Emile Zola.*

Schildkraut returned to Broadway, being starred with Tallulah Bankhead in *Clash by Night* (1941-42) and he shared with Eva Le Gallienne the leading roles in *Uncle Harry* (1942). His only appearance on the Yiddish stage, in the Yiddish Theatre Army and Navy Relief show, occurred in 1942.



Rudolph Schildkraut

SCHILDKRAUT, RUDOLPH, actor, b. Constantinople, Turkey, 1862; d. Hollywood, Cal., 1930. He won fame as a comedian and character actor on the Austrian and German stages and from 1905 on was a leading member of Max Reinhardt's company. He first appeared in the United States (1910-11) as the star of a German company at the Irving Theatre, New York city. There he studied the Yiddish language and followed a call to the Yiddish stage, making a deep impression in *The Inner Man* and *The Merchant of Venice* (as Shylock). In 1920 he again returned to New York, and after appearing at the Yiddish Art Theatre he made his debut on the English stage in Sholom Asch' *God of Vengeance,* which created a stir and almost a scandal; it led to the actor's arrest and subsequent release.

Later Schildkraut established an intimate theatre in the Bronx, New York, where he presented to the Yiddish-speaking public Ibsen, Strindberg and Shakespeare. Previously Schildkraut had appeared in several motion pictures in Germany and also in Carl Laemmle productions in the United States. He returned from his Bronx stage to Hollywood, where Cecil B. de Mille featured him in many screen dramas, including *His Country, The Main Event* and *King of Kings.*

Great as he was on the German and English stages, Schildkraut really found himself when he joined the Yiddish theatre. He excelled in the portrayal of Jewish fathers, those patriarchs who in the eyes of their children were the terrestrial representatives of God himself.

SCHILLER, A. ARTHUR, professor of law, b. San Francisco, 1902. He studied at the University of California (J.D. 1926) and at Columbia University (J.D., 1932). In 1937 he was appointed associate professor of law at Columbia University. He was a member of the American Oriental Society (1927-41) and of the Riccobono Seminary of Roman Law, Washington, D. C., from 1932, having been elected president of the seminary (1937-38).

Schiller served also as secretary-treasurer of the Academic Committee for the Hebrew University, and in 1943 was a member of the Jewish Academy of Arts and Sciences. His published books include: *Source Book of Roman Law* (in

collaboration; 1929-30); *Ten Coptic Legal Texts* (1932); *Texts and Commentary for the Study of Roman Law* (vol. 1, 1936); *Military Law and Defense Legislation* (1941).

SCHILLER, FRIEDRICH, non-Jewish German author, b. Marbach, Germany, 1759; d. Weimar, Germany, 1805. Some of his philosophical and critical essays are concerned with the Bible. Of these, "Über die Sendung Moses" (1790) and "Etwas über die älteste Menschengesellschaft nach dem Leitfaden der mosaischen Urkunde" are outstanding. These treatises lent themselves to philosophical reflections and critical comments concerning the Jews as bearers of some of the ideas which encompass all mankind. In 1801 Schiller adapted for the stage and first produced Gotthold Ephraim Lessing's *Nathan der Weise.* He frequently employed phrases from the Bible and paraphrases of Biblical ideas in his drama and verse, for example in the tragedies *Die Räuber, Die Jungfrau von Orleans* and *Maria Stuart.* His ode "An die Freude," for which Beethoven composed the music in the last movement of his Ninth Symphony, was inspired by *Ps.* 102.

Schiller's experience with Jews was limited. Among the first Jews he met was a bookseller of Strelitz, called Michaelis, with whom the young author had business contacts. In his latter years he made the acquaintance of Henriette Herz. He was exalted by Heinrich Heine as the poet of freedom and world citizenship. The Jews of Eastern Europe translated much of his writings into Yiddish and Hebrew, such as "Lied von der Glocke," "Worte des Glaubens," "An die Freude" and "Resignation." They gave him of their admiration more readily than to his greater contemporary, Johann Wolfgang von Goethe (see Franzos, Karl Emil, "Schiller in Barnow"). Jews all over the Western world actively participated in the Schiller centenaries held in 1859 and 1905. OSKAR FRANKL.

Lit.: Frankl, Oskar, *Schiller in seinen Beziehungen zu Juden und zum Judentum* (1905); Schapiro, Israel, *Schiller und Goethe im Hebräischen* (1935).

SCHILLER, HERBERT MAURICE, professor of law, b. Salt Lake City, Utah, 1893. He studied at the University of Utah and at Harvard University (LL.B., 1922). He became a member of the Salt Lake City board of education (1931), and resigned when he was elected judge of the Third Judicial District Court of the state of Utah (1933-41), the first Jew in Utah to be elected to the district bench. In 1941 he was appointed by the governor a member of the State Teachers Retirement Board. As a member of the Utah Bar Association, he was instrumental in the revision of the Criminal Code of Utah, and he was influential also in the revision of the juvenile court system of the state. Appointed professor of the University of Utah in 1940, he still held this position in 1943.

Schiller was president of the Western Probation and Parole Conference (1941-42), member of the advisory council of the National Probation Association, and vice-president of the State Conference of Social Workers of Utah (from 1942). His Jewish communal affiliations included membership on the board of the United Jewish Council of Salt Lake City (from 1937) and membership on the executive committee of the National Council of Jewish Federations and Welfare Funds, Western States Region (1936-38).

SCHILLER-SZINESSY, SOLOMON MAYER, rabbi and Hebraist, b. Óbuda, Hungary, 1820; d. Cambridge, England, 1890. He received rabbinical diplomas from Aaron Chorin and Löw Schwab, and the Ph.D. degree from the University of Jena. From 1844 to 1848 he was a preacher in the Jewish community of Eperjes; at the same time he taught Hebrew in the Lutheran College of that city. At the outbreak of the national revolution in 1848 he traveled about the country, exhorting his coreligionists to join the revolutionary army. He himself joined the engineering corps as a private, and distinguished himself by obstructing the enemy's progress. Captured by the Austrians, he managed to escape on the eve of his intended execution, and reached Ireland. From there he went to Manchester, England, where he served as rabbi and preacher to the United Congregation and subsequently for a brief period to the Reform synagogue.

In 1864 he went to Cambridge to study Hebrew manuscripts, and as a result of his researches published *Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge* (1876). From 1866 on he was teacher of Talmud and rabbinical literature in the University of Cambridge; later he became reader in rabbinics. At the time of the Tiszaeszlár blood accusation he started a movement to combat superstition. Among Schiller-Szinessy's published works are *David Kimhi's Commentary on the Psalms, Book* I and *Massa Baarab,* a record of Romanelli's travels in Morocco in the late 18th cent.

Lit.: Menorah Journal, vol. 8 (1890) 190-92.

SCHILLINGER, JOSEF, composer and teacher, b. Kharkov, Russia, 1895. After studying at the St. Petersburg Conservatory, he became dean of the State Academy of Music in the Ukraine (1918-22). After 1922 he served also as teacher of composition at the State Institute of Music Education in Leningrad. From 1925 to 1928 he was composer for the State Institute of Drama. He settled in New York city in 1929, where he began a successful career as a teacher of composition, his pupils including George Gershwin. He lectured at the New School for Social Research and at the American Institute of the City of New York.

Schillinger composed music in a variety of forms, revealing more technical dexterity than imagination. In 1927 he was commissioned by the Soviet government to write a symphonic rhapsody, *October,* to commemorate the tenth anniversary of the Soviet Union. He composed other orchestral works, compositions for the theatre, and some chamber music.

Lit.: Ewen, David, *Composers Of Today* (1934).

SCHIMONOWITZ, DAVID, *see* SHIMONOWITZ, DAVID.

SCHINDLER, BRUNO, Sinologist, b. Leschnitz, Upper Silesia, Germany, 1882. He studied Chinese language and literature at German, British, American and French universities, and for many years remained in the Far East for study and research, as a research fellow of the Staatliches Forschungsinstitut of Leipzig. He was editor of the *Hirth Anniversary Volume,* presented in 1923 to Friedrich Hirth, professor at Columbia University, by a number of authorities on sinology, and of *Occident and Orient,* presented to Moses Gaster in 1936 on the occasion of his eightieth birthday.

Schindler edited also *Asia Major* (1924-33) and *Das chinesische Wohnhaus* (1935). He published his own studies under the titles of *Das Priestertum im alten China* (1918); *On the Travel Wayside and Wind Offerings in Ancient China* (1924); and *Chinesische Frauengestalten* (1925). After the Nazis' advent to power Schindler was for some time professor at the University of Tokyo, Japan, and then he went to London.

SCHINDLER, KURT, conductor and editor, b. Berlin, 1882; d. New York city, 1935. As a young man Schindler assisted Mottl and Richard Strauss in Germany, and then migrated to New York in 1905 to be assistant conductor at the Metropolitan Opera House. In 1909, at the suggestion of his friend Gustav Mahler (then conductor of the Philharmonic), he organized for him a group of singers to perform Debussy's *Sirènes.*

This group, first called the MacDowell Chorus, soon branched out under its new name of Schola Cantorum in concert programs which were most novel and unconventional for the New York of those days.

Schindler used these programs to introduce masterpieces which he had a flair for discovering in every land and every epoch. He was more responsible than any other one man for the diffusion of Russian choral music and Russian song in the United States, this latter also through his excellent edition and translations, and he brought Russian operas, such as *Sadko,* long before they were given at the Metropolitan. He knew how to mix the latest confections of Ornstein or Malipiero with forgotten gems of Brahms and Schumann or with the classics of Bach and Palestrina, and he seasoned them all with varieties from the folk music of every country in Europe.

But it was on his favorite Spanish music that Schindler lavished his talents both of presentation and description. He first made the Western Hemisphere acquainted with Basque and Catalan music—whole programs were devoted to it. Schindler collected many picturesque ballads for the delectation of his audiences.

He is, of course, best known as the founder and first conductor of the Schola Cantorum of New York which, in the short space of seventeen years, he made world-famous. But he distinguished himself in other directions as well. In the same period he was editor for the Schirmer and Ditson music houses, and organist and choir master at Temple Emanu-El. The years 1928 to 1934 covered his journeys to Spain, and at this time he also established a new type of musical instruction at Bennington College.

The culmination of his life work was his master work of research, *Folk Music and Poetry of Spain and Portugal,* as that work is entitled in the posthumous volume of his collections issued in 1941 by the Hispanic Society under the editorship of Federico de Onis of Columbia University. In 1922 he had been made honorary president of the Fiesta Musical Bienal of Catalonia. He had introduced into the programs of the Schola Cantorum forty-nine separate Spanish compositions. But it was not until after the tragedies of his private life and after his departure from the Schola Cantorum (1926) that he found his way to that amazing achievement in the assemblage of 985 freshly discovered folk songs and ballads from seventeen provinces of Spain and from Portugal. Historically, the importance of his achievement is too obvious for comment.

Other famous editions by Schindler include: *A Century of Russian Song; Masters of Russian Song; Old Spanish Sacred Motets; A Cappella Choruses from Russian Liturgy; Sixty Russian Folk Songs; Modern Spanish Choral Works.*

HUGH ROSS.

SCHINDLER, RUDOLF, physician, b. Berlin, 1888. He studied at the Universities of Freiburg and Berlin, graduating from the latter in 1912.

From 1913 to 1914 he was assistant at the Pathological Institute of Berlin, and from 1919 to 1924 assistant at the hospital of München-Schwabing. In the first World War he was captain in the Bavarian Medical Corps, and was awarded the iron cross and the Bavarian Military Order.

In 1922 Schindler invented the gastroscope which, perfected in 1932, became known as the Wolff-Schindler Gastroscope. It makes possible an accurate diagnosis of gastritis and advances the knowledge of inflammatory conditions in the stomach. In 1934 Schindler, as a voluntary exile, became visiting professor (1934-36) and assistant clinical professor (from 1936 on) at the University of Chicago. He was attending gastroscopist at Michael Reese Hospital from 1936 on. He was awarded the 2nd class gold medal for excellence of presentation of an exhibit on chronic inflammation of the stomach as studied with the flexible gastroscope, and a prize for an exhibit on gastroscopy by the Illinois State Medical Society.

Schindler published a textbook and atlas of gastroscopy (1923), studies on the nervous system and hemorrhages, many papers on gastroscopy, gastrophotography and neuroses of the alimentary tract, and a book entitled *Gastroscopy; The Endoscopic Study of Gastric Pathology* (1937).

SCHIPPER (SCHIPER), IGNACY, *see* SHIPER, IGNAC.

SCHIPPER, JACOB, philologist, b. Oldenburg, Germany, 1842; d. Vienna, 1915. He studied at several universities of Germany and at Paris, Rome and London. In 1867 he became a contributor to Bosworth's *Anglo-Saxon Dictionary,* and in 1872 he was appointed professor at the University of Königsberg, Prussia, after having been baptized. From 1877 until his death he was professor of English language and literature at the University of Vienna. Schipper was mainly interested in English versification and in English literature of the 14th and 15th centuries. He edited various English medieval chronicles and legends, and wrote biographies of poets of that epoch. He contributed also to the knowledge of Shakespeare's life and poetry, and effectively refuted the "Bacon Legend" whose protagonists considered Francis Bacon the author of the works generally attributed to Shakespeare.

Schipper's principal works were: *Altenglische Metrik* (1881); *Englische Metrik* (1895); *History of English Versification* (1910). He edited the *Wiener Beiträge zur englischen Philologie,* and for many years organized lectures of foreign scholars on modern languages and literatures at Vienna.

SCHLEIDEN, MATTHIAS JAKOB, non-Jewish botanist and defender of the Jews, b. Hamburg, Germany, 1804; d. Frankfort, Germany, 1881. He wrote several works in which he appraised the Jews and their history. In his *Die Landenge von Suez* (1858) he describes the Exodus of the Israelites from Egypt. His study of the history of botany made him familiar with Jews of the Middle Ages in their capacity as translators of Arabic documents.

This led to Schleiden to write his essay *Die Bedeutung der Juden für Erhaltung und Wiederbelebung der Wissenschaften im Mittelalter* (published originally in *Westermanns Illustrierte Deutsche Monatshefte* in 1877 and republished as a separate article by the Deutsch-Israelitischer Gemeindebund). Schleiden's interesting treatise, *Die Romantik des Martyriums bei den Juden des Mittelalters* (1878), was written practically as a refutation of the assertion of the surgeon Billroth that Jews were incapable of responding joyfully to the romantic appeal which martyrdom may have.

Lit.: Möbius, M., *Matthias Jakob Schleiden, Zu seinem 100. Geburtstage* (1904).

SCHLEIERMACHER, FRIEDRICH, Protestant theologian, b. Breslau, Germany, 1768; d. Berlin, 1834. He was regarded as the church father of modern Protestantism. As a young preacher Schleiermacher passed the period of his inner craving and enlightenment in the "Berlin salons," especially that of Henriette Herz. He was unquestionably influenced by his Jewish environment at that time. His sincere religiousness prevented him from accepting David Friedländer's suggestion, born of a purely practical motive, to facilitate the naturalization of the Jews by converting them without their having to acknowledge Jesus. This prompted Schleiermacher to demand civil rights for the Jews lest

the church be harmed by hypocritical conversions, by a "Christianity without Christ," by a Jewish Christianity for reasons of state. On the other hand, Schleiermacher advocated in his *Briefe eines Predigers ausserhalb Berlins* "dismemberment of the Jewish nation" as a prerequisite to the naturalization of the Jews.

Lit.: *Allgemeine Deutsche Biographie,* vol. 31, pp. 422-57; Lullmann, C., *Schleiermacher,* (1907); the literature on David Friedländer's "Sendschreiben an den Probst Teller von einigen Hausvätern jüdischer Religion," in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 4 (1890) 27-64.

SCHLEMIHL, *see* SHLEMIEL.

SCHLESINGER, BENJAMIN, labor leader and newspaper executive, b. Kaidan, Lithuania, 1876; d. Colorado Springs, Col., 1932. He arrived in the United States at the age of fifteen, and began to work as a machine operator on cloaks and suits in Chicago. Soon he became active in the organization of workers in this industry, and at seventeen was appointed business manager of the Chicago Cloakmakers' Union, serving subsequently as its president nine times. From 1895 on he took an active part in the Socialist Labor Party. He was one of the founders of the International Ladies' Garment Workers' Union (1900), and was its president during the years 1903 to 1904, 1914 to 1923 and 1929 to 1932. In 1909 he became manager of the *Jewish Daily Forward,* serving there until 1912, when he returned to the union.

He was also a member of the People's Relief Committee (1917-22), of the general executive committee of the International Clothing Workers Federation (1919-23), and a delegate of the American Federation of Labor to the British Trade Union Congress in 1922. In 1920 he visited Russia and had conversations with Lenin, but soon after his return to the United States (1923) he left the union due to political dissension. He then became resident manager of the Chicago *Jewish Daily Forward,* but left that position in 1926 to return to New York as vice-president of the International Union Bank. He served also as president of the Needle Trades Workers' Alliance.

During his term of office Schlesinger led twelve strikes, including those of 1916, 1920 and 1929 in the cloak and suit industry. In the latter strike he stated the case of labor before Franklin D. Roosevelt, then governor of the state of New York. In conducting negotiations he commanded respect for labor and its recognition as a party of equal if not superior standing.

Lit.: *American Hebrew,* June 10, 1932; Bercovici, Joseph, "Three Jewish Labor Leaders," *Opinion,* Jan., 1941, p. 8; *New York Times,* Oct. 31, 1928; March 4, 1929; Aug. 6, 1929; Feb. 18, 1931; June 7, 1932.

SCHLESINGER, FRANK, astronomer, b. New York city, 1871. After receiving the B.S. degree from the College of the City of New York (1890), he attended Columbia University, where he received the A.M. degree (1897) and the Ph.D. degree (1898). A year later he was appointed observer-in-charge of the International Latitude Observatory, Ukiah, Cal., serving until 1903, when he became astronomer at the Yerkes Observatory. In 1905, after a two-year period in that position, he was appointed director of the Allegheny Observatory and professor of astronomy at the University of Pittsburgh. After holding these positions until 1920, in the latter year he became director of the Yale University Observatory in New Haven, Conn., and in Johannesburg, South Africa. In 1941 he became director emeritus.

Schlesinger served as president of the American Astronomical Society and of the International Astronomical Union. He was author of numerous articles on astronomical subjects in scientific journals. He was recipient of several awards for his contributions to astronomy, among them the Valz prize, awarded in 1926 by the French Academy of Sciences; the gold medal of the Royal Astronomical Society of England, awarded in 1927; and the Bruce Medal of the Pacific Astronomical Society, awarded in 1929. The French Government made him an officer of the Legion of Honor (1935).

Lit.: Cattell, *American Men of Science* (1933) 980.

SCHLESINGER, GEORG, engineer, b. Berlin, 1874. After being director of several of the leading machine tool plants of Germany, Schlesinger was (from 1904 to 1933) professor of technical science at the technical university of Berlin. From 1934 to 1939 he was professor at the University of Brussels, and thereafter he was director of the research department at the Institute of Production Engineers, Loughborough College, Leicestershire, England. Schlesinger was a pioneer in perfecting German machine tools and in inventing new methods for the erection of modern factories. Machine tools especially were considered to be a matter of mere empiricism before Schlesinger began to take scientific measurements of the stresses and speeds which had to be actualized in tooling machines.

To this end Schlesinger founded the "Versuchsfeld für Werkzeugmaschinen," a scientific station for tool machine tests. Schlesinger's activity became one of the most important bases for the technological advance of Germany at the beginning of the 20th cent. He published many studies on tool machines and industrial equipment and on the management of plants and psychotechnics. His standard work, *Die Werkzeugmaschinen,* was published in 1936. In 1940 he published *Acceptance Tests Charts, Surface Finish.*

SCHLESINGER, HERMANN, physician, b. Pressburg, Slovakia, 1866; d. Vienna, 1934. He became assistant professor at the University of Vienna in 1902. He was also chief physician at the Allgemeines Krankenhaus, Vienna. Schlesinger was a specialist in internal diseases. He dealt particularly with the diseases of the central nervous system and the changes that occur in old age.

His published works include: *Die Syringomyelie* (2nd ed., 1902); *Beiträge zur Klinik der Rückenmarkstumoren* (1898); *Indikation zu chirurgischen Eingriffen* (1910); *Krankheiten des höheren Lebensalters* (2 vols., 1914 and 1915); *Diagnostische Irrtümer bei Krankheiten der Lunge* (2nd ed., 1923); *Klinik und Therapie der Alterskrankheiten* (1930).

Lit.: *Biographisches Lexikon hervorragender Ärzte* (1933).

SCHLESINGER, ISIDORE W., financier and philanthropist, b. South Africa. He founded or directed, as general manager, the African Guarantee and Indemnity Company, the African Life Assurance Society, the African Realty Trust, the Colonial Banking and Trust Company, and the African Consolidated Theatres, Ltd. In 1935 he offered a prize of £10,000 for an air race from London to Johannesburg, South Africa. Schlesinger created the great irrigation system in Northern Transvaal which enabled this area to be covered with citrus fruit orchards where neither tree nor brush had grown before that. Schlesinger took the initiative; the large Zebediela Estate, managed by Schlesinger, has been considered exemplary in South Africa, and Schlesinger's work radically changed the general appraisal of agricultural possibilities in certain districts of South Africa. Schlesinger was considered the most generous philanthropist of South Africa. He sponsored the *South African Jewish Year Book,* donated the Jewish War Memorial at Johannesburg, and

founded or promoted many charitable institutions, Jewish and general, at Johannesburg, where he resided. His principal interest was the South African Jewish Orphanage, of which he was honorary president in 1943.

SCHLESINGER, LOUIS, realtor, b. Newark, N. J., 1865; d. Newark, 1942. He attended the Newark public schools and began to work while still young. Schlesinger achieved considerable prominence as a realtor; he acted as a broker in the acquisition of many important industrial and residential sites in Newark and vicinity, contributed signally to the development of the city, and was instrumental in the erection of many outstanding structures in Newark. An organizer of the Real Estate Board of Newark and the New Jersey Association of Real Estate Boards, Schlesinger served as president of the latter.

Active in philanthropic affairs, he served from 1930 on as chairman of the national board of state directors, National Farm School. He was active in several fraternal organizations, and was a member of the executive committee of the Union of American Hebrew Congregations.

SCHLESINGER, LUDWIG, mathematician, b. Trnava (Nagyszombat), Hungary, 1864; d. Germany, 1933. He studied (1882-87) in the Universities of Heidelberg, Bonn and Berlin, receiving the Ph.D. degree from the latter. In 1889 he became private lecturer in the University of Berlin, and subsequently associate professor in that of Kolozsvár, Hungary. Of two chairs in mathematical sciences offered to him by the Universities of Budapest and Giessen in 1911, he accepted the latter, which he occupied until his death.

Schlesinger's lectures on absolute geometry were received with utmost interest. In addition to a vast number of memoranda to the international mathematical press, Schlesinger published: *Handbuch der Theorie der linearen Differentialgleichungen* (1895-98); *Über Gauss' Arbeiten zur Funktionstheorie* (1920); *Raum, Zeit und Relativitätstheorie* (1920); *Automorphe Funktionen* (1924). He contributed to *Scientia* (1927) articles on Benedict Spinoza and Albert Einstein.

SCHLESINGER, MIKSA, physician and author, b. Kismárton (Eisenstadt), Hungary, 1822; place and date of death unknown. He studied in the medical schools of the Universities of Prague and Vienna. Because of his participation in the revolutionary movement of 1848, when he propounded his ideas in a newspaper of his own and in several books, he was summoned before a courtmartial at Vienna. After the revolution he emigrated to Berlin and then to London.

His book *Aus Ungarn* (1850) attained two editions within the year; its English version, written by himself, aroused wide interest; in Italian it was published under the title of *Storia della guerra in Ungheria.* Another book published by Schlesinger was *Wanderungen durch London* (2 vols., 1852-53). His political satire, *Ausgleich mit Ungarn,* a one-act play, was performed in 1867 in Vienna, where he once stood before the military court.

SCHLESINGER, PAUL, writer, b. Berlin, 1878; d. Berlin, 1928. He was a gifted musician but, compelled to earn a living, he became a journalist. As a reporter, Schlesinger contributed to various departments of the Ullstein newspapers and for many years he was renowned as a music critic. Some years before the outbreak of the first World War Schlesinger resided at Munich. During the War he was Geneva correspondent of the Ullstein press. In 1919 he returned to Berlin. Schlesinger published several novels and comedies which met with considerable acclaim, but his originality was shown best in his chatty description, published under the pseudonym of Sling. A collection of them was printed in 1924, *Das Sling-Buch.* These sketches combined artistic impressionism and philosophical contemplation, inspired by observations of daily life.

By 1925 Schlesinger began to concentrate upon court sessions, and created a new genre of forensic reporting. He did not confine himself to describing the march of events; he criticized the attitude of the judges, penetrating into their psychology, and especially denounced their methods of charging perjury. Schlesinger thus became a moral authority in Germany, but was hated by reactionary jurists, especially by the Nazis, who denounced him years after his death as "the friend of every criminal." A collection of his court reports, *Richter und Gerichtete,* was edited by his widow, Josephine Schlesinger, in 1930.

SCHLESINGER, SIGMUND, composer and cantor, b. Uhlen, Germany, 1835; d. Mobile, Alabama, 1906. He received his musical education in Munich. In 1860 he came to America. For forty years he was organist and choir master of Congregation Shaarei Shomayim in Mobile. Here, having felt keenly the lack of available music for the Reform service, he composed three volumes for the Sabbath, one for the three festivals and two for the High Holy Days. These, among the first to be published in America for Reform Temples, achieved great popularity with organists and choir masters, of whom the majority were non-Jewish and entirely unfamiliar with the traditional modes and melodies of the synagogue.

Additional factors in their favor were their simple arrangements, light melodies, often adapted from the music of George Edward Oliver, Giuseppe Verdi, and others. The traditional melodies were almost entirely ignored. All his works attained numerous editions. MAX WOHLBERG.

Lit.: Idelsohn, A.Z., *Jewish Music* (1929); Binder, A. W., "Changing Values in Synagogue Music," *Jewish Music Forum,* vol. 2, No. 1 (Dec., 1941).

SCHLESINGER, WILHELM HEINRICH, painter and lithographer, b. Frankfort, Germany, 1814; d. Neuilly, near Paris, 1893. Most of his work represented the Biedermeier bourgeois period (1820-50). Schlesinger, like many Jewish portrait painters, began to work in miniatures; later he did delicate portraits and genre paintings in oil and water colors. He had studied at the Vienna Academy and was therefore active in Vienna, but also in Paris and, from 1870 to 1871, in London.

His *Am Toilettentisch* (1852) was in the early modern section of the Kunsthistorische Institut of Vienna, and his portrait of the burgomaster J. A. Edler von Leeb (1834) in the Vienna historical collection, as was also a water-color portrait of Johann Strauss the elder (1837). Schlesinger's oil portrait of the Viennese actress H. Linder (1850), the water color study of the Vienna civil guard and his portrait of Sultan Mohammed at the National Museum of Versailles were also well-known.

Lit.: Weizsäcker und Dessoff, *Kunst und Künstler in Frankfurt A.M.* (1909); Leisching, E., *Die Bildnisminiatur in Österreich 1750-1850* (1907); Grünstein, L., *Das Altwiener Antlitz* (1931).

SCHLESINGER, WILLIAM, rabbi and educator, b. St. Gallen, Switzerland, 1903. He was educated at the Universities of Breslau, Hamburg and Zurich, the latter conferring upon him the Ph.D. degree, and at the Jüdisch-Theologisches Seminar, Breslau, where he was ordained. He was rabbi of Congregación Israelita de la República Argentina, at Buenos Aires. From 1939 on he was also director of Jewish Religious Courses, an educational organization controlling sixty Jewish schools in Argentina.

SCHLESSINGER, LOUIS, soldier, b. Nagykanizsa, Hungary, in the 1820's; d. Guatemala, about 1900. He took part in the Hungarian revolutionary war from 1848 to 1849, then went into exile, and after some peregrinations reached the American continent.

He came to Nicaragua with the title of colonel and highly recommended to William Walker, head of the filibusters who were trying to gain a foothold in Nicaragua by supporting the democratic government there and forcing into exile its opponents, the legitimists. The latter had found refuge in sympathetic Costa Rica, which was prepared to render military aid against the North American and European invaders. Walker employed Schlessinger first for a diplomatic mission to Costa Rica, 1856, but Schlessinger was received most discourteously and the Costa Rican government sent troops to battle the filibusters.

Schlessinger was then placed in command by Walker of mixed German, French and American troops, being the only man who could address each soldier in his native tongue. Surprised by the Costa Ricans, his 240 men were dispersed in the battle of Santa Rosa on March 20, 1857. Schlessinger was court-martialed for cowardice and condemned to be shot, but he effected his escape and joined the Nicaraguan legitimists, becoming an opponent of Walker. Later he retired to Guatemala, where he became the owner of a coffee plantation and a respected citizen.

SCHLETTSTADT, SAMUEL BEN AARON, rabbi who lived in Strasbourg in the second half of the 14th cent. He was head of the Yeshiva of Strasbourg, but was compelled to flee from the city because the community had attempted to take action against two informers who had made accusations against the Jews to the knights of Andlau. One informer was executed, but the other escaped, and the knights and the mob sought vengeance. Schlettstadt escaped to the fortress of Hohenslandsburg, near Colmar, where he remained for a few years. Then he went to the Orient, where he persuaded the exilarch in Babylonia and the rabbis of Jerusalem to lay a ban upon the community of Strasbourg for not intervening in his behalf. He later returned to Strasbourg, where he seems to have perished with the rest of the community in the slaughter of 1380.

Schlettstadt wrote *Mordecai Katon* ("Little Mordecai"), consisting of extracts from the larger *Mordecai* of Mordecai ben Hillel, a pupil of Meir of Rothenburg; the latter work is a highly regarded collection of rabbinic views.

SCHLIMMAZEL, *see* PHRASES, POPULAR; SHLEMIEL.

SCHLOESSINGER, MAX, philologist and librarian, b. Heidelberg, Germany, 1877. He was educated at the Universities of Vienna and Berlin (Ph.D., 1903), at the Israelitisch-Theologische Lehranstalt, Vienna, and at the Hochschule für die Wissenschaft des Judentums (rabbi, 1903). In 1903 he went to the United States; there he became office editor of the *Jewish Encyclopedia,* but resigned this position in 1904 to become librarian and instructor in Biblical exegesis at the Hebrew Union College, Cincinnati. He returned to Europe in 1907. Finally settling in Palestine, Schloessinger became a member of the Board of Governors of the Hebrew University of Jerusalem (1925), acting chancellor (1930-35) and a member of the Executive Council (1935).

Retiring from his labors, he returned to the United States in 1939, and in 1943 he was living in New York city. Schloessinger published "Ibn Kaisan's Commentar zur Mo'allaqa des 'Amr ibn Kultum nach einer Berliner Handschrift," *Zeitschrift für Assyriologie und verwandte Gebiete* (1901); *Rashi, His Life and His Work* (1905); *Reform Judaism and Zionism* (1907); *Eldad Ha-Dani* (1908); *The Ansâb al-Ashraf of Al-Balâdhuri,* vol. 4 (Jerusalem, 1938).

SCHLONSKY, ABRAHAM, Hebrew poet and editor, b. Kruellov, district of Poltava, Russia, 1900. Educated in a modern Heder and in Gymnasia in Russia and Palestine, and at Sorbonne University in Paris, in 1921 he settled in Palestine, where he worked as a laborer in the collective colony Ein Harod and in Tel-Aviv. From 1922 on his poems and articles appeared in various Palestinian periodicals. From 1925 to 1926 he was associate editor of the *Dawar,* daily organ of Palestinian labor, and thereafter edited the literary section of the daily *Haaretz.* He founded and edited the weeklies *Kethubim, Turim* and *Amudaim,* and organized the cooperative publishing society Yahdav. He translated into Hebrew many Russian and other masterpieces.

Schlonsky's first poetic work appeared under the title *Devai* (Pain; 1924), a series of philosophical poems couched in symbolic imagery and depicting the sorrow, yearnings and disillusionment which came in the wake of the first World War. There followed *Bagalgal* (In the Circle; 1927), a collection of lyrical thoughts concerning the new Jew of Palestine, and *Leabba Imma* (To Papa-Mama; 1927), a group of plaintive poems expressing the nostalgia of the hard-driven adult for the serenity of childhood. The central theme of his *Beeleh Hayamim* (In These Days; 1929) is the creative labor of the Palestinian Jew. *Abne Bohu* (Stones of Chaos; 1934) is a series of poetic satires dealing with the evils of city life.

Schlonsky was one of the outstanding modernists in contemporary Hebrew literature. Greatly influenced by Alexander Block and the expressionist school of Russian poets, he had a potent originality of concept and expression. While his themes are philosophical and abstract, his style is rich in imagery. He was a master artist in his handling of the Hebrew language, molding it with great facility to novel expression.

Lit.: Zmora, Israel, *Abraham Schlonsky* (1937).

SCHLOSS, DAVID FREDERICK, jurist, public servant, and Jewish communal worker, b. London, 1850; d. London, 1912. He was educated at Corpus Christi College, Oxford, and called to the bar at Lincolns Inn in 1875. Then he was appointed member of the Board of Trade, and served in the Labor Department. In 1893 Schloss was sent by the British government to the United States to study alien immigration.

He published *Methods of Industrial Remuneration,* and numerous treatises on labor questions. He was a member of the council of the Anglo-Jewish Association and of the Board of Guardians. Schloss married a daughter of Professor Jacob Waley; his daughter Esther Ethel married John Felix Waley.

LEOPOLD SCHLOSS (b. Frankfort, Germany, 1824; d. London, 1905), the uncle of David Frederick Schloss, was vice-president of the Anglo-Jewish Association, member of the executive committee and of the joint committee of the Association and the Board of Deputies. He was also a warden of the West London Synagogue.

SCHLOSS, PHILIP, merchant and public official, b. Reineck, Bavaria, Germany, 1836; d. Indiana, 1888. He came to the United States at the age of thirteen, and was educated there. Although a Democrat, he fought for the North in the Civil War. After turning his hand to various trades, he embarked in the clothing business in Terre Haute, Ind. He was elected to the city council in 1874, and in 1878 was acting mayor upon the death of the incumbent. He was elected in

1882 to the Indiana House of Representatives for Vigo County which he represented in the Senate in the 1885 and 1887 sessions.

Schloss was president of the Hebrew Congregation, of the Burial Association, of which he was an organizer, and of the local grand lodge of the B'nai B'rith. He was also first past master of the Humboldt Masonic Lodge.

SCHLOSSBERG, JOSEPH, labor leader, b. Kaidanov, province of Minsk, Russia, 1875. He was a nephew of David Pinski and of Mordecai Spector. Schlossberg came to the United States in 1888. He made his dual alliance with Yiddish journalism and with the rising American labor movement, and from 1900 on was a leader in both. From 1900 to 1902 Schlossberg was editor of the Yiddish daily, *Abend Blatt,* and from 1904 to 1911, with David Pinski, of the weekly *Der Arbeiter,* both published in New York city.

Schlossberg's affiliation with the labor movement was mostly through the medium of the garment workers, in whose organization he was a leader from the beginning of his career. With the split in the United Garment Workers in 1914, Schlossberg joined and became secretary-treasurer of the newly-founded Amalgamated Clothing Workers of America. This post he retained until 1940, when he became secretary-treasurer emeritus. He was also in the directorates of various subsidiary enterprises of the Amalgamated, including the Amalgamated banks in Chicago and New York.

Continuing his journalistic activities, Schlossberg was from 1917 to 1925 editor of the English weekly, *Advance,* and from 1915 to 1929 of the Yiddish weekly, *Fortschritt.* His orientation to Jewish affairs veered away from the early Bundist doctrines toward Zionism. In 1934 he was made an associate editor of the *Jewish Frontier,* the labor Zionist monthly, and he was also chairman of the national committee for Jewish workers in Palestine. Among his other posts in Jewish life was his membership on the administrative committee of the World Jewish Congress and on the board of directors of HIAS. Schlossberg was made a member of the New York city Board of Higher Education in 1935, the first labor man to be so honored, and was reappointed in 1939. Schlossberg was the author of *The Workers and Their World* (1935), and of numerous pamphlets, in English and Yiddish, on labor problems.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1929), cols. 670-72.

SCHMALHAUSEN, SAMUEL DANIEL (S. Daniel House), psychologist and social analyst, b. New York city, 1889. He studied at Columbia University (A.M., 1912; Ph.D., 1927), and was active as a consultant psychologist, notably in connection with the Clinic for Problem Children, at the Workers Cooperative Colony, New York (1928), and the Labor Temple School, New York (1928-30).

He was co-editor of *The American Teacher* (1914-17), the New York *Call* (1918-19) and *The Modern Quarterly.* Schmalhausen wrote: *Humanizing Education* (1926); *A Mental Hygiene Inventory* (1927); *Why We Misbehave* (1928); *Our Changing Human Nature* (1929); *The New Road to Progress* (1934). He wa. co-editor of several books on psychological and sex problems.

SCHMID, ANTON VON, non-Jewish publisher of Hebrew books, b. Swettl, Lower Austria, 1765; d. Vienna, 1855. He was educated for the ministry, but gave up his studies and entered the Kurzbeck printing establishment at Vienna. Having been assigned for some time to Hebrew typesetting, he later bought from his employer the Hebrew types which were those previously used by the Proops press of Amsterdam. In 1800 the importation into Austria of Hebrew books was prohibited and Schmid steadily increased his establishment. Joseph della Torre was supervisor of his printing. In 1816 he received a gold medal from the emperor, and he was raised to nobility in 1825 for his various book gifts to the court library. About 1834 Schmid bought the Schnisek printing office at Pressburg (Pozsony), and equipped it with Hebrew type. His son Franz von Schmid assumed care of the printing offices from 1839 on, and eventually sold them to Adalbert della Torre.

Among the books published by Anton von Schmid are: the Hebrew Bible with German translation by Moses Mendelssohn and the commentary of the Biurists (*Nethiboth Hashalom*); the literary almanach *Bikkure Haittim;* the works of Maimonides, of Judah Löb Ben Zeeb (who also acted as corrector for Schmid), of Wessely, and many prayer-books. He published also the rare books of Azariah dei Rossi, *Meor Enayim,* and four editions of the Babylonian Talmud.

SCHMIDT, NATHANIEL, non-Jewish professor of Semitics, b. Hudiksvall, Sweden, 1862; d. Ithaca, N. Y., 1939. He taught Semitic languages at Cornell University, and oriental history from 1896 to 1932. In that year he became professor emeritus. From 1904 to 1905 he was director of the American School of Archaeology, Jerusalem, and subsequently served on the board of trustees of the American Schools of Oriental Research, in that city. He was president of the Society of Bible Literature and Exegesis (1914) and of the American Oriental Society (1931-32). In 1931 the Jewish Institute of Religion, in New York city, bestowed upon him the D.H.L. degree.

Schmidt was the author of: *Introduction to the Hexateuch* (1896); *Biblical Criticism and Theological Belief* (1897); histories of Egypt (1901), India (1902) and Syria (1902); *The Prophet of Nazareth* (1907); *The Coming Religion* (1930), and other scholarly works.

SCHMIELES, JACOB, *see* BASSEVI VON TREUENBERG, JACOB.

SCHMIT, MENAHEM, painter and stage designer, b. Bobruisk, White Russia, 1896. He studied at the Odessa Art School and at first was greatly influenced by the Russian painters Repin and Seroff. In 1914 he settled in Palestine and entered the Bezalel Art School. During the first World War he was an agricultural worker and a member of the Jewish Legion. A Paris trip and the intense study of the works of Courbet and Cézanne held him for some time under the influence of these masters, but his art emerged broader in scope and originality.

From 1924 on he was associated with the exhibitions of Palestinian artists. He also designed a number of important productions for the Habimah and Ohel theatres. They include *David's Crown* by Calderon, *The Devil's Disciple* by Shaw, *Amchah* by Sholom Aleichem, *Revizor* by Gogol, *Chains* and *Shop* by Lewick, and *The Lower Depths* by Gorki. In 1943 he was living at Haifa.

SCHNABEL, ARTUR, pianist, b. Lipnik, Austria, 1882. After studying for six years with Leschetizky in Vienna, he began his concert career. He first achieved note in sonata recitals with Carl Flesch, and in trio performances, where his outstanding musicianship became apparent. Recitals followed, together with appearances with orchestra, which established his reputation as one of the foremost living interpreters of the classical and romantic composers. In 1922 he made his debut in the United States, but it was not until his return to that country in 1933 that he achieved a fol-

George Wolf

lowing comparable to that which had been his in Europe for several decades. He has been accepted as one of the greatest living interpreters of the music of Beethoven. Upon four different occasions Schnabel gave a cycle of all the Beethoven piano sonatas. He has been no less admirable in the works of Mozart and Schubert.

Besides his remarkable career as a virtuoso of the piano, Schnabel achieved considerable distinction as a teacher. In 1919 he was given an honorary professorship by the Prussian State, and from 1925 to 1933 taught at the Berlin Hochschule. He also conducted his own school of the piano at his home at Lake Como, Italy. In 1943 he was living in the United States as pianist and teacher. Schnabel edited all the Beethoven piano sonatas, wrote two volumes on music (*Reflections on Music* and *Music, Line of Most Resistance*), and composed a piano concerto, three string quartets, several sonatas and many smaller pieces for piano.

Lit.: Ewen, David, *Men and Women Who Make Music; Current Biography,* vol. 3, No. 7 (1942) 71-73.

SCHNABEL, LOUIS, teacher and editor, b. Prossnitz, Moravia, 1829; d. New York city, 1897. He studied at various Yeshivas and at the University of Vienna. His journalistic career had begun in 1847, when he contributed to *Kochebe Yitzhak*. From Vienna Schnabel went to Paris, where he taught in schools while contributing to the Jewish press. Having come to the United States as a tutor, he was appointed (1869) superintendent of the Hebrew Orphan Asylum in New York city, and established a magazine, *Young Israel,* which appeared for eight years. In 1875 he became principal of the preparatory school for the Hebrew Union College.

He was also the Hebrew instructor of Emma Lazarus. His ghetto stories appeared in book form as *Vögele's Marriage and Other Tales.* From 1890 until his death he was superintendent of the Baron de Hirsch English Classes for Immigrants from Russia.

SCHNAPPER, ISAAC BEN JOCHEL LEVI, engraver, who lived in Offenbach, Germany, during the latter part of the 18th cent. Among his engravings extant are: a picture of Empress Catherine II; a portrait of Johann Wolfgang von Goethe; the frontispiece and title of the *Herr und Diener* by F. C. von Moser (Frankfort, 1759); and some ex-libris decorations. Schnapper also wrote and illustrated on parchment a Passover Haggadah (1776).

Lit.: Wolf, A., in *Mitteilungen zur jüdischen Volkskunde,* 1905, p. 54; 1907, p. 110.

SCHNEERSOHN, DOB BER, *see* BAER (BEN SHNEOR ZALMAN) OF LIUBAWICZ.

SCHNEERSOHN, MENAHEM MENDEL, *see* MENAHEM MENDEL OF LIUBAVICH.

SCHNEIDER, BENNO, theatrical director, b. Nizhni-Novgorod, Russia, 1902. He studied painting at the Artists' Academy of Moscow. Having joined the Habimah troupe at the age of sixteen, he appeared with them (1918) in *Dybbuk*. He also played roles in *Jacob's Dream, The Deluge* and *The Wandering Jew.* In the dramatic art, Schneider was a pupil of Stanislavsky and of Vachtangov.

In 1927 he sailed with the Habimah to the United States to appear with them in the presentation of *Dybbuk*. He never returned with the Habimah, having been invited to direct the Freiheit Dramatic Studio, out of which grew later the Artef Theatre. Schneider became a director of note. His first production, *Aristocrats,* was shown at the American Laboratory Theatre and eventually, before a larger public, in the President Theatre (later the Artef Theatre).

From 1935 on he dedicated himself to teaching, conducting classes for professional players in New York city. In 1940 he directed a revival production of Ferenc Molnár's *Liliom* on Broadway, with George Meredith and Ingrid Bergman in the leading roles.

SCHNEIDER, ISIDOR, editor and author, b. Horodenka, Poland (formerly Austria-Hungary), 1896. He was brought to the United States at the age of six, and grew up on New York's East Side. He attended public school there and the College of the City of New York, which he left in his senior year. In 1918 he began his long association with the publishing business and in the 1920's was prominently connected with the house of Boni and Liveright, when that publishing firm was issuing many of the most distinguished books of the decade.

Despite his heavy schedule at Liveright's Schneider found time to write one of the most interesting novels of those times, *Dr. Transit* (1924), and an outstanding book of poems, *The Temptation of Anthony and Other Poems* (1926), in addition to numerous critical articles. Only his initials (I.S.) were used on the title page of *Dr. Transit.* In the 1930's he spent a year and a half in the Soviet Union. While there he served as editor of "International Literature." Immediately preceding his sojourn in the USSR he published his second novel, *From the Kingdom of Necessity* (1925), and in 1936 his second book of poems, *Comrade—Mister and Other Poems.*

He was for two years the recipient of a Guggenheim Fellowship in creative writing, and contributed to *The Dial, The Little Review, Poetry, The Saturday Review of Literature, Transition,* and many other periodicals. He also appeared in the first, third and fourth issues of *The American Caravan.*

All Schneider's writings combine to a rare degree a passionate concern for the welfare of the working class with the literary artist's preoccupation with rhetoric. He was for many years a guiding spirit in the League of American Writers. EDWIN SEAVER.

SCHNEIDERMAN, HARRY, communal worker and editor, b. province of Siedlec, Poland, 1885. He was brought to the United States at the age of five. In 1908 he graduated from the College of the City of New York.

From 1905 to 1908, Schneiderman taught in the religious school of the Hebrew Orphan Asylum in New York. In December, 1908, on the recommendation of Solomon Lowenstein (then executive director of the Orphan Asylum), Schneiderman became a member of the staff of the American Jewish Committee, which had been organized two years earlier and of which Herbert Friedenwald was then secretary. In 1914, upon the resignation of Herman Bernstein, who had succeeded Friedenwald as secretary, Schneiderman was appointed assistant secretary, and for the next fourteen years, until the election of Morris D. Waldman as secretary (later executive vice-president), he was acting secretary of the Committee.

Upon entering the service of the Committee, Schneiderman also began collaborating in the preparation of the *American Jewish Year Book,* published beginning in 1899 by the Jewish Publication Society, but edited from 1908 on in the office of the American Jewish Committee. Schneiderman was made its editor in 1920, and was still serving as editor in 1943. For the *Year Book* Schneiderman wrote several special articles, and from 1928 to 1936 he wrote the "Review of the Year," one of the most important features of the series. As one of the editors of the *Contemporary Jewish Record* and as the director of the Library of Jewish

Information, Schneiderman had a directing part in the expanding cultural activities undertaken by the Committee beginning in 1933.

Schneiderman's services with the American Jewish Committee were essentially functional rather than manifest. He was the central source of activity that became almost tradition, as the attitudes of the Committee toward the exigencies of Jewish life assumed a recognizable significance. In his "Review of the Year" (from 1928 to 1936), Schneiderman shows himself to be the chronicler par excellence of world Jewish events: detached, impartial, with the historian's perspective.

From 1923 to 1928, Schneiderman was an editorial writer and special contributor to the *Jewish Tribune*. He edited the translation of Joseph S. Bloch's monumental work *Israel und die Völker* (*Israel and the Nations*), translated Chayim Bloch's *Der Golem* (*The Golem*), and was the compiler of *Jews in Nazi Germany* published by the American Jewish Committee in 1933 and 1935. He was a contributor to the *Encyclopædia Judaica* and the *Universal Jewish Encyclopedia*.

The labor leader, Rose Schneiderman, was his sister.

MORRIS D. WALDMAN.

SCHNEIDERMAN, ROSE, leader in woman suffrage and trade union movements, b. Savine, Poland, 1884. Together with her brother, Harry Schneiderman, she was brought to the United States in 1890. She was without a father, and so at an early age was forced to enter the industrial world, which at that time meant long hours of labor, starvation wages and human exploitation. In the remaking of this world Rose Schneiderman was later to play an unforgettable role.

First a cash girl in a New York city downtown department store, she later became a machine operator at hats and caps. She joined the United Cloth Hat and Cap Makers' Union, of which she remained a member throughout her career and where she first learned the meaning of collective bargaining. In the strike of the industry in 1905 she had her first opportunity to use her capacities as speaker and organizer, and emerged a recognized leader and able interpreter of labor's cause. In 1906 she became a member of the New York section of the Women's Trade Union League, an organization to which she was to devote the greater part of her life; later she was made organizer and then president (1918). In 1926 she was elected president of the national organization of the League, and, serving continuously, still occupied that office in 1943.

In 1914 she was designated by the International Ladies' Garment Workers' Union as general organizer. Her eloquence soon won her large audiences. Her speeches were never bombastic. She was not an orator; but what she said had meaning and force. At a meeting held after the Triangle Shirtwaist fire catastrophe of March, 1911, in which 147 girls perished, when someone had cautioned the large audience against bitterness, urging peace and harmony, Rose Schneiderman said: "To speak of peace and harmony now would be treason to the dead!"

Logically, Rose Schneiderman turned her attention to the struggle for woman suffrage. To her, "votes for women" meant more than political equality with men: it was a weapon to be used for the benefit of the wage-earning woman, a means to an end. She became active in the Woman Suffrage Party campaign of 1917, acting as chairman of the industrial section of the Woman Suffrage Association. She continued to be a leader in the movement until it culminated successfully in the Nineteenth Amendment to the Constitution (1920).

In 1919 she was one of two delegates sent by the Women's Trade Union League to the Peace Conference in Paris to present labor standards affecting the working women of America. Subsequently she served as delegate to the International Working Women's Congress at Washington, D.C. (1919), and in Vienna (1923). She was a member of the Labor Advisory Board of the National Recovery Administration (1933-35), a member of the board of directors of the Bryn Mawr Summer School for Working Women, and a member of the board of directors of the Brookwood Labor College. In 1937 she was appointed secretary of the New York State Department of Labor, a post which she still held in 1943.



Rose Schneiderman

Rose Schneiderman's life was not only bound up with the history of labor movements—especially the movement concerned with women workers during the first four decades of the 20th cent., but helped, indeed, to make the history of these movements. She was active and rose to leadership in every project for increasing labor's share in the products of industry, for the abolition of child labor and for better working and living conditions for all wage earners, and she had the good fortune to see some of the fruits of her labor during her lifetime. Her years of insurgent effort in behalf of the underprivileged and exploited brought her the earned recognition, respect and friendship not alone of those whose battles she fought, but also of the idealists among the more fortunate groups in the community.

PAULINE M. NEWMAN.

SCHNITZER, ISAAK EDUARD, *see* EMIN PASHA, MEHMED.

SCHNITZLER, ARTHUR, writer, b. Vienna, 1862; d. Vienna, 1931. He was of Jewish descent; his father was a professor of medicine at the University of Vienna. Schnitzler himself studied medicine and was a practising neurologist. As dramatist, he won his first notable success with the *Anatol* cycle; then, two years later (1895), *Liebelei* brought him general European renown. The scandal provoked by his cycle, *Reigen* (1903), had an anti-Semitic ring, but it only served to enhance his fame. In the meantime Schnitzler had

written also a series of novels and short stories, of which *Leutnant Gustl* (1901) and the later *Fräulein Else* (1924) received particular recognition for their psychological insight and their novel structure. A longer novel, *Der Weg ins Freie* (1911) was widely translated and discussed heatedly. But Schnitzler, who was famous in his youth, had to endure a decline after the first World War; in his family life, too, he was pursued by tragedy. He died a resigned and disappointed man.

Schnitzler wrote many plays, and was fortunate in finding directors and actors who were capable of responding to his most minute intentions. His short stories and novels had attentive readers; he was a representative of his part of the world and of his time.

The frame of all of Schnitzler's work was Vienna—the pleasurable but somewhat melancholy life of the city's dominant class at the turn of the century. The content of his work was love, death and theatre. He identified himself with a boundless individualism. His morality was relative; his theme: to know all is to forgive all. The world and its people were viewed through a tolerant, benign skepticism. He was a physician, aware of and marveling at the intricate machinery of the psyche, although as a physician he knew its infirmities. Problems, exclusively psychological, were placed before the reader or audience in all their ramifications, but Schnitzler himself took no sides. He passed no judgments. He liked to send his characters to a dark and sometimes violent death that brought an end but no release. Sensitive, he grasped social problems, but evaded them if he could, and when they finally came so close that he had to consider them for better or for worse, he saved himself by an almost nihilistic estheticism.

Against the robust, scientific naturalism of his time, Schnitzler placed delicate, deliberate and diversified psychology, and therein lay his significance. Against the overly simplified theses that were current at the beginning of his literary activity he offered a drama of the soul that led to the manifold meaning of all human relationships, to the relativity and obscure fortuitousness of all events.

Schnitzler's importance was not in the plots of his fiction nor in the composition and structure of his plays. It was in the gentleness and the deft modulation of his portrayals of the human psyche, in the infallible taste with which he avoided every coarse effect. He was altogether impressionistic, and he had an incomparable faculty for the distribution of light and shadow. His position in literary history can hardly be exaggerated. He was the first to create characters out of their unconscious; he did not present that part of the psyche which lay exposed to the light of day, but cautiously took hold where it emerged from the unknown. Sigmund Freund was amazed that the scientific theories he had evolved were molded by Schnitzler, working independently, into his writing. Schnitzler wrote of the unconscious long before James Joyce. He handled it without the sombre, long-winded exactitude of the other, and with much greater artistic control. Most of the great writers of his period learned a good deal from Schnitzler, directly or indirectly. No one probed the complexity and the multiple influence of psychic events as deeply as he, no one transmitted them with such tender and varied nuances.

Schnitzler's technique was skillful and original. He had to create his own means of expression. His most important discovery, from the point of view of literary technique, was the extended inner monologue. Both of his most significant novels, *Leutnant Gustl* and *Fräulein Else,* reflected a whole lifetime of interwoven fate in the form of an inner monologue. Its treatment was plastic, and since Schnitzler did not share Joyce's inartistic tendency toward incoherence, it never grew tiresome. No matter how much he abridged and simplified, he always achieved the illusion of the total human soul, in all its splendor and confusion.



Arthur Schnitzler

Most of Schnitzler's plays now seem bound to their time and place. Even his fiction gives the occasional impression that the author made too much of himself and of his period, and that he was denied historic and cosmic vision. Here and there something seems personal, precious, self-sufficient. Among his plays, the *Anatol* cycle and *Liebelei* surmounted time and place, even while being steeped in them; the erotic realism of *Reigen* also remained vital. But Schnitzler's greatest achievements were certain novels: *Leutnant Gustl, Fräulein Else,* the tender and shadowy *Spiel im Morgengrauen* (1927), the story *Thérèse,* which Schnitzler called a novel, and the haunted, fantastic *Traumnovelle.*

On the other hand, the eminently successful *Der Weg ins Freie,* dealing with the attitudes which individual members of the Jewish minority can have to their situation, and the equally successful *Professor Bernhardi* (1912), a play based on the conflict between a free-thinking Jewish physician and a Catholic priest, both seem musty today. These two works prove that the sensitivity, one might even say the suspicion, of Schnitzler, felt the danger of Central European anti-Semitism early. As an individualist he perceived this anti-Semitism, but he closed his eyes to the sociological conditions that produced it. Schnitzler looked on Austrian anti-Semitism as a psychologist only; he refused to see it otherwise. For this reason he underestimated its possibilities. Despite his sensitivity, he was not ready for the darkening of Central Europe and of his Vienna by the gathering storm of National Socialism. As barbarism rose and left less and less of his own world, the aging writer sank more deeply into resigned nihilism. Schnitzler saw anti-Semitism, as he saw everything, relatively; to the question: How can the world conquer anti-Semitism? he knew no answer except: Each one must find his own salvation.

Schnitzler's concepts, purely psychological, or more exactly, psychiatric, have little to tell the generation of the middle 20th cent. His relativity offers no comfort in a world that demands clear affirmations or nega-



Johann Schnitzler

tions. When Schnitzler does not talk, but constructs, he remains convincing. The hand that formed his people was powerful; gently though he takes hold, the people are there. A generation better able to evaluate art only from an artistic point of view will do more justice to him. LION FEUCHTWANGER.

Lit.: Specht, R., *Arthur Schnitzler, der Dichter und sein Werk* (1922); Krojanker, Gustav, *Die Juden in der deutschen Literatur* (1922); Liptzin, Solomon, *Arthur Schnitzler* (1932); Reik, Theodor, *Arthur Schnitzler als Psycholog;* Naumburg, Bernard, "Schnitzler's Professor Bernhardi," *Judaean Addresses,* vol. 2 (1917) 119-26; *American Hebrew,* Aug. 3, 1923, pp. 244, 253; *Twentieth Century Authors* (1942) 1244-55.

SCHNITZLER, HENRY, actor and dramatic instructor, b. Vienna, 1902. The son of Arthur Schnitzler and a nephew of the famed German actor Albert Steinrück, he attended courses in philosophy and the arts at the University of Vienna. In 1921 he joined a traveling theatrical guild organized by the Austrian state for the education of the people. He was in turn connected with the Raimund Theatre of Vienna, with the State Theatre in Berlin and with the Deutsches Volkstheater, Vienna, as actor and director. In Berlin Schnitzler taught at the Max Reinhardt School, and in Vienna at the Modern Theatre School. Among others, he appeared in many Shakespearean roles. He collaborated in the editing of *Monumenta Scenica,* published by the National Library, Vienna.

The plays staged by Schnitzler at non-German theatres included Sophocles' *Oedipus Rex,* his own father's *Professor Bernhardi* (Embassy Theatre, London, 1936), and the Salzburg Festival version of *Everyman* (*Jedermann*) at East Hampton, Long Island (1942). From 1938 on he lived in the United States, where in 1940 he directed *Fledgling* on Broadway. He lectured in a number of American universities, was Walker Ames lecturer at the University of Washington, in Seattle (1942), and lecturer in dramatic art at the University of California (1942-43).

SCHNITZLER, JOHANN, laryngologist, b. Nagykanizsa, Hungary, 1835; d. Vienna, 1893. He studied in the Universities of Pest and Vienna, in 1878 became titular professor and in 1880 assistant professor of laryngology at the latter institute. He embraced the Christian faith. The Austrian medical press is indebted to Schnitzler for the founding of its foremost medical paper, the *Wiener Medizinische Presse* (J. Markbreit, co-founder), which he edited from 1860 to 1886.

Thereafter he edited the *Internationale Klinische Rundschau* (1887) and *Klinische Zeit- und Streitfragen* (1890). Among his major works were *Die pneumatischen Behandlungen der Lungen- und Herzkrankheiten* (1875) and *Die Lungensyphilis und ihr Verhältnis zur Lungenschwindsucht* (1880). His son was the Austrian novelist Arthur Schnitzler.

SCHNORRER, a unique type of beggar characteristic of Jewish social life. The origin of the term is obscure. The Schnorrer arose out of a combination of two conditions—the innate charitable nature of the Jew, which predisposed him to give freely of his money and hospitality out of a feeling that this was a service to God, and the dispersed and persecuted condition of the Jewish people, which created hundreds of homeless individuals. During the Middle Ages in Europe there were hundreds of wandering Jews, who had no fixed residence, and traveled from community to community to seek a livelihood as best they could. At first they often had a profession, such as musician (Klezmer), comedian (Badhan), preacher (Baldarsher) or itinerant merchant. They brought to scattered communities knowledge of the events of the day, gossip and tales about relatives or notables, or retailed clever stories or told jokes. With the increasing persecutions of the Jews from the 13th cent. on, the number of these wanderers grew, and many of them dropped all pretense of work and became outright dependents of the communities. A contributing factor was the shutting up of the Jews in ghettos, which enabled these mendicants to go from door to door without being seen by non-Jews; thus they could not be reproached with bringing shame upon the name of the Jew.

While the term Schnorrer is often applied to all beggars among the Jews, the real Schnorrer is not an ordinary beggar. He often lays claim to a rabbinical education, and is glib in his use of learned quotations. He regards the alms he receives not as a privilege, but rather as a vested right and a means by which the rich can secure salvation. He usually has a plausible story to account for his wretched condition; thus he may be collecting funds to go back to business, or a dowry for an orphaned female relative. He may have written a small Hebrew book and feel entitled to consideration as an author. He usually makes it a point to appear in a community on the eve of the Sabbath, sure that Jews will see to it that no son of Israel will not be provided with the means to observe the Sabbath in suitable fashion. He has routes of contributors whom he visits at definite intervals, and he has been known to sell or donate such "vested rights" to another Schnorrer. He sometimes acts as a marriage broker (Shadhan), and he usually has a store of stories, gossip and witty sayings.

Organized Jewish charity in the 19th and 20th centuries has done much to reduce the number of Schnorrers in Western countries, while the rise of newspapers and means of communication has diminished his welcome in other parts of the world. In modern times, therefore, the type of beggar that would be called Schnorrer is disappearing among Jews. Israel Zangwill's *King of Schnorrers* has preserved an outstanding specimen of the ancient type—arrogant, certain of his position, majestic in his appearance, and picturesque in his language.

Lit.: Green, A. A., "Schnorrer," *Jewish Chronicle* (1900); Abrahams, I., *Jewish Life in the Middle Ages* (2nd ed., 1932), 331-33, 346; Frisch, E., *An Historical Survey of Jewish Philanthropy* (1924) 127.

SCHNURMANN, NESTOR IVAN, educator, b. Russia, 1854; d. Cheltenham, England, 1914. In 1880 Schnurmann went to England, and became lecturer of

Slavonic languages at the University of Cambridge. He served also in the British Foreign Office, and was examiner in Bulgarian to the Civil Service Commission. Schnurmann taught many British army officers Russian and other Slavonic languages.

He published several textbooks, readers, and grammars of Russian language and literature. In 1894 Schnurmann became assistant master at Cheltenham College and head of the Jewish House. He also was registrar of marriages at the Cheltenham Synagogue.

SCHOCKEN, SALMANN, merchant and Zionist leader, b. Margonin, Posen, Germany, 1877. Together with his brother, Simon Schocken, he founded the department store, Schocken Aktien Gesellschaft, at Zwickau, Saxony (1901), an enterprise with branches in several German cities and 6,000 employes. The Schockens were pioneers in modern methods of selling. Salmann Schocken became well-known in German economic circles by his writings and lectures, expounding for the first time in Germany the *Warenhaus-Idee* (the idea of the department store). After the Nazis advent to power (1933) the stores were "Aryanized."

An outstanding figure in the economic life of Germany, Schocken at an early date devoted himself also to Zionist activities, particularly to economic and cultural work. At the Twelfth Zionist Congress (Karlsbad, 1921) he was elected to the Financial and Economic Council of the Zionist Organization, and two years later became a member of the board of directors of the Jewish National Fund.

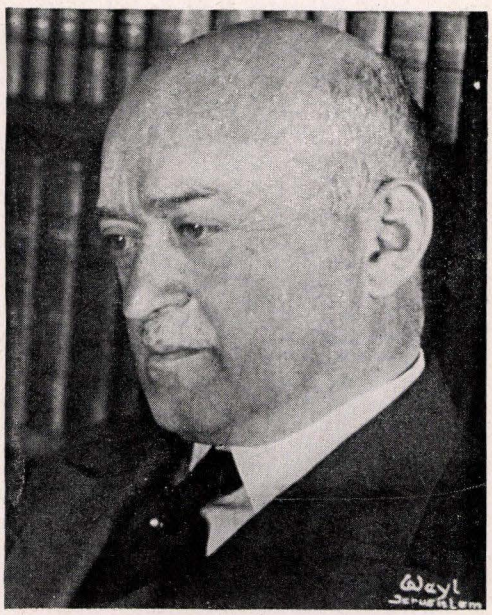
Schocken was founder and owner of the Schocken Publishing Company (established in Berlin, 1927), which published, in a period of ten years, approximately 250 works of Jewish literature in Hebrew and German. Subsequently the seat of the firm was moved to Jerusalem, where it was devoted especially to contemporary Palestinian authors and included on its list Samuel Joseph Agnon (8 vols.) and Saul Tschernichowski.

In 1929 Schocken established in Berlin the Research Institute for Hebrew Poetry which was later moved to Berlin and headed (from 1934 on) by Heinrich Brody, former chief rabbi of Prague. The purpose of this Institute was the publication of complete editions of works of classical Hebrew poets and of heretofore unknown Hebrew poetry. Up to 1943 about fifteen volumes were published. The Institute contains the Central Archives for Hebrew Poetry, an almost complete collection of photostatic copies of all existing manuscripts of Hebrew poetry.

Schocken, who moved to Jerusalem in 1933, also founded the Schocken Library, Jerusalem, containing 50,000 volumes, one half of them in Hebrew, including his valuable private collection of Hebrew incunabula. In 1934 he acquired the *Haaretz,* a daily newspaper of Tel-Aviv. In the same year he became a member of the board of governors of The Hebrew University, Jerusalem, and in 1935 he was appointed by the board of governors head of The Hebrew University, with the title of "Chairman of the Executive Council."

The honorary degree of Doctor of Hebrew Letters was conferred upon Schocken in absentia by the Jewish Institute of Religion, New York city (1940). In 1943 Schocken was active in the United States on behalf of The Hebrew University. ALFRED WERNER.

SCHOEN, MAX, educator, b. Austria, 1888. He was brought to the United States in 1900, and studied at the College of the City of New York (A.B., 1911) and at the University of Iowa (Ph.D., 1921). In 1925 he was made professor and head of the department of education and psychology of the Carnegie Institute of Technology, Pittsburgh; he still held this position in 1943. His writings include: *The Beautiful in Music* (1928); *Human Nature* (1930); *Art and Beauty* (1932); *The Psychology of Music* (1940).



Salmann Schocken

SCHOENFLIES, ARTHUR MORITZ, mathematician, b. Lansberg, Germany, 1853; d. Frankfort, Germany, 1928. He was appointed assistant professor (1892) at the University of Göttingen. He became associate professor (1899) at the University of Königsberg, was called to the University of Frankfort in the same capacity in 1917, and served as rector during 1920 to 1921. Schoenflies was an authority on geometrical research in the structure of crystals.

His published works include: *Geometrie der Kristallstruktur* (Leipzig, 1866); *Kristallsysteme und Kristallstruktur* (Leipzig, 1891); *Einführung in die mathematische Behandlung der Naturwissenschaften* (in collaboration with Nernst; 1895); *Entwickelung der Lehre von den Punktmannigfaltigkeiten* (Leipzig, 1900-7); *Einführung in die Hauptgesetze der zeichnerischen Darstellungsmethoden* (in collaboration with Nernst; 1908; 10th ed., 1923); *Entwickelung der Mengenlehre und Anwendung* (Leipzig, 1913); *Theorie der Kristallstruktur* (1923); *Analytische Geometrie* (1925).

Lit.: Kürschners Deutscher Gelehrten-Kalender (1926) 1750.

SCHOENHEIMER, RUDOLF, biochemist, b. Berlin, 1897; d. Yonkers, N. Y., 1941. A graduate of the medical school of the University of Berlin (1922), he served as assistant in the institutes of pathology at the Universities of Berlin (1922-23) and Leipzig (1923-25).

He was professor of pathological chemistry and head of the institute of pathology at the University of Freiburg from 1926 to 1933. Schoenheimer was a leader in the Blau-Weiss German Zionist youth movement. He was a noted educator. During 1930 and 1931 he was Douglas Smith Fellow in the department of experimental surgery at the University of Chicago. In 1933 he came to the United States for permanent residence, and was appointed associate professor of biological chemistry at Columbia University. In 1941 he committed suicide under mental depression.

Schoenheimer's researches wrought a revolutionary change in the views on metabolism. Combining fats and other substances with atoms of heavy elements, he fed them to animal bodies and by a delicate weighing method traced their way through the body, thus discovering that the tissues underwent chemical transformations incessantly and disproving concepts of any stability whatsoever in living matter.

SCHOFMANN, GERSHOM, Hebrew writer and journalist, b. Orsha, district of Mohilev, Russia, 1880. In 1901 he went to Warsaw, where he came into contact with the leading Hebrew writers Isaac Loeb Peretz, Micah Joseph Berdyczewski, and Naumberg. Here his first collection of short stories was published by Tushiah. At the outbreak of the Russo-Japanese war he fled from Russia to Galicia. He stayed in Lemberg for seven years, writing for Hebrew periodicals.

Several collections of his works appeared during this period: *Reshimoth* (Sketches; London, 1908) and *Meidach Gisa* (On the Other Hand; Lemberg, 1909), and another volume of short stories in 1914. In 1913 he moved to Vienna, and in 1921, after marrying a non-Jewess, he settled in the village of Wezeldorf, near Graz. Under the impact of Nazism in Austria he migrated to Palestine, where he contributed many stories and articles to the local periodicals and labor publications. His complete works were published by Stybl in four volumes under the title of *Kithebe G. Schofmann* (Tel-Aviv, 1927, 1929 and 1931). A more recent volume, entitled *Beterem Argia* (Ere Yet I Rest; Tel-Aviv, 1942), was issued by the Palestinian Labor Publishing Company Am Oved. Many of his stories were translated into Yiddish by Abraham Reisin, Asher Beilin, and by the author himself, and appeared in various periodicals. Schofmann also translated into Hebrew some of Peter Altenberg's short stories and Anton Chekhov's plays, and edited the anthologies *Shallecheth* (The Felling) and *Peret* (Gleanings), and the monthly *Gebuloth* (Boundaries).

In his personal life Schofmann is prototypical of the rootless and restless intellectual Jew who has broken away from the Jewish milieu and is stranded in the inhospitable alien environment. This inner tragedy is mirrored in most of his short stories and sketches. His characters are invariably misfits, derelicts, weaklings, cowards, perverts and psychopaths who slink through the dark alleys of life. The recurrent note of his stories is the boredom, emptiness, meaninglessness and horror of existence. The predominant theme of eroticism in his stories is a sickly escapism from the mental tortures of his characters.

Schofmann's stories are concise and bold fragments. They are really pictorial impressions of psychological moments, in which the narrative elements have been reduced to a minimum. He is incomparable in his brevity and shrewdness of observation. In this respect he developed a style and mode of writing unique in Hebrew literature. It is undoubtedly influenced by the Viennese Peter Altenberg, but bears the mark of Jewish keenness and penetration.

Lit.: Klausner, Lachower, Streit, Elisheva and Shachatman, in *Moznaim,* Oct. 5, 1930; Greenblatt, N., in *Hatekufah,* vol. 2, pp. 607-17; Gorelik, S., *Massoth,* 83-87; Robinson, M., *Diuknaoth,* 30-33; Klausner, J., *Yotzerim Ubonim,* vol. 2, pp. 208-21; Ribalow, M., *Sefer Hamassoth* (1928) 105-29).

SCHOLASTICISM, the Christian philosophy of the Middle Ages. From the 13th cent. on it received lasting influences from Jewish writings. The work of Jewish translators contributed to making the Christian West acquainted with the Aristotelian writings and their Arabic commentators, as a result of which Aristotle became the reigning philosopher of scholasticism. This philosophy was further influenced by Jewish philosophers, especially Maimonides and Ibn Gabirol, whose works were translated into Latin. The *Moreh Nebuchim* of Maimonides showed the Christian philosophers how to reconcile the teachings of Aristotle with those of the Bible on important points, in particular as to whether the world was eternal or created and the problem of divine cognition; it was eagerly used by the founders of the Aristotelian school of scholasticism, such as Albertus Magnus and Thomas Aquinas. Ibn Gabirol, whose *Fons Vitae* has been preserved in its entirety only in a Latin translation, was influential both in specifically theological and generally philosophical teachings. His theory of a matter common to both corporeal and spiritual beings was sharply assailed by the strict Aristotelians, but was made the basis of the system of one of the most important scholastics, Johannes Duns Scotus.

The scholasticism of the end of the Middle Ages paid less attention to Jewish philosophy, and it was only in the transition period to Renaissance philosophy that a stronger Jewish influence became noticeable.

Lit.: Guttmann, Jakob, *Die Scholastik des dreizehnten Jahrhunderts in ihren Beziehungen zum Judentum und zur jüdischen Literatur* (1902).

SCHOLEM, GERSHOM GERHARD, philologist and Cabala scholar, b. Berlin, 1897. The Ph.D. degree was conferred upon him by the University of Munich in 1922. In the following year he became head of the Hebrew and Judaistic section of the National University Library, The Hebrew University, Jerusalem. The same year saw the publication of his *Das Buch Bahir.* In 1933 he was made professor ad personam of Jewish mysticism at The Hebrew University. Scholem conceived the great task of rehabilitating Jewish mysticism to its due standing in Jewish history and philosophy. His edition of Abu-Aflah's *Sefer Hatamar* (1926-27) was followed by *Bibliographia Kabbalistica* (with Issachar Joel; 1927 and 1930).

This catalogue of the manuscripts in the Hebrew University Library dealing with Cabala, Sabbatianism, Hasidism and other mystical Jewish doctrines established the basis for a vast field of hitherto unexplored research. In addition to *Teudah Letholedoth Nehemiah Hayyun Vehashabbataoth* (Testimony on the Life History of Nehemiah Hayyun and the Sabbatian Movement; 1929), Scholem published a book entitled *Zohar* (German; 1935). He contributed an article of 100 columns on Cabala to the German *Encyclopaedia Judaica.* In 1941 he published *Major Trends in Jewish Mysticism,* an edition of his lectures held at the Jewish Institute of Religion in New York city in 1938.

SCHOMBERG, SIR ALEXANDER, British naval officer, b. 1720; d. Dublin, Ireland, 1804. He was the son of Meyer Löw Schomberg and the brother of Isaac and Raphael Schomberg. He entered the British Navy (1743) on board the *Suffolk,* served there for four years, and passed his examination. Promoted lieutenant of the *Hornet,* he was employed on convoy and packet service. From 1750 to 1755 he was placed on half-pay, then served at the home station and in the Bay of Biscay. In 1757 he was promoted to captain of the *Richmond,* and some months later he commanded the frigate *Diana,* attached to the fleet under Admiral Edward Boscawen for the reduction of Louisbourg. The *Diana* had to cover the landing operation, and when some batteries were landed Schomberg took command of them. A gold medal was issued in memory of this action. In 1759 Schomberg took an active part in the reduction of Quebec, and in 1760 he was attached to a squadron which repulsed the attempt of the French to regain Quebec. In 1761 Schomberg commanded the *Essex,* which had sixty-four guns, and participated in the reduction of Belle-Isle. He was closely associated with General James Wolfe, but he came in conflict with Lord Sandwich, first Lord of the Admiralty, who was partial to one of his own favorites at the expense of Schomberg and remained in office for many years.

ALEXANDER WILMOT SCHOMBERG (1774-1854), the second son of Sir Alexander Schomberg, held important commands during the Napoleonic Wars. He was promoted to rear-admiral in 1830, and vice-admiral in 1841.

SIR CHARLES MARCH SCHOMBERG (1779-1835), Alexander's younger son, was lieutenant-governor of Dominica, and flag-lieutenant under Lord Keith in the Egyptian campaign. As captain of the navy, Schomberg excelled in several battles against the French fleet during the years 1805 to 1812, and he was commodore and commander-in-chief (1828-32) at the Cape of Good Hope.

SCHOMBERG, MEYER LÖW, physician, b. Fetzburg, Germany, 1690; d. Hoxton, England, 1761. He studied medicine at the University of Giessen, and practised in Schweinberg, Blanckenstein, and Metz. In 1720 he went to England, and attained a leading practice in the city of London. In 1726 he became a fellow of the Royal Society, London. He was a strong supporter of his son, ISAAC SCHOMBERG, a physician, in his dispute with the Royal College of Physicians (1714-80). Isaac Schomberg was an inflexible character, and enforced his will against mighty corporations. He was baptized, while his father adhered to Judaism and remained actively interested in the defense of the Jews in England. A Hebrew manuscript in his hand, dated 1746, was exhibited at the Anglo-Jewish Exhibition.

SCHOMBERG, RAPHAEL (or RALPH), physician and writer, b. Schweinberg, Germany, 1714; d. Reading, England, 1792. He was the son of Meyer Löw Schomberg and the twin brother of Isaac Schomberg, the elder. He studied medicine at Rotterdam, and was graduated with the M.D. degree from Aberdeen. He practised subsequently in Yarmouth, Bath and Reading.

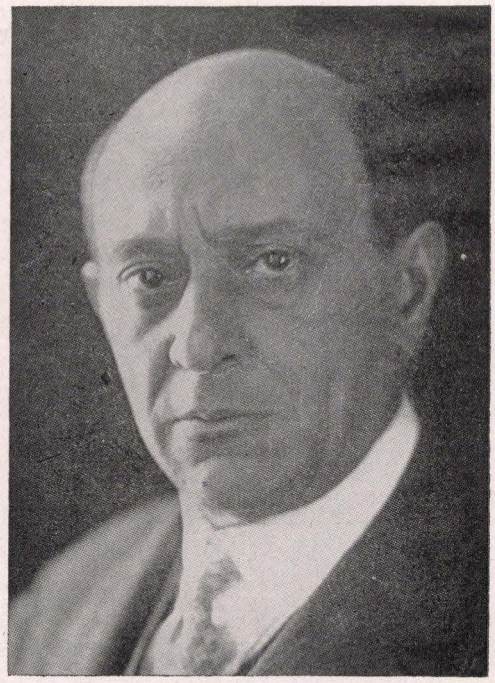
Schomberg published numerous medical treatises, especially *Essai sur la conformité de la médecine ancienne et moderne dans le traitement des maladies aigües* (1768). He also translated Pindaric poems and some odes of Horace into English, and published essays on ancient and modern poets. His own comedies, satires and miscellaneous writings generally met with applause, but were severely criticized by some malicious adversaries and competitors.

ISAAC SCHOMBERG the Younger (1753-1813), the son of Raphael Schomberg, was a captain in the British Navy and an author. He published *Naval Chronology* (1802). He served at first under the command of his uncle Alexander Schomberg; later on he became an officer on a warship commissioned to Prince William, afterward King William IV of England. In this position he was in frequent conflict with the prince, who was completely in the wrong. The admiralty adjusted the matter by shifting Schomberg to another ship.

ALEXANDER CROWCHER SCHOMBERG (1756-92), the younger son of Raphael Schomberg, was a poet, jurist and political economist. He published *An Historical and Chronological View of Roman Law* (1785; translated into French, and reedited in English, 1856) and *Remarks on the Tariff of the Commercial Treaty with France* (1786). He was an intimate friend of the poet Robert Southey, who attended Schomberg during his last sickness.

SCHÖNBERG, ARNOLD, composer, b. Vienna, 1874. He learned to play piano and cello by himself, and composed chamber music for amateur quartets, in which he took part. Alexander von Zemlinsky taught him counterpoint and became his friend and adviser. Subsequently Schönberg married Zemlinsky's sister, Mathilde.

In 1899 Schönberg composed his sextet for strings, *Verklärte Nacht,* still performed frequently. In 1900 he began the composing of his great choral work, *Gurre Lieder* (to the text written by J. P. Jacobsen); this work was not completed until 1911. For quite some time Schönberg had to struggle for an existence. In 1901 he left for Berlin, where he became conductor of the orchestra at Wolzogen's "Ueberbrettl" (a cabaret). Through the aid of Richard Strauss he secured, in addition, the position of teacher at the Stern Conservatory.



Arnold Schönberg

Schönberg then returned to Vienna, which he left again (1911) for Berlin, whither he went for the third time in 1913 and for the fourth in 1925, when he was called to teach composition at the Academy of Arts. He found his outstanding pupils in Vienna during 1903 to 1904, including Alban Berg, Anton von Webern, Egon Wellesz, Karl Horwitz, and Heinrich Jalowetz.

The composing of his second string quartet (it had also a vocal part) initiated a new period of his creative work, together with the cycle of the *George-Lieder* and two series of short compositions for piano. Here Schönberg totally forsook the romanticism that had been transmitted to him by the Wagner of *Tristan* and by Brahms and Mahler (Mahler held Schönberg in high esteem), and there now began a new period of romantic-expressionistic atonality. This style found expression likewise in the tone images which Schönberg painted during the same period, and in two operas, *Erwartung* and *Die glückliche Hand.* The performance of his new works in Vienna never failed to occasion turbulent scenes, while those of his works which maintained tonal character, such as the *Gurre Lieder* (1913), met with extraordinary public approval. A particular sensation was caused by *Pierrot lunaire* (1912), a cycle of twenty-one poems for recitation (its tone position, however, is determined by notes) and chamber orchestra; this is considered one of the masterpieces of modern music, and is marked by grandiose applications of the art of counterpoint.

Schönberg was forty years old when the first World War broke out. He was, however, called for military service, seeing sentry duty near Vienna. Finally he was released from service through the intervention of the minister of education. He then settled down at Mödling, near Vienna, devoting himself to teaching, at which he was a genius. In 1912 he had published an extraordinary textbook on har-

mony; his pupils and friends issued the symposium *Arnold Schönberg,* a series of brilliant articles bearing testimony to their master. In 1934 he came to the United States, and in that year began teaching at the University of California; he still held that position in 1942. In 1942 he completed a textbook on counterpoint, after several years of work.

At Vienna, during the first World War, the important Society for Private Musical Performances performed, under Schönberg's direction, new works of every "tendency"—the general public was rigorously excluded—and presented arrangements of orchestral works after careful rehearsal. Meanwhile a new spirit came to prevail in Vienna, and the fiftieth birthday of Schönberg, who had been the object of repeated attacks on the part of conservative Viennese audiences, was marked by a celebration in the City Hall at which the mayor gave an address and the noted choir of the State Opera offered a complete performance of Schönberg's work *Friede auf Erden,* which therefore had been considered impossible of performance. However, this did not prevent his departure for Berlin, where he taught until the outbreak of barbarism under the Nazis.

During the early post-War period Schönberg transformed himself into a composer of basic atonality, on the ground of the "twelve-tone principle"; from a definite series of the twelve tones of the chromatic scale he formed a motive which provides the basis of the piece to be composed. Every relation to a basic tone and to its dominant has disappeared, as well as every difference between "consonance" and "dissonance" in the old sense. This system has been the subject of many studies; it has been rejected in the main as a mere "construction," and practically has gained little acceptance beyond the circle of his immediate pupils. Schönberg himself, at least, utilizes it with undeniable mastery, as is evidenced by a series of compositions for piano, chamber ensemble and voice, and by a violin concerto.

For several years Schönberg has been laboring on several major works, including an oratorio, *Die Jakobsleiter,* and an opera, *Moses;* in 1942, however, no authentic information as to their progress was obtainable. But even should no other new work ever be composed by him, those which he has already created are sufficient to assure him an extraordinary position among living composers. His works represent a distinct contribution to the history of contemporaneous music. PAUL STEFAN.

Lit.: All the histories and surveys of contemporary music. *See also:* Wellesz, E., *Arnold Schönberg* (German; 1921; English trans., 1925); Stefan, Paul, *Arnold Schönberg* (German; 1924); Wind, H. E., *Die Endkrise der bürgerlichen Musik und die Rolle Arnold Schönbergs* (1935); Hyman, J., *Nieuwe oostenrijksche muziek* (1938); *Arnold Schönberg* (a symposium, compiled by his friends and pupils at Munich, 1912); *Arnold Schönberg* (another symposium, compiled by Merle Armitage at New York, 1937); "Arnold Schönberg zum 50. Geburtstag," special issue of *Anbruch* (1924); *Arnold Schönberg zum 60. Geburtstag* (1934); Collaer, "Le cas Arnold Schönberg," *Revue internationale de musique* (1938); Hill, Richard S., "Schönberg's Tone-Rows," *Musical Quarterly* (1936); *American Hebrew,* July 28, 1933, front cover.

SCHÖNBERGER, GUIDO, art historian, lecturer and research assistant at the Institute of Fine Arts, New York University, b. Frankfort, Germany, 1891. He received the Ph.D. degree from the University of Freiburg (Breisgau) in 1917, and from that of Frankfort in 1926. He was lecturer at the University of Frankfort from 1926 on, and curator of the Historisches Museum of Frankfort from 1928. After the advent of the Nazi regime he lost his teaching and museum position in 1935, and became assistant at the Jewish Museum in Frankfort, in which position he remained until 1938. He emigrated to the United States in 1939, and became a member of the staff of New York University in the same year.

Schönberger published numerous articles, among them on Gruenwald, in *Städeljahrbuch* (vol. 2, 1922); "Ratgebstudien" in *Städeljahrbuch* (vol. 5, 1926), on Narwal-Einhorn, in *Städeljahrbuch* (vol. 9, 1935); "Beiträge zur Baugeschichte des Frankfurter Doms," *Studien des Historischen Museums,* vol. 3 (1927); *Das Wohnungswesen in Frankfurt am Main* (Frankfort, 1930). He was an expert on silver and tin art objects. He published *Ein Gang durch die Sammlung Nauheim,* a catalogue of a collection of Jewish ceremonial objects brought out by the Gesellschaft zur Erforschung jüdischer Kunstoenkmäler (1937), and, together with H. Gundersheimer, "Frankfurter Chanukkahleuchter aus Silber und Zinn" (in the *Notizblatt* of the Gesellschaft, 1937). RACHEL BERNSTEIN WISCHNITZER.

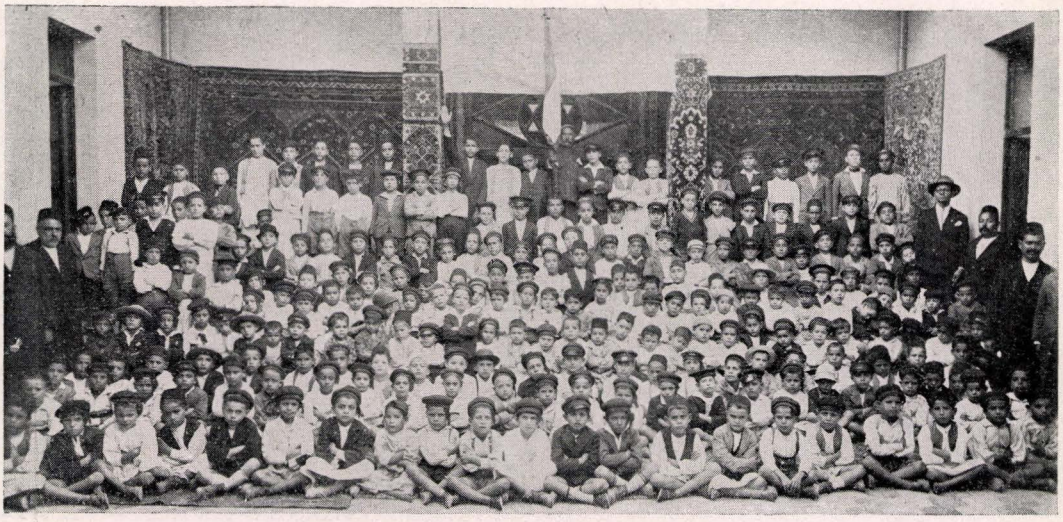
SCHONENBERG, FRANCISCUS (or FRANÇOIS), diplomatist, b. probably 1653; d. Lisbon, Portugal, 1717. He was descended from the Belmont-Belmonte family, but it is not certain to which of its branches he belonged, and his identification with Jacob de Abraham Belmont is not without doubt. At any rate, he was a kinsman of his friend Manuel de Belmonte. From 1678 until his death, for nearly forty years, Schonenberg served the United Provinces of the Low Countries. When Stadholder William of Orange became king of England (1688), Schoenenberg represented also, more or less officially, the crown of England in Spain and Portugal. In 1678 he was sent to Madrid as "Commissary Extraordinary of the United Provinces" in order to settle a conflict between the Dutch admiralty and the Spanish treasury. He succeeded in executing this difficult commission, and in 1684 again went to Madrid, as "Envoy Extraordinary of the Prince of Orange to the King of Spain."

From 1690 to 1703 Schonenberg was in fact Dutch minister to Madrid, but he was not formally nominated because his status as a Jew or Marrano made it difficult to accredit him as a permanent minister to the court of the Catholic king.

During the first years of this activity Schonenberg displayed great ability in dealing with commercial affairs, but beginning with 1695 Madrid became the center of European politics because King Louis XIV of France was preparing to procure the Spanish succession for his grandson. Schonenberg played an important role in the diplomatic struggle which issued from France's efforts and led to the great war of the Spanish succession. He was excellently informed about the secret démarches made by the French minister at Madrid, and the letters written by Louis XIV testify that he deemed Schonenberg a dangerous adversary. The French party at the Spanish court was eager to exploit anti-Jewish prejudices against Schonenberg, who was exposed to vehement affronts because of his Jewish origin. But William III supported Schonenberg most vigorously, and did not refrain from reprisals. In 1700 Schonenberg became victorious. His detractors were punished, and he was received by the king of Spain in public audience. After the outbreak of the War Schonenberg was the first to advise the British government to occupy Gibraltar and to seize the Mexican fleet in which were the entire resources of Spain. In 1703 Schonenberg became British and Dutch minister to Portugal. In 1694 he was naturalized as a British citizen. In 1706 the German Emperor Charles VI made him marquess of Brabant. HUGO BIEBER.

Lit.: Gottheil, Richard J. H., *The Belmont-Belmonte Family* (1917).

SCHOOL OF HILLEL, SCHOOL OF SHAMMAI, *see* BETH HILLEL and BETH SHAMMAI.



A Jewish school in Tripoli, Libya

SCHOOLS[1]. **1. In Ancient Times.** In the earliest period of Jewish history, from the settlement in Canaan through part of the period of the Second Temple, children were taught by their parents in the home. In all the Bible there is almost no reference to any teacher in the modern sense of the word. The many references to the training of children in *Proverbs* are all addressed to the parents. The so-called "schools of the prophets" were not schools, but rather bands of followers who served the prophet and carried out his orders. It is only in *Chronicles* that there are references to the establishment of schools on the part of Jehoshaphat (*II Chron.* 17:7-9); but Bible scholars hold that this is a projection of later ideas into an earlier age. Apparently in the time of the kings parents instructed their children in such matters as reading and writing, simple arithmetic, and the various skills necessary in agriculture or trade.

With the adoption of the Law as the code of Judaism in the time of Ezra (5th cent. B.C.E.) it became necessary to have a group of interpreters to explain it to the people. The priests and Levites thus became the first general teachers and the adult Israelites the first pupils. The method of teaching was apparently that of gathering the people in large assemblies on the festivals (as described in *Neh.* 8) and delivering lectures to them. At some time later—the exact time is uncertain—the Beth Hamidrash, or school-house, apparently located in the synagogue, supplied the needs of those who desired further knowledge. It is first mentioned in *Sirach* 51:23 (about 190 B.C.E.). The first schools for poor children were established by Simeon ben Shetah (1st cent. B.C.E.), and the first general schools for children by Joshua ben Gamla (1st cent. C.E.). These schools were apparently conducted on very similar principles. The teacher sat on a bench, the pupils about him on the ground. Instruction was largely on the basis of memorization; in fact, a standard method of foretelling one's future was to ask a child what verse he was memorizing at the time. Teachers were often volunteers, who earned their livelihood in some other way, and taught children for the love of it.

These schools were for children from six to seven up to sixteen to seventeen. Those who wished to pursue their studies further would seek instruction from the sages (later rabbis) who taught small groups of individuals. Instruction was oral and memorization the chief method; their location was usually out in the open, under a tree or on a hillside; in winter the shelter of a house was naturally preferred. Finally, the most advanced students might be allowed to attend the assembly (Yeshiva, Methibta), where they sat on benches, listening to the debates of the rabbis. They were occasionally permitted to enter into the discussion, and might in course of time be accepted as accredited scholars (*baḳi, mumheh*). The form of general adult education was preserved in the Kallah assemblies of Babylonia, and in the sermon, which was at first a lecture on the Scriptures.

2. In the Middle Ages. Jewish schools in the Middle Ages began to take the form of a definite system, although the standards varied somewhat in the various countries. A distinction developed between the elementary schools which taught reading, writing and Bible, and the more advanced schools, which took up the Talmud and Jewish law. Teachers began to receive pay, and the appointments of the schools began to improve. With the contact with Arabic culture, in particular, many secular subjects were introduced into the curriculum, such as logic, geometry, music, astronomy and medicine. Books came into use, especially after the invention of printing (15th cent.). School buildings were sometimes in existence, although the synagogue was the more common place of instruction. Older students would often travel to centers of learning in order to gain further instruction from noted teachers, or to specialize in various fields.

This development was halted by the expulsion of the Jews from the countries of Western Europe and from large portions of Italy. In Eastern Europe and Germany of the later Middle Ages contacts with outside learning diminished, and Jewish schools fell back on purely religious literature for their curriculum. The Torah, the Talmud, the prayer-book and the codes became the main curriculum of the Jewish schools. Three types of schools began to be distinguished: the Heder, the Talmud Torah and the Yeshiva. The Heder, as its name indicates, was a room, often in the house of the teacher, where children were given the

[1] Since the development of Jewish schools, as well as modern systems, is discussed under EDUCATION, this article will be devoted to an analysis of the various types of Jewish schools, past and present.



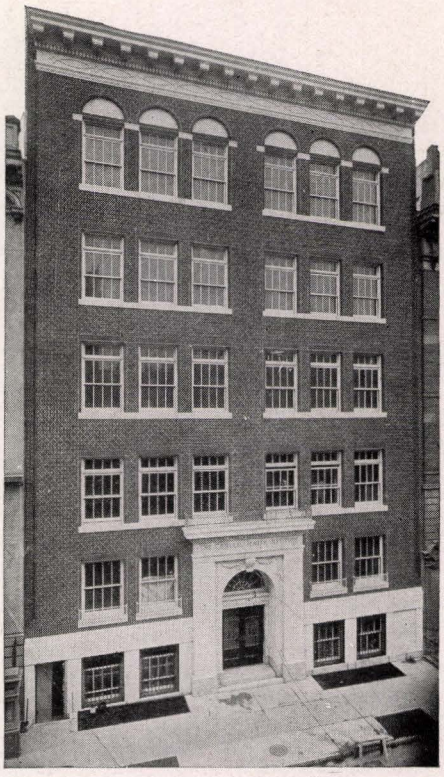
A Yemenite school for children in Palestine

most primary instruction. The Talmud Torah was a more advanced school, conducted by the community. The Yeshiva, the most advanced of all, would appear only in certain outstanding communities, where great and learned rabbis would conduct their sessions. As the pupil passed from one school to the other, he gained more freedom to pursue his studies in his own way; whereas the Heder was devoted to little more than drill, the Yeshiva encouraged debate and the exercise of individual talents.

3. Modern Times. As the Jews emerged from the ghetto life of the Middle Ages, they were com-



The Bialik School at Tel-Aviv. Reproduced by courtesy of the United Palestine Appeal



The Central Jewish Institute building in New York city

pelled to consider a revision in their school system. In many countries the state began taking over the education of children; in others, there was either external pressure or an inner urge to introduce secular knowledge into the curriculum. Still later the force of various ideologies among the Jews or special needs led to still other developments. In modern times, accordingly, while the older forms of Heder, Talmud Torah and Yeshiva still persist, the following general forms are noticeable:

a. Religious Schools. Jewish religious schools are maintained by synagogues in countries where Jewish children receive secular education in the general schools. Sessions are held once a week, with sometimes an additional afternoon; the curriculum includes history, Hebrew (though not always), ceremonies and current events of Jewish interest.

b. Afternoon Schools (Hebrew Schools). These schools are, like the religious schools, intended to give a supplementary education, but provide more time and more of the traditional material. They meet on afternoons after the general school sessions. The curriculum usually embraces the text of the Bible and parts of the Talmud.

c. Free Schools. Free schools arose at the end of the 18th cent. as a means of providing an education for poor Jewish children in Germany and other countries of Europe. Such schools give a general secular education, plus some religious courses. They often stress vocational training.

d. Private Schools. In countries where education is compulsory Jews who do not want to send their children to the public schools, but who are unable to have them enrolled in private schools because of the latter's setting up of a Jewish quota, have often established private schools, theoretically for all children, but with an enrollment mainly of Jewish children. Such schools have no religious or specially Jewish instruction; they follow the ordinary curriculum, and often achieve a high level of education.

e. Parochial Schools. In these schools Jewish children receive a general education as a group and under Jewish supervision. Such schools are found occasionally in Western countries, but more commonly in Eastern Europe, where Jews are segregated. The curriculum may be general or may include specifically Jewish subjects. Some types listed below may also be classified as parochial schools, if they are the sole source of instruction for Jewish children.

f. Yiddish Schools. In these the main feature is the use of Yiddish as a language of instruction. They may be either parochial schools giving general subjects, or supplementary afternoon schools devoted specifically to Jewish themes.

g. Hebrew Schools. In these the main feature is the use of Hebrew as the language of instruction; they are usually Zionist in ideology. They may be either parochial or supplementary.

h. Traditional Schools That Have Been Modernized (*methukan*). These are Heders, Talmud Torahs and Yeshivas that devote part of their time to traditional studies, and the remainder to various secular subjects.

i. Trade Schools. These are special schools, often held in the evening, for the purpose of giving vocational training to Jewish children, with a view to weaning them away from ordinary Jewish vocations.

j. Labor Schools. These are characterized by their labor or Socialist ideology, which to a large extent governs the curriculum. They are generally secular, and often anti-religious.

k. Adult Schools. These are evening schools intended to supply information on Jewish subjects to interested laymen. They are often under the supervision of a congregation or rabbinical seminary.

l. Professional Schools. Under this head come schools for the training of Jewish teachers, and rabbinical seminaries.

See also: EDUCATION; RABBINICAL SEMINARIES.

SIMON COHEN.

Lit.: See under EDUCATION.



A synagogue with a free school for children in New York city

SCHORR, ANSHEL, playwright and stage director, b. Zloczów, Poland, 1871; d. New York city, 1942. He came to the United States in 1900, and almost at once associated himself with the activities of the Yiddish theatre. His *A Mensh Zoll Men Zein* was produced in 1905. Subsequently, in addition to writing numerous plays and libretti, Schorr was the manager and director of theatres in New York, Philadelphia and Newark. In 1910 to 1911 he was stage manager for Jacob P. Adler. Among his better-known plays were *Shir Hashirim* (1911); *Molly Darling* (1935); and *One in a Million* (1935).

Dora Weissman Schorr (b. Odessa, Russia, 1891) was the wife of Anshel Schorr, and an actress. She was brought to New York in her infancy, and first appeared on the Yiddish stage at the age of three. Child actresses in the Yiddish theatre were rare, and during her childhood and adolescence she was frequently forced to appear in several parts in different theatres on the same evening. Subsequently she studied at Hunter College (then Normal College) and the Eclectic Medical College in Cincinnati. But she returned to the stage, and in addition to playing soubrette, then dramatic roles in the Yiddish theatre, she was associated with Schorr, whom she married in 1921, in management and direction. She played also in English, appearing in Elmer Rice's *Two on an Island* and Norman Krasna's *The Man with the Blond Hair.*

SCHORR, BORUCH, cantor, b. Lemberg, Galicia, 1823; d. Lemberg, 1904. At the age of nine he entered the choir of Bezalel Odessaer, and two years later that of Yerucham Hakatan. A few years later he sang in Jassy, Roumania, where the president of the congregation showed unusual interest in the young boy, married off his daughter to him, and sent him to Vienna to study with outstanding instructors of voice. Here Schorr also continued his studies in Talmud. At the age of twenty-three he occupied his first position in Hotin, Russia. His compositions found great favor and gradually spread his fame throughout Europe, so that a few years later he was cantor in the large and fashionable Rombach Temple in Budapest. Here Schorr wrote his *Bechor Shor,* a commentary on the Pentateuch, and *Veyithron Lehochmah,* a commentary on *Ecclesiastes.* Both these books received well merited praise in rabbinic and scholarly circles.

In 1859 Schorr accepted the position of cantor at the large synagogue in Lemberg. In 1890 he composed an operetta, *Shimshon Hagibor,* for the Yiddish theatre in Lemberg. His presence at the premiere was resented by the pious element in his congregation, as a result of which he left Lemberg, and in 1891 came to New York city, where he was engaged by Congregation Mogen Avrohom, on Attorney Street. His Lemberg congregants sought his return repeatedly. For five years Schorr refused despite homesickness. Finally, in 1896, a committee from Lemberg arrived at New York city, and persuaded Schorr to return to Lemberg.

At the age of eighty-one Schorr was chanting the service on the eighth day of Passover when, in the Musaf (additional) service, as he reached the words "Ovinu Malkenu" (Our Father, Our King), the end came suddenly and dramatically. His congregation, refusing to be comforted, invited the well-known cantor Meyer Koerner to sing with Schorr's choir exclusively the compositions of their beloved departed cantor. Schorr's six sons all became cantors.

Schorr's compositions were dramatic and interpretive in character. His voice was powerful and flexible. An integral part of his art was his choir, with which he achieved unique effects of instrumental color. A volume of his compositions for cantor and mixed choir for the high holy days was arranged and published by his son, Israel Schorr (1906) in New York, and was reissued in 1928.

Max Wohlberg.

Lit.: Hazanuth (1924) 89; Freidmann, A., *Lebensbilder berühmter Kantoren,* vol. 3 (1927) 14; Idelsohn, A. Z., *Jewish Music* (1929) 309.



Friedrich Schorr

SCHORR, FRIEDRICH, opera singer, b. Nagyvárad, Hungary, 1888. He studied law at the University of Vienna, and singing with Adolph Robinson. An engagement with the Graz Opera, where he made his debut in 1911, convinced him to make music his career. From 1916 to 1918 he was a member of the Prague Opera, from 1918 to 1923 he sang with the Cologne Opera, and from 1923 to 1931 at the Berlin State Opera. During these years he was also a member of the Vienna State Opera, where he was a great favorite. In 1923 Schorr visited the United States with the Wagnerian Opera Company, and one year after this he was engaged by the Metropolitan Opera House. He was recognized as one of the greatest living Wagnerian singers, whose interpretations of Wotan and Hans Sachs became models to be studied and followed by an entire generation of younger Wagnerian singers. Schorr was also a principal artist of Covent Garden and, from 1925 until the rise of Nazism, at the Bayreuth festivals. In 1938 Schorr was appointed vocal advisor of the Wagner department of the Metropolitan Opera House. In 1943 he retired from the operatic stage after more than eighteen years as baritone at the Metropolitan Opera House. His farewell performance (in *Siegfried,* March 2), attended by a capacity audience, elicited a veritable ovation. In the words of the *New York Times* critic, "it will not be possible to replace Mr. Schorr on the Metropolitan stage."

SCHORR, JOSHUA HESCHEL, scholar and antagonist of Hasidism, b. Brody, Galicia, 1814; d. Brody, 1895. After acquiring a considerable fortune as a businessman he devoted himself exclusively to study. In 1852 he founded the periodical *Hehalutz,* which contained chiefly critical essays on Talmud, Halachah, Haggadah and problems of Jewish history and literature. Thirteen volumes of the *Hehalutz* appeared between 1852 and 1869.

Among its contributors were Abraham Geiger, Nachman Krochmal, Hirsch Mendel Pineles, Isaac Samuel Reggio and



Moses Schorr

Moritz Steinschneider; the last volumes, however, were written exclusively by Schorr. The *Hehalutz* caused the appearance of several polemical writings, such as *Haholetz* by Moses Harmelin (Lemberg, 1861) and *Bitur Tit Hayavan* (Pressburg, 1880), which turned against Schorr's criticism of the Talmud.

Like all Maskilim (enlighteners), he campaigned against the Heders, Hasidism and Jewish clericalism, occasionally using biting satire instead of his usual scholarly method. Schorr was a friend of Isaac Erter, Heinrich Graetz, Nachman Krochmal and Leopold Zunz. Samuel David Luzzatto dedicated his *Bethulath Bath Yehudah* to the occasion of Schorr's wedding.

Despite his great wealth Schorr denied himself even the most essential comforts, and refused to support his needy relatives. He bequeathed his fortune and his large library to the Israelitisch-Theologische Lehranstalt in Vienna.

Lit.: *Luah Ahiasaf* (5657); *Pardes*, vol. 3; Friedberg, *Toledoth Mishpahath Schorr*.

SCHORR, MOSES, Polish senator, Assyriologist and historian, b. Przemysl, Poland, 1874; d. Siberia (exact place unknown), 1942 (two years after his escape from Poland, which the Nazis invaded in September, 1939). He received his early education in the Gymnasium of Przemysl, and later studied at the Universities of Vienna and Berlin, also in the rabbinical seminary of Professor Schwartz at Vienna. Schorr became famous as a Polish Jewish historian, Assyriologist and rabbinical teacher, in addition to his communal work in various fields among the Jews of Poland.

His doctor's dissertation on the organization of the Jews in Poland from the ancient times until 1772 (published in *Kwartalnik Historyczny*, Lemberg [Lwów], 1899) emphasized his profound knowledge of Jewish history. However, his monumental work was *The Jews in Przemysl up to the End of the 18th Century* (Polish; 2 vols.), which received the Wawelberg Prize from the philosophical faculty of the University of Lemberg. His article on the history of Don Joseph Nasi (*Monatsschrift für Geschichte und Wissenschaft des Judentums*, 1897, 169-77, 228-37) and his last work, dealing with the rights received by the Jews of Cracow from the Polish King Stanislaus Augustus in 1765, were equally valuable studies. As a historian of Polish Jewry Schorr possessed characteristics of Heinrich Graetz and Simon Dubnow, whose follower he was.

His main work on the history of the Sumerian language, and especially the language, culture and laws of the Babylonians and Assyrians, was *Altbabylonische Rechtsurkunden aus der Zeit der ersten babylonischen Dynastie* (3 vols., 1910-17), published by the Vienna Academy. He wrote many articles on the same subject which were published both in periodicals and books. From 1899 on Schorr was instructor in the Jewish teachers' seminary in Lemberg. In 1910 he became assistant professor and in 1915 professor at the University of Lemberg. Ten years later he was appointed professor of Sumerian language and ancient oriental culture at the University of Warsaw.

His communal activities were begun in Lemberg, Galicia, whither he returned from Vienna in 1917, after an absence of two years. The first World War had destroyed Jewish life in Lemberg and elsewhere in Galicia, and Schorr therefore first organized a central relief committee for the Jews there. He then devoted all his free time to building up Jewish life in Galicia, and continued this work with still greater energy when he came to Warsaw in 1923 as preacher in the Tlomacka Synagogue and as rabbi in the place of the scholar Samuel Poznanski.

In Warsaw Schorr focused all his attention on the organizing of an institute for Judaistic learning, and when this institute was opened (February, 1928), he became professor and taught Bible and Hebrew philology; for several years he was its president. He fostered Jewish education, representing the Jewish community in Warsaw in the government school councils with the official sanction of the ministry for religion and public education. The ministry appointed him a member of the highest department on pedagogy and of the government council for public education. In 1936 he was elected a member of the Polish senate, serving for two years.

He was chairman of the B'nai B'rith in Poland, of the Organization of the Hebrew University in Jerusalem, of the Palestine Foundation Fund, of the Committee to Help Jews in Distress, and president of the Relief Committee to Help Polish Jews Who Suffered from German Persecution.

Z. TYGEL.

SCHOTT, LEOPOLD, rabbi, b. Randegg, Baden, Germany, 1807; d. Bühl, Baden, 1869. He was educated in Talmudic schools in Hechingen and Karlsruhe, and studied at the University of Heidelberg. After his graduation he became teacher in his native town; later he was rabbi of this community, then rabbi at Gailingen and Bühl. Although Schott was always a rabbi of small communities, his influence on the Jews of Baden was great. In 1848 he was elected one of the three rabbis who directed and supervised, together with the *Oberrat* (supreme council), the entire religious life of the Jews of Baden. Schott was a reformer, but rejected radicalism. He participated in the first conference of German rabbis at Brunswick (1844), and was a member also of the second conference at Frankfort (1845), but he severed his relations with the radical majority because it voted down a resolution advocating the retention of prayers in Hebrew.

In 1852 Schott issued his decision on the introduction of the organ into Jewish worship. This report was widely appreciated in Germany. Schott defended the use of the organ in synagogues, but he did not intend to disturb conservative communities. In 1861 he effected the introduction of Friedmann's prayer-book into the synagogues of Baden, where it remained in use until the days of Nazi persecution.

SCHOTZ, BENNO, sculptor, b. Arensburg, island of Oesel, Estonia, 1891. The son of a watchmaker, he tried his hand at modeling as a child, but was intended for a technical career. He was educated at the Gymnasium of Parnu, Estonia, and later at the technical college of Darmstadt, Germany.

At twenty he went to Scotland and studied engineering at the Glasgow Royal Technical College, but finally turned to sculpture and attended the evening classes at the Royal Glasgow Institute of Fine Arts; for the most part, however, he was self-taught. His first work was a bust of Tolstoi (1917), and by 1921 he had on view eight works in stone, bronze and plaster which denoted a definite personality. He first exhibited several of his works at the Royal Scottish Academy at Edinburgh and at the newly founded Glasgow Society of Painters and Sculptors, then had his first one-man show in Glasgow (1926), followed by another Glasgow exhibition three years later.

In 1930 he had his first one-man show in London at the Lefevre Galleries. Schotz was the first Jew to be elected a member of the Royal Scottish Academy (1937). Hugh Walpole, in his foreword to the catalogue of the first Schotz exhibition in London, emphatically declared: "Benno Schotz' work is authentic. That is no light thing to say in these days when it is so easy to pick up the externals of an art and to pretend that it is the real thing." The majority of the exhibits were bronzes (cast modelings of clay), but he proved to be also an efficient woodcarver. Schotz was especially successful in portraiture, how to project character and personality. The critics praised his genuine vigor and his convincing interpretation of character, which revealed itself best in his naturalistic, anti-academic portraiture. To this category belonged his *Theodor Herzl,* a stone bust of monumental proportions, as well as the bust of the noted Scotch painter and etcher, James McBey. Of special Jewish interest were *Jessica,* a bronze head, and *The Exile.*

In such studies, in line and plane as *Le Finale* and *Nocturne* he followed the cubistic ideas set up by Archipenko. Besides these works, he did a number of carvings on buildings in Glasgow. Schotz is represented in the public galleries of Glasgow, Edinburgh, Aberdeen and other Scotch cities. Writing on Scotch sculptors in the *London Studio* (1936), the art critic H. Harvey Wood referred to him as "the ablest sculptor in Scotland."

Lit.: Parkes, Kineton, *Sculpture of Today* (1921); *The Studio,* vol. 87 (1924) 44; Wood, H. Harvey, "Scotch Sculptors," *London Studio,* July, 1936.

SCHOUR, ISAAC, university professor and research worker, b. Efingar, Russia, 1900. He was brought to the United States in 1913. Schour studied at the University of Illinois (D.D.S., 1924; M.S., 1928) and at the University of Chicago (Ph.D., 1931). After serving as associate professor (1931-35), he was made full professor of histology at the University of Illinois, College of Dentistry, in 1935. Two years later he became head of the department.

Schour was a delegate to the International Dental Congress held at Vienna in 1936, and president of the International Association of Dental Research (1941-32). He was co-author of *Text-book of Dental Histology and Embryology* by Noyes, Schour, and Noyes (1938).

SCHRAMECK, ABRAHAM, French statesman, b. Saint-Étienne, France, 1867. He was descended from a family of Alsatian Jews. His grandfather, Gabriel Schrameck (b. Isenheim, Alsace, 1795; d. Strasbourg, 1853), was a soldier in Napoleon's army in 1812, and was captured by the Russians. His memoirs were published in 1907, and reprinted in *Die Feldzüge Napoleons, nach Aufzeichnungen jüdischer Teilnehmer und Augenzeugen* (edited by Max Grunwald, 1913).

After the annexation of Alsace by Germany (1871), the Schrameck family emigrated to France. Schrameck became a public officer, and succeeded because of his ability and energy. When the republican government of France decided to demand revision of the Dreyfus trial, it was necessary to appoint a new chief of police of Paris who would be ready to suppress anti-Semitic and royalist demonstrations.

The famous Lépine was charged with the task of maintaining order in Paris, and Schrameck became his chef de cabinet. The government, satisfied with Schrameck's activity, appointed him secretary general of the prefecture of the department of Bouches du Rhône, whose capital, Marseille, was often troubled by disturbances and criminal gangs. Schrameck came fully up to the mark also in Marseille, and in 1900 was nominated prefect of the department of Tarn et Garonne. He was at this time, and for many years, the only professing Jew to govern a department of France. Some years later he became prefect of the department of Bouches du Rhône, which was especially difficult to administer.

Soon upon the outbreak of the first World War Schrameck became governor general of Madagascar, where he had the task of suppressing German trade and secret German plots, and of mobilizing the resources of the island to supply the Allies. Schrameck proved equal to this task and introduced important economic and administrative reforms which satisfied the natives and attached them to France. In 1920 he returned to France, and was elected and reelected senator, representing the department of Bouches du Rhône until the outbreak of the second World War.

He was vice-president of the Left Democratic group, special reporter to the budget of the ministry of the interior, a member of the finance and air committee, and a member of the high council of colonies. In 1925 he was minister of the interior in two successive cabinets presided over by Painlevé. Schrameck, an ardent French patriot and republican reformer, was always interested in the defense of Judaism. His house at Paris was the home of the chief rabbi of the French Consistory. HUGO BIEBER.

SCHRECKER, PAUL, philosopher, b. Vienna, 1889. He studied in Vienna (LL.D., 1913) and Berlin (Ph.D., 1927), became a member of the Prussian Academy of Science (1929) and co-editor of the national edition of the works of Leibnitz and of the *Deutsche Literaturzeitung,* organ of the association of German academies, but in 1933 was ousted by the Nazis from his posts. He then went to Paris, where he participated in the first complete edition of the works of Father Malebranche, the "Christian and French Plato," and was the first Jew to deliver the Master Mind Lecture at the British Academy (1937).

Schrecker came to the United States in 1940, and became a member of the Graduate Faculty for Social Science, New York city (1941), and of the École Libre des Hautes Études (1942). He was a Rockefeller Fellow from 1935 to 1940. In 1936 he received the philosophy prize of the Académie des Sciences Morales et Politiques, Paris (1936).

His works include: *Henri Bergsons Philosophie der Persönlichkeit* (1912); *Lettres et fragments inédits de Leibniz* (1934); *Leibniz, ses idées sur l'organisation des relations internationales* (1937); *Malebranche, oeuvres complètes,* vol. 1 (1938); *Leibniz, opuscula philosophica selecta* (1939).

SCHREIBER (rabbinical family), *see* SOFER.

SCHREIBER, ABRAHAM SAMUEL BENJAMIN (known as Kethab Sofer, after the title of his work), b. Pressburg (Pozsony), Hungary, 1815; d. Pressburg, 1871. At the age of fourteen he wrote *Hiddushe Yorah,* and at the age of seventeen he engaged

in extensive correspondence, on religious legal questions, with many scholars. He was successor to his famous father, Moses (Hatham) Sofer, in the rabbinate and as director of the Yeshiva of Pressburg, which under him at times had 400 students. In 1859 the Austrian government recognized it as an Orthodox rabbinical seminary which graduated many famous rabbis and scholars.

Continuing in his father's traditions, Schreiber strictly opposed all religious reform, and in the national Jewish congress of 1868 to 1869 he was a leading champion of complete separation from the group of reformers. His responsa were published in four volumes, *Teshuboth Kethab Sofer* (1873-94), and under the title of *Sefer Kethab Sofer* (2nd ed., 1879) he wrote a homiletical work on the Pentateuch.

Lit.: Schreiber, S., *Hut Hameshullash* (1887); Wininger, S., *Grosse Jüdische National-Biographie* (1925-34).

SCHREIBER, BENJAMIN F., state supreme court justice, b. New York city, 1885. He received the degree of LL.B. from Brooklyn Law School and was admitted to the Bar in 1906.

In 1911 he became associated with James A. Foley, who was then a member of the State Legislature. This association continued until January 1, 1920, when Senator Foley became surrogate of New York County. In 1920 he and William T. Collins organized the firm of Schreiber & Collins, which subsequently became Schreiber, Collins & Buchter. On January 1, 1929, Collins, having been appointed a justice of the Supreme Court, retired from the firm, and the firm name was then changed to Schreiber, Myers & Buchter.

Schreiber was a first assistant district attorney under Joab H. Banton, during which time he conducted the investigation of bucket shops and presented evidence to the Grand Juries, resulting in the indictment of many owners of bucket shops. He resigned at the end of one year, when his work was completed, and was appointed a deputy attorney-general in the year 1923 to conduct investigations under the Martin act involving the issuance and sale of fraudulent securities. On March 26, 1940, he was appointed justice of the Supreme Court of the State of New York and in the elections in November, 1940, he was elected for a fourteen-year term.

Schreiber was active as a Democratic leader for more than thirty years, and president of the National Democratic Club during the years 1938 through 1939 and subsequently one of its governors. From 1933 on he was president, and subsequently honorary president of the Young Men's and Women's Hebrew Association of Washington Heights, New York city. He was also a director of the New York Guild for the Jewish Blind.

SCHREIBER, CORNELL, lawyer and mayor, b. Dayton, Ohio, 1881. He attended Central High School and Medical College at Toledo, Ohio, but abandoned the study of medicine for that of law. He was admitted to the bar in 1902.

In 1908 Schreiber was elected a member of the house of representatives sitting at Columbus, Ohio. An adherent of the Independent movement, he was elected city solicitor on a non-partisan ticket, in the administration of Brand Whitlock, in 1909. Reelected for a second term, he served in that office until the end of 1913. During his solicitorship the Schreiber ordinance, providing for three-cent fares on the privately owned traction system of Toledo, was passed and went into effect in spite of passive resistance on the part of the traction company. In 1917 Schreiber was elected mayor of Toledo, and, reelected in the next municipal election, remained in office throughout 1921. Upon his retirement he resumed the practice of law, and was still active in 1943.

Schreiber was interested in the work of the Toledo Public Library and served as secretary of its board of trustees from 1901 to 1914. He received the honorary degree of doctor of laws from Toledo University.

SCHREIBER, MOSES (HATHAM SOFER), *see* SOFER, MOSES.

SCHREINER, MARTIN, scholar, b. Nagyvárad (Grosswardein), Hungary, 1863; d. Berlin, 1926. He was ordained in the rabbinical seminary of Budapest in 1887, and after several years of ministering and teaching at the Jewish Teachers Training School at Budapest he was called to the chair of history and philosophy of Judaism in the Lehranstalt für die Wissenschaft des Judentums, Berlin. Schreiner made remarkable contributions to the history of Judaism; his special field was philosophy of Islam and its influence on medieval Jewish thought.

Among his important works are: *Zur Geschichte des Ascharitentums* (1890); *Le Kitab al-Muhadḳara de Moïse ibn Ezra et ses sources* (1892); *Der Kalam in der jüdischen Literatur* (1895); *Az iszlám vallásos mozgalmai az első négy században* (Religious Movements of Islam in the First Four Centuries; 1889); *Zur Geschichte der Polemik zwischen Juden und Muhammedanern.* In his last work, *Die jüngsten Urteile über das Judentum* (1902), he traced contemporary anti-Semitic currents back to their historic sources and tried to prepare the ground for a better understanding of Judaism.

In 1902 he became mentally deranged, and never recovered. The critical edition of the works of the Jewish medieval philosophers and of the system of Judaism which he had been preparing remained unfinished.

SCHREINER, OLIVE, non-Jewish writer, b. South Africa, 1862; d. South Africa, 1920. She believed that there was a strain of Jewish blood in her ancestry. Deeply sympathetic toward the Jews, she was the writer of a remarkable *Letter on the Jew,* addressed to a public meeting of the Cape Town branch of the Jewish Territorial Association on July 1, 1906, as a protest against the persecutions of the Jews in Russia. It included a vigorous defense of the Jews and a plea for their admission to South Africa, where they would recuperate and rise, and blossom out in noble forms of genius.

"The study of the history of Europe during the past centuries," she wrote, "teaches us one uniform lesson, that the nations which have received and in any way dealt fairly and mercifully with the Jew have prospered; and that the nations that have tortured and oppressed him have written out their own curse."

Lit.: Cronwright-Schreiner, S. C., *The Life of Olive Schreiner* (1924).

SCHREYER, JAKAB, jurist, b. Ugra, Hungary, 1847; place and date of death unknown. He studied law in the Universities of Vienna and Pest, and was admitted to the bar. He was a member of the assembly of the city of Budapest and a member of the board of the Budapest chamber of commerce. In 1893 Schreyer was commissioned by the Hungarian minister of justice to redact several bills of commercial law. Among his works, *A perorvoslatok teljes rendszere,* a complete survey of decisions in common law, won the prize of the Hungarian Academy.

SCHROFF, JOSEPH, oral surgeon, b. New York city, 1888. A bachelor of science from the College of the City of New York in 1909, he engaged in chemical research work. In 1917 he served in the New York state department of agriculture. He then engaged in the study of medicine, and graduated from Columbia University College of Physicians and Surgeons in 1920 and from the School of Dental and Oral Surgery in 1922. Schroff became associated with that university as an instructor in history and pathology, in the College of Physicians and Surgeons. After returning from

a study course at the University of Vienna (1928) he became associate professor of oral surgery.

Schroff was oral surgeon of the Jewish Memorial Hospital, Mount Sinai Clinic, and assistant attending surgeon at Presbyterian Hospital and Vanderbilt Clinic. Honorary president of the Dental Alumni Association of Columbia University, he was awarded the medal of the Association in 1933.

SCHTEINGART, MARIO HIRSCH, physician, b. Ulla, Latvia, 1893. In 1910 he went to Argentina. He studied at the University of Cordoba, which awarded him a degree in pharmacology (1917) and the M.D. degree (1922). Having specialized in endocrinology and nutrition, he became a lecturer in the University of Buenos Aires. His more than 200 memoranda to the medical press, in addition to his volumes on basal metabolism, nutrition and dietetics and on the hypophysis and its functions in the clinic, earned him the reputation of an authority on nutrition.

He was vice-president at the Cordoba Congress of Nutrition in 1939. Schteingart was president of the Buenos Aires branch of the Friends of the Hebrew University, and twice president of the B'nai B'rith.

SCHUDT, JOHANN JAKOB, non-Jewish orientalist, b. Frankfort, Germany, 1664; d. Frankfort, 1722. He was greatly interested in the Jews, their language and their history, and took part in the mission to convert them. His best-known work is his *Jüdische Merckwürdigkeiten* (Frankfort and Leipzig, 1714; new ed., Berlin, 1922). In it he gathered many facts on Judaism and its doctrines without, however, sifting or critically analyzing the material. Yet his work possesses much historical value, especially for the history of the Jews in Frankfort. A selection from it, under the title of *Von der Frankfurter Juden Vergangenheit,* was published, with an evaluation, by Efraim Frisch (Berlin, 1934).

Another work by Schudt, of humorous nature, is *Jüdisches Frankfurter und Prager Freudenfest wegen der höchst glücklichen Geburt des Kaiserlichen Erbprinzens* (Leopold) (1716). As demonstrated by his preface to Grünhut's edition of David Kimhi's commentary on *Psalms,* Schudt must have been in close relationship wih the Frankfort Jews. In his work *Judaeus Christicida* Schudt attempted to prove that the Jews had been physically and spiritually punished for their crucifixion of Jesus.

SCHUECK, JOHAN HENRIK EMIL, biographer and historian of literature, b. Stockholm, Sweden, 1855. In 1890 he was appointed professor of history of literature and arts at the University of Lund, from which he had graduated in 1882, and professor at the University of Upsala in 1898. He was head of the latter university from 1905 until 1918. In 1913 he was appointed a member of the Swedish Academy of Sciences, and during the following years also became a member of other learned Swedish and foreign societies. In 1918 he became chairman of the Nobel Foundation.

Although his field is the history of literature, Schueck considers literature a part of civilization as a whole and his works therefore provide a wide cultural outlook. Combining considerate criticism with constructive ideas, he presented new theories on the development of the ancient Germanic religion, on the origins of Swedish literature, and on the general history of literature and of Swedish literature and the independence of all European literature. His background has been termed "almost unlimited."

His first impressive work was *William Shakespeare* (1883-84), which he rewrote under the title of *Shakespeare och hans tid* (2 vols., 1916). His most comprehensive work is *Världlitteraturens historia* (2 vols., 1898-1906). This work was later reissued under the title of *Illustrerad allmän litteraturhistoria* (7 vols., 1919-26). It contains, among other topics, the history of Jewish literature. His other works include biographies of King Gustav III, Madame de Staël, Alfred Nobel (1929), and others. In 1919 he wrote *Den Israelitiska literaturen* (2nd ed., 1920), and wrote articles on Jewish literature for Bonnier's *Lexikon.* His fictional works include *En Äfventyrare* (1918), a novel of the Thirty Years War, while among his historical works is to be mentioned *Rom. En vandring genom seklerna* (2 vols., 1913-14; 2nd ed., 1923). An eight-volume collection of essays, *Ur gamla papper,* was published during 1892 to 1908. One of Scheuck's latest works is the third edition of his *Illustrerad svensk Litteraturhistoria* (1926-32), a work which he compiled together with Karl Johan Warburg. In 1939 he completed the sixth volume of his history of the Academy of Sciences of Upsala, and in 1940 he published studies on the history of Stockholm. In 1943 Schueck was still in Sweden.

Lit.: Vem är det? (1940); *Salmonsens Konversations Leksikon,* vol. 21 (1936) 129; *Nordisk Familjebok,* vol. 17 (1932) 566; Afzelius, N., *Bibliografi över Henrik Schücks* (1935).

SCHUELEIN, JULIUS WOLFGANG, painter, b. Munich, Germany, 1881. He studied in his native city, where he was especially under the influence of Hugo von Haberman. Schuelein remained in Munich until 1928, one of the most active members of the Munich Secession. His landscapes and especially charming city scenes were examples of a delicate and restrained but effective impressionism. Schuelein also lived for a time in Paris, of which his wife, the talented painter Suzanne Cavallo-Schuelein (b. 1883), was a native.

His *Montparnasse Station* was acquired by the City Museum of Munich. He also published a folio of lithographs, *Salzburg* (1922). After moving to Berlin in 1928, Schuelein went to Paris in 1933 and to New York city in 1941.

Lit.: Deutsche Kunst und Dekoration, vol. 24 (1918-19) 328; vol. 55 (1924-25) 3; vol. 65 (1929-30) 168; *Cicerone,* vol. 20 (1928) 277.

SCHUELLER, RICHARD, political economist and Austrian state official, b. Brünn, Moravia, 1870. He received the LL.D. degree from the University of Vienna (1892), and entered the office of the Austrian ministry of commerce (1898). Schueller became head of the department of tariff and commercial treaties (1905), and in 1917 was appointed head of that bureau in the ministry of commerce. The following year he entered the foreign office, where he remained until March, 1938, when he was ousted by the Nazis. In 1932 he was made envoy to the League of Nations; he served also as a member of the Economic Committee of the League of Nations. He was an expert on commercial treaties. Schueller taught economics at the University of Vienna (instructor, 1899; assistant professor, 1912; associate professor honoris causa, 1930), and was co-editor of the *Zeitschrift für Nationalökonomie* (1930-38). In 1940 he emigrated to the United States, and became visiting professor at the Graduate Faculty of Political and Social Science of the New School for Social Research, New York city. Schueller, whose mother was descended from Ezekiel Landau, chief rabbi of Prague, was one of the few non-baptized Jews in the Austrian government service.

He was the recipient of numerous orders, including the Austrian Franz Josef order and the Belgian Leopold order, and was a chevalier of the French Legion of Honor. His writings include: *Die klassische Nationalökonomie und ihre Gegner* (1895); *Die Wirtschaftspolitik der historischen Schule* (1899); *Schutzzoll und Freihandel* (1905); *Die äussere Wirtschaftspolitik Österreich-Ungarns* (1925); *The Economic Policy of Austria-Hungary During the War* (with G. Gratz; 1928).

SCHUL, popular term for synagogue; *see* SYNAGOGUE.

SCHULBAUM, MOSES, Hebraist and writer, b. Brzezany, Poland, 1835; d. Vienna, 1920. He taught Hebrew in the Baron de Hirsch schools, and in 1871



Julius Schulhoff

to 1872 published at Lemberg a weekly, *Haeth.* He translated into Hebrew Friedrich Schiller's *Die Raüber* (*Hashodedim,* Lemberg, 1871) and Aristotle's *Ethics* (Lemberg, 1877), and edited a revised edition of Judah Loeb Ben Zeeb's *Otzar Hashorashim* (5 vols., Lemberg, 1880-82), to which he added a Hebrew-German dictionary (Lemberg, 1898) and a German-Hebrew dictionary (Lemberg, 1904).

Lit.: Zeitlin, William, *Bibliotheca Hebraica Post-Mendelssohniana,* 23, 351; Kenaani, Jacob, in *Leshonenu,* vol. 5 (1934) 299-331.

SCHULBERG, BENJAMIN PERCIVAL, motion picture producer, b. Bridgeport, Conn., 1892. Educated at the College of the City of New York, he started as a reporter and scenario writer. In 1912 he joined Adolph Zukor's Famous Players Company, and when that concern merged with Jesse L. Lasky's company (1915) to become the Paramount Corporation, Schulberg was made general manager. During the subsequent decades he repeatedly engaged in independent production, thus from 1918 to 1925, and again in 1932 and 1936 when he organized his own company; the pictures produced by it were, however, released by Paramount.

In the intervals from 1926 to 1932 he was general manager for Paramount on the West Coast, and from 1935 to 1936 production executive for Columbia Pictures. In 1938 he associated himself with David O. Selznick, and in 1940 returned to Columbia Pictures. Among the best remembered of Schulberg's productions were: *Jennie Gerhardt; Three Cornered Moon; Little Miss Marker; And So They Were Married; Wedding Present; Blossoms on Broadway; He Stayed for Breakfast; Adventures of Martin Eden.* In 1942 he was producing *City Without Men.*

SCHULHOFF, JULIUS, pianist and teacher, b. Prague, 1825; d. Berlin, 1898. He made his piano debut in Dresden in 1842. Following a successful concert at Leipzig he went to Paris, where he attracted the attention and admiration of Chopin, who sponsored a series of recitals. Extensive tours of Europe placed him in the front rank of piano virtuosos. Following an extraordinarily successful career as concert artist, he settled in Paris as teacher. Later, in Dresden, he became one of the most successful piano teachers of his time, receiving the honorary title of royal professor in 1897. He wrote many works for piano, including a sonata, impromptus, caprices, études and waltzes.

ERWIN SCHULHOFF (b. Prague, 1894), his nephew, distinguished himself as a pianist, as a composer of radical tendencies, and as professor of piano at the Prague Conservatory.

SCHULKLOPFER, *see* FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

SCHULMAN, KALMAN, Hebrew writer, b. Old Bychov, White Russia, 1821; d. Vilna, Lithuania, 1899. His literary career flourished in the heyday of the Russian Haskalah, whose central tone was criticism and negation of traditional and Hasidic Judaism. Nevertheless he devoted his efforts entirely to positive and constructive contributions to enlightenment. He was the most prolific writer of the age, producing more than twenty volumes, mostly translations and adaptations from many sources. He enriched Hebrew literature with many useful and instructive works of knowledge which was inaccessible to his generation, and thereby he widened the horizon of his contemporaries. His translations *Mistere Paris* (the adventure and mystery novel by Eugene Sue) and *Harisoth Bethar* (the historical novel of the age of Bar Kochba by Dr. Mayer Lehmann) were among the first novels to appear in the Hebrew language, and opened to the Jews of the 1860's and 1870's a new and romantic world.

Most of Schulman's works, however, were not in the field of fiction. He was primarily concerned with providing the young Jews of his day with informative reading of general and Jewish interest. Thus he translated freely Weber's *History of the World* in nine volumes (Vilna, 1867-84), wrote a ten-volume work on the geography of the world, *Mosede Eretz* (adapted from many sources; Vilna, 1871-77); and published a four-volume book of biographies of great Jewish personalities, *Toledoth Hachme Yisrael* (adapted from Graetz; Vilna 1872-78). Among his informative contributions are his translation (from a secondary source) of Josephus' *Life* (Vilna, 1859), *Jewish War* and *Antiquities* (Vilna, 1861-63); his works *Halichoth Kedem* (two volumes on the geography of Palestine and the Near East; Vilna, 1848 and 1854); and *Ariel* (Vilna, 1856) and *Harel* (Vilna, 1864), collected essays on Biblical geography, Sinaitic inscriptions, the Lost Ten Tribes and other subjects. Others of his works are *Habatzeleth Hasharon* (The Lily of the Valley; 1881), *Minhath Ereb* (Twilight Offering; 1889), *Eretz Hakedem* (The Orient; 1890), and other collections of essays and sketches, original and adapted, on historical and geographical subjects, particularly pertaining to Palestine.

His works are a virtual library prepared by one man and used by thousands who knew no other language than Hebrew. His style and content are romantic: the love of Palestine, of the Hebrew language, the mysteries of the Orient, and the adventures of the past. Even his books on practical knowledge are written in lyrical and ornate style, with an appealing charm. Schulman's contribution is not in creating a new movement or style, but in contributing more richly than any one else to the education of his generation, and also to the succeeding generation, for practical enlightenment. AHRON OPHER.

Lit.: Lachower, Fishel, *Toledoth Hasifruth Haibrith Hahadashah,* vol. 2 (1929) 133 et seq.; Klausner, Joseph, *Yotzerim Ubonim,* vol. 1, p. 56 et seq.; idem, *Historiyah shel Hasifruth Haibrith Hahadashah,* vol. 3 (1937) 400-30; Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 31 et seq.

SCHULMAN, SAMUEL, rabbi, scholar and theologian of the Reform Movement, b. Kalvaria, Russia, 1864. He was brought to the United States in 1868. A precocious child, he began the study of the Talmud at the age of eight, at the same time attending public schools in New York city. He attended the College

of the City of New York (B.A., 1885) and then went abroad to study at the University of Berlin and at the Hochschule für die Wissenschaft des Judentums, at which latter institution he took all the courses for the rabbinate. He then served in the pulpits of Congregations Shalom, New York city (1889-1890), Emanu-El, Helena, Mont. (1890-93), and B'nai Jehudah, Kansas City, Mo. (1893-99). In 1899 he became co-Rabbi of Kaufmann Kohler at Temple Beth-El, New York city; when Kohler was called to the presidency of the Hebrew Union College in 1903, Schulman succeeded him in the Beth-El pulpit. He soon became known as one of the outstanding pulpit orators of the metropolis. In 1927, when Temple Beth-El was consolidated with Temple Emanu-El, he became rabbi of the newly created Congregation Emanu-El; in 1934 he was made rabbi emeritus.

During his career Schulman took a leading part in many movements, both in New York city and in the country at large. He was for a number of years chairman of the inter-faith committee of the New York Board of Jewish Ministers. He was director and vice-president of the Young Men's Hebrew Association of New York city for over a generation, and chairman of its committee on education for seven years. He was extremely active in the Central Conference of American Rabbis, serving as its president from 1911 to 1913 (honorary president, 1934) and on numerous committees. He was one of the three members of the Conference chosen to become editors of the Bible translation made under the auspices of the Jewish Publication Society of America, and served for seven years until the completion of the work in 1916. He was a member of the Publication Committee of the Jewish Publication Society for over thirty years, and was a member of the board of editors of the *Jewish Classics* published by the society. From 1927 to 1940 he was a member of the Commission on Jewish Education of the Union of American Hebrew Congregations, serving during that entire period as chairman of the committee on youth education, and furnishing the initiative for the nation-wide organization of Reform Jewish youth which was finally effected in 1939. He was a member of the American Jewish Committee. He became a member of the Synagogue Council of America at its inception, and served as its president in 1934 to 1935. He was president of the Association of Reform Rabbis of Greater New York and Vicinity, which he helped found, from 1921 to 1926; he brought about the creation of the Hebrew Union College School for Teachers in New York city, and was chairman of the school's board of governors during the nine years of its existence. He was one of the organizers of the World Union for Progressive Judaism in 1926.

Schulman's writings, sermons and pronouncements are based on a thorough and systematic theology of the Reform Movement, particularly in America. As early as 1909 he had called attention to the Midrashic term Keneseth Israel, "community of Israel," which described the Jewish people as a religious organization rather than a nation after the loss of its political independence. Judaism thus became a religious community, based on the Torah, "law demanding obedience." Accordingly, he energetically opposed mixed marriages as tending to disintegrate the religion of Israel. The essential part of the Torah was the moral law as developed by the prophets; the ceremonial law, which should always be adaptable to new circumstances, is valuable as the symbol of the moral law. He rejected the idea of a specifically Jewish civilization, maintaining that Israel had always participated



Samuel Schulman

in and contributed to the civilization of the nations, and that its specific contribution of Jewish values was not based on blood but on genius as inspired by God.

He opposed Jewish nationalism as the negation of the traditional principles of Judaism; he defined the difference between his concept of Judaism and that of the nationalists by saying that the Reform Jews wish to be *bagoyim,* "in the midst of the nations," while the nationalists wish to be *kagoyim,* "like the nations." He energetically opposed the ideology of the Zionist Movement, yet took a great interest in the Jewish settlement in Palestine, making visits to that country in 1926 and 1935, and becoming a non-Zionist member of the Jewish Agency in 1929. He hailed the United States as the first nation that had deliberately organized itself on the basis of human rights and the dignity of the human spirit rather than on blood or national descent, and as the beginning of a new order of government based on the ideals of the prophets. He was the first to use the term "melting pot" (later popularized by Israel Zangwill) as a symbol for America, in a sermon delivered on March 30, 1907.

Schulman drew up a statement embodying these principles in 1935, as the enunciation of the platform of the Central Conference of American Rabbis on the fiftieth anniversary of the Pittsburgh Platform. It was noteworthy for its rejection of belief in a personal Messiah and its insistence on moral authority in Judaism. Due to his illness, this platform was not acted upon, but, by a decision of the executive board, it was ordered printed in the *Year Book* of the Conference side by side with the platform officially adopted—an unprecedented distinction.

Schulman wrote no large works, but contributed to the work of tract commissions and to scholarly and religious periodicals; many of his sermons were issued in pamphlet form. Among these are: *Jewish Ethics,* one of the clearest and most compact presentations of this subject; "Israel," *Central Conference of American Rabbis Year Book* (1935); reviews of Houston Stewart Chamberlain's *Foundations of the Nineteenth Century* (*Jewish Quarterly Review,* New Series, vol. 5, 1914, No. 2) and George Foot Moore's *Judaism* (*ibid.,* vol. 18, 1928, No. 4); "Why American Jews are Opposed to Zionism," *Outlook,* Jan. 5, 1916; "The

Searching of the Jewish Heart," *Menorah Journal,* April, 1918; "Mission of Israel," *ibid.,* Aug.-Sept., 1924; "A Basis for a Union in Israel; Essentials of the Jewish Problem," *Contemporary Jewish Record,* Oct., 1942, in which he challenged both Jews and Christians to recognize the true spiritual nature of Judaism and its right to exist; a pamphlet on Rosh Hashanah and Yom Kippur for the Jewish Publication Society; *The Fundamentals of Judaism as a Religion for the World; Christendom's Jewish Heritage; Our America; Judaism, Jesus and the Decadence in the Reform Jewish Pulpit; The Realness of the God of the Old Testament; The Fundamentals of the Jewish Ministry;* the articles "Calumny" and "Cardinal Virtues" for the *Jewish Encyclopedia,* and "Kaufmann Kohler" for the *Universal Jewish Encyclopedia.*

He received honorary degrees from the Jewish Theological Seminary of America (D.D., 1904) and from the Hebrew Union College (D.H.L., 1925). He served as president of the Associate Alumni of the College of the City of New York from 1930 to 1932. Congregation Emanu-El gave him a testimonial dinner to celebrate the fiftieth anniversary of his rabbinate in 1939. SIMON COHEN.

Lit.: The year books of the Central Conference of American Rabbis, especially vol. 19 (1909); vol. 22 (1912); vol. 30 (1920); vol. 45 (1935); the publications cited in the article.

SCHULMANN, ELEAZAR, Hebrew author, b. Krettingen, province of Kovno, Lithuania, 1837; d. Kiev, Russia, 1904. His first work, *Haobedim Vehaniddahim* (The Lost and the Exiled; Odessa, 1886), treating of the wretched lot and life of the Jews in Russia, and which, patterned after Victor Hugo's great masterpiece *Les Misérables,* he began to publish at Odessa in 1867 in Perez Smolenskin's *Hashahar,* was not well received by the critics.

For this reason, Schulmann burned that part of the manuscript which remained unpublished. Later he published in both *Hashahar* and *Hamelitz* several belletristic works which later appeared in book form under the title of *Otzar Sipurim* (Treasurehouse of Stories; 1894; 2nd ed., 1902). Of greater importance was his *Mimekor Yisrael* (From the Sources of Israel), containing exhaustive biographies of Heinrich Heine and Karl Ludwig Börne (part 1, dealing with the life and works of Heine, 1876; part 2, on the life and works of Börne, 1894).

Schulmann devoted the last fifteen years of his life to a study of Yiddish language and literature. He published various scientific articles on this subject in Hebrew and Yiddish periodicals. His main work, a history of Yiddish literature from the 15th to the end of the 18th centuries, was published at Riga (1913) under the title of *Sefath Yehudith-Ashkenazith Vesifruthah;* parts of it had appeared first in Yiddish in the *Yiddishe Folksbibliothek* (vol. 2, 1889), and then in *Hazeman.*

SCHULTE, DAVID A., merchant and realtor, b. Thomasville, Ga., 1873. He attended school in Newark, N. J. Schulte obtained his first job in a Sixth Avenue dry goods store at $5.00 per week. He was then fifteen. Subsequently he became the partner of Anthony Schulte, his brother-in-law. In his spare time Schulte would walk around the city appraising sites as profitable locations for cigar stores. Two years after entering into partnership he became owner; at that time the business represented sales of $300,000 a year and five stores. Schulte then proceeded to realize his conception of the chain store idea. By 1925 he had 320 stores operating under his name in all parts of the country, doing approximately $30,000,000 worth of business a year. In addition, he owned three cigar factories and, as president, controlled Dunhill's, the famous London tobacconists, in London, New York and Canada.

During the period between 1925 and 1929 Schulte embarked upon a great scheme of expansion. Not only did he branch out into the cigar and general tobacco business, but also entered the real estate field. The Schulte Realty Company was set up to manage his many properties. In 1926 he acquired an interest in the Yellow Taxi Corporation, and in 1928 was elected president of the Park and Tilford Stores. He formed Huylers' Luncheonettes, Inc., in 1929, and in the same year severed connections with some of his subsidiaries, the Union Tobacco Company, Webster Eisenlohe and Union Cigar, and also with Vadsco Sales Corporation. In 1933 Schulte was elected chairman of Dunhill's.

When the N. R. A. was instituted (1933), Schulte lent all his efforts toward its support; in 1935 he conferred with President Franklin D. Roosevelt in regard to the improvement of the credit situation among small merchants. Schulte was active in philanthropic work, liberally aiding general and Jewish charities and hospitals in New York.

Lit.: New York Times, May 10, 1925; *Jewish Tribune,* Nov. 7, 1924; issues of the *New York Times,* 1926 to 1936.

SCHULTZ, HENRY, economist, b. Russia, 1893. He was brought to the United States at the age of fourteen. A graduate of the College of the City of New York, he served with the 316th Machine Gun Battalion in the Meuse-Argonne offensive, and was discharged with the rank of sergeant. He then studied during 1919 at the London School of Economics and at the Galton Laboratories of Eugenic Research in London. After an appointment as statistician for the Bureau of the Census (1919-20), he served with the Institute of Economy (1922-24) and directed statistical research in the United States Children's Bureau (1924-26).

In 1925 Columbia University conferred upon him the Ph.D. degree. The following year he became professor of economics at the University of Chicago. From 1933 to 1934 he was a Guggenheim fellow. He was a fellow and for a time vice-president of the American Statistical Association.

SCHUMAN, WILLIAM HOWARD, composer, b. New York city, 1910. He studied music privately with Max Persin, Charles Haubiel, and Roy Harris, following which he attended the Salzburg Mozarteum. In Salzburg he wrote his first symphony, which was performed in New York city and in Pueblo, Col. His second symphony, introduced by the Boston Symphony Orchestra under Koussevitzky, and a secular cantata, *This Is Our Time,* performed at the Lewisohn Stadium, focused the attention of the music world on his gifts as composer. The performance of his third symphony, by the Boston Symphony Orchestra under Koussevitzky, placed him in the front rank of younger American composers. In 1942 it was singled out by the Music Critics Circle of New York as the outstanding new American work of the year. In 1942 a fourth symphony was introduced by the Philadelphia Orchestra under Ormandy. In 1935 Schuman joined the faculty of the Sarah Lawrence College (Bronxville, N. Y.), where he taught music classes and directed a chorus (1943). He was awarded a Guggenheim Fellowship in 1939.

SCHUR, ISSAI, mathematician, b. Mohilev, Russia, 1875; d. Tel-Aviv, Palestine, 1941. In 1903 he became lecturer at the Technische Hochschule in Berlin-Charlottenburg, from 1913 to 1916 he was professor at the University of Bonn, and from 1916 to 1935 assistant and then associate professor at the University of Berlin. He was the last Jewish professor forced to leave his chair. Schur then went to Palestine, where he taught at the Hebrew University, Jerusalem, until his death. Professor Michael Fekete, dean of the science faculty, declared in his eulogy that "had he lived to complete his book, he would have revolutionized mathematics."

Schur's importance is evident, among other reasons, from the fact that he was a member of the Prussian

Academy of Sciences from 1921 on, editor of the *Mathematische Zeitschrift,* and from 1932 to 1935 co-editor of *Schriften des mathematischen Seminars und des Instituts für angewandte Mathematik,* both in Berlin. His numerous contributions dealt mainly with problems of the *Gruppentheorie, Zahlentheorie* and *Funktionentheorie.* He published his first essay at Berlin in 1901, under the title of *Über eine Klasse von Matrizen, die sich einer geordneten Matrix zuordnen lassen.*

SCHÜRER, EMIL, Protestant theologian, b. Augsburg, Germany, 1844; d. Göttingen, Germany, 1910. He was professor of theology at the Universities of Leipzig, Giessen, Kiel and Göttingen. His most important work is *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi* (3 vols., 1898-1901; 4th ed. 1901-9). It was translated into English under the title of *A History of the Jewish People in the Time of Jesus Christ* (5 vols., Edinburgh, 1890-1901).

Although his books are of great scholarly value, they show a lack of objectivity in regard to certain phases of the Jewish religion, especially the religion of the Pharisees. Together with Adolf von Harnack, Schürer published the *Theologische Literaturzeitung* (1881-87).

Lit.: Harnack, Adolf von, *Theologische Literaturzeitung,* May 14, 1910.

SCHUSTER, a Jewish family whose beginnings have been traced back to 1607. In the same year Elias Ettingen settled in Frankfort, Germany. It was probably his son, JACOB ETTINGEN SCHUSTER, who died at Frankfort in 1697 and was described as "the man of rich knowledge whose name is known everywhere." In 1748 MOSES MAX SCHUSTER was employed by the prince of Thurn and Taxis, who then held the monopoly of the postal services in Germany. By 1750 JUDAH JOSEPH SCHUSTER started at Frankfort a cotton goods business, trading principally with England. He died in 1782, and his son, SAMUEL JUDAH SCHUSTER, continued the business, enlarging his commercial connexions with England. When Napoleon occupied Frankfort (1808) he confiscated the property of the Schuster family because they violated the continental system, established in 1806 by the emperor. As a consequence, JOSEPH SAMUEL SCHUSTER (b. Frankfort, 1785; d. Frankfort, 1858) and his brothers made up their mind to leave Germany for England. The liquidation of the business at Frankfort, however, consumed considerable time, so that Joseph Samuel Schuster remained in his native town and, after Napoleon's defeat, dropped his plan to emigrate. His younger brothers, LEO SCHUSTER and SAMUEL SCHUSTER, settled in Manchester, and went to London later on. The youngest of the brothers, HENRY SCHUSTER, emigrated to Brussels; his only son, LOUIS SCHUSTER, went to England.

FRANCIS JOSEPH SCHUSTER (b. Frankfort, 1823; d. London, 1906), the son of Joseph Samuel Schuster, was director of the Municipal Bank of Frankfort, and owned or directed several important commercial and financial enterprises. He was a generally respected citizen of Frankfort, devoted to the maintenance of the independence of the free imperial city. When the Prussian army occupied Frankfort (1866) and the city was annexed by the king of Prussia, Schuster decided to transfer his business to Manchester in order to escape Prussian nationality, and in 1869 emigrated to England. There he founded the firm of Schuster and Sons, residing at first in Manchester, then in London.

ERNEST JOSEPH SCHUSTER (b. Frankfort, 1850; d. London, 1924), Francis Joseph Schuster's eldest son, was a managing partner in the firm of Schuster and Sons, but also studied law, graduated from the University of Munich, and became a barrister-at-law in London (1890). He was a member of the executive of the Society of Comparative Legislation, and a member of the council of the International Law Association. He published numerous treaties on English and German civil law, and a study, *The Wife in Ancient and Modern Times* (1914).

SIR ARTHUR SCHUSTER (b. Frankfort, 1851; d. London, 1934), the second son of Francis Joseph Schuster, also entered the firm of Schuster and Sons, but soon retired from business in order to study sciences. He was chief of the "eclipse expedition" to Siam in 1875, and directed or participated in the solar expeditions to Colorado in 1878, to Egypt in 1882, and to the West Indies in 1886. In 1879 Schuster became a fellow of the Royal Society, London, and in 1881 professor of physics at the University of Manchester, which chair he held until 1907. His studies and discoveries principally concerned electrical discharges through gases, also spectroscopy, which term was introduced by Schuster into scientific language in 1882, and terrestrial magnetism. Schuster was not only an important scholar, but also a great organizer of scientific work. He took an active part in the formation of the International Association of Academies (1899). He was constructively responsible for introducing meteorology as a university subject in England, and he effected the installation of physical laboratories at those universities in England which lacked such facilities and relied only on private laboratories. In 1918 Schuster was charged with reforming and reorganizing the Royal Society.

He published: *Theory of Optics* (1909); *The Progress of Physics* (1911); *Britain's Heritage of Science* (1917); *Biographical Fragments* (1932); and numerous special inquiries. During the first World War (1914-18) he served as scientific adviser in various departments of the British War Office.

SIR FELIX SCHUSTER (b. Frankfort, 1854; d. London, 1934), the third son of Francis Joseph Schuster, became chief partner in the firm of Schuster and Sons, and when the firm was amalgamated with the Union Bank of London Schuster became (1893) deputy governor and (1895) governor of the Union Bank. Schuster carried out many amalgamations which enlarged the Union Bank and the firm of Schuster and Sons, and thus became one of the most influential personalities of British banking. He was a firm free trader. Schuster was a member of the Council of India, and served on a number of governmental commissions. During the first World War he was a member of the Foreign Exchange Committee. After the War he endeavored to take an active part in the economic and political reconstruction of Europe. The "Resolution on World Restoration," inspired by Schuster, anticipated important items of the Dawes Plan. In 1906 he was made a baronet.

SIR GEORGE ERNEST SCHUSTER (b. London, 1881), the son of Ernest Schuster, was educated at New College, Oxford, and became (1903) a barrister-at-law. In 1905 he entered the firm of Schuster and Sons, and subsequently became director of the Westminster Bank, the Commercial Union Assurance Company, the English, Scottish, Australian Bank, and the East Indian Coal Company. He became chairman of Allied Suppliers Ltd. and of the Joint Committee on the Meat Trade, set up by the British and Argentine governments. During the first World War (1914-18) he served in France and North Russia, and in 1919 in the British Murmansk forces. He was (1943) chief assistant to the Organizer of International Credits under the League of Nations, and chairman of the Economic and Financial Advisory Committees of the Colonial Office.

SIR FELIX VICTOR SCHUSTER (b. London, 1885), the son of Felix Schuster, 2nd baronet, was (1943) director of the National Provincial Bank Ltd. He served in the first World War, and was decorated.

SIR CLAUD SCHUSTER (b. 1869), son of Frederick Leo Schuster and grandson of Leo Schuster, was educated at Winchester College and New College, Oxford. He was called to Bar, Inner Temple, in 1895, and from 1899 to 1902 was secretary to the London Government Act Commission. From 1907 to 1911 he was legal assistant, later on principal assistant and secretary to the Board of Education. In 1915 he was appointed clerk of the crown in chancery and permanent secretary to the lord chancellor. Schuster, an inveterate sportsman, especially as an alpinist, published *Peaks and Pleasant Pastures* (1911); *Days in the Alps and Pyrenees* (1930); and *Sweet Enemy* (1934).

LIONEL ROBERT SCHUSTER (b. London, 1879), the son of Louis Schuster, was educated at Malvern College and Sandhurst Staff College. He served in the South African War, and excelled in operations in Natal, at Rietsfontein, Lombards Kop and Langs Nek, and in the defense of Ladysmith. During the first World War (1914-18) Schuster served on general staff in France, Salonika, Egypt, and Palestine, attaining the rank of lieutenant-colonel. From 1926 to 1930 he commanded the 2nd Battalion, King's Regiment. He retired from military service in 1931. HUGO BIEBER.

SCHUSTER, JOSEPH, cellist, b. Constantinople, Turkey, 1905. He entered the St. Petersburg Conservatory on a scholarship, studying with Josef Press. His studies were completed at the Berlin Hochschule. Wilhelm Furtwängler discovered him and engaged him as first cellist of the Berlin Philharmonic, a post he held with great success until 1934. In 1934 Schuster settled in the United States, and after a successful debut at Town Hall he was appointed first cellist of the New York Philharmonic Symphony Orchestra, a post which he still held in 1943. Besides his orchestral work, he appeared extensively as soloist with orchestras, in recitals, and in performances of chamber music.

SCHUSTER, MAX LINCOLN, publisher, b. Kalusz, Galicia, 1897. He was brought to the United States when he was six weeks old. Schuster started as copy boy at the New York *Evening World,* but later became student reporter for the Boston *Evening Transcript* and the United Press Association while studying at the Columbia School of Journalism (B.Litt., 1917). During the first World War he was attached to the United States Treasury Department as chief publicity secretary of the Bureau of War Risk Insurance. In 1924 he became an associate in journalism at the Columbia Graduate School of Journalism. In the same year he founded, together with Richard Leo Simon, the Simon and Schuster publishing house.

Schuster was the author of *Eyes on the World: A Photographic Record of History in the Making* (1935). He edited *A Treasury of the World's Great Letters* (1940).

SCHUTZJUDEN, *see* PROTECTION.

SCHWAB, MOÏSE, Talmudic scholar, b. Paris, 1839; d. Paris, 1918. He was educated at the Talmud Torah in Strasbourg, and served as secretary (1857-66) to the orientalist Salomon Munk, whose biography he published in 1900 (*Salomon Munk, Sa vie et ses oeuvres*). In 1868 Schwab was appointed librarian on the staff of the Bibliothèque Nationale, Paris. His most important achievement was his translation into French of the Palestinian Talmud (*Le Talmud de Jérusalem,* 11 vols., 1871-90).

His *Répertoire des articles relatifs à l'histoire et à la littérature juives parus dans les périodiques de 1665 à 1900* (1914-23) is a highly useful reference work. Schwab's other writings include: *Histoire des Israélites* (1866; 2nd ed., 1896); *Littérature rabbinique. Élie del Medigo et Pico de la Mirandola* (1878); *Maqré Dardeqé, Dictionnaire hébreu-italien du XVe siècle* (1889); *Vocabulaire de l'angélologie* (1896-99).

SCHWAB, SIDNEY ISAAC, physician, b. Memphis, Tenn., 1871. He received the M.D. degree from Harvard University (1896) and did post-graduate work in Berlin, Vienna, Paris and London. Schwab practised neurology at St. Louis from 1899 on, and was appointed professor of nervous and mental diseases at the Washington University Medical School at St. Louis (1917); he still held this position in 1943. As a neurologist he was affiliated with several hospitals, including the St. Louis Jewish Hospital; during the first World War he served with the American Expeditionary Forces as military neurologist to Base Hospital 21 and as medical director to Base Hospital 117 (June, 1917, to January, 1919), and was discharged with the rank of captain. Schwab wrote *The Adolescent, His Conflicts and Escapes* (1929). He was a member of the sub-committee of the National Research Council on war neurosis.

SCHWABACH, JULIUS LEOPOLD, banker, b. Breslau, Germany, 1831; d. Berlin, 1898. He lost his parents in his early youth, and entered the banking house of S. Bleichroeder, Berlin, whose chief, Gerson von Bleichroeder, was his cousin.

Within a few years Schwabach became general manager of the firm, in 1883 partner and, after Gerson von Bleichroeder died (1893), chief of the firm. From 1893 until his death Schwabach was British consul general at Berlin. During the decades of Gerson von Bleichroedder's and Schwabach's collaboration the former concentrated on diplomatic activity of importance after Bismarck became prime minister of Prussia (1862) and later on chancellor of the Reich, while Schwabach was charged mainly with the technical problems of the banking business which resulted from Bleichroeder's political activity. Schwabach, however, took an active part also in diplomatic negotiations, although he remained in the background, and he also was a confidant of Bismarck.

The greatest technical problem which Schwabach had to solve was the disposition of the French war indemnity of five billions mark after the end of the Franco-Prussian War (1870-71). This great task of receiving and distributing amounts of money unheard of up to that time required extremely complicated international arrangements. It was Schwabach who drafted the plan and supervised the execution of canalizing the sums pouring into Germany, while Bleichroeder was interested mainly in the problem of how France should be able and ready to make the payment. Then Schwabach was charged with the financial problems involved in the conversion of the Prussian railways into State property. Schwabach took active part also in the financing of Russian railways, and assisted Bleichroeder in his activities in behalf of the Jews of Roumania during the Congress of Berlin (1878). He supported Jewish charitable institutions in Berlin, and secretly acted as benefactor of poor Jewish families. In 1885 Schwabach gave Bismarck 50,000 marks on the occasion of the chancellor's seventieth birthday, while Bleichroeder gave 100,000 marks and Mendelssohn 200,000 to permit Bismarck to pay off the mortgages on his family estate of Schönhausen. Schwabach's home, the Hatzfeld palace, after his death acquired by the United States Embassy, was a center of Berlin's social life. His wife, Leonie (née Keyser), continued the tradition of the Jewish "Salon" initiated by Rahel Varnhagen and Henriette Herz. HUGO BIEBER.

SCHWABACH, PAUL VON, banker and diplomat, b. Berlin, 1867; d. Berlin, 1936. He was the son of Julius Leopold Schwabach. He became converted to Protestantism in his early manhood, and studied history before he entered the firm of S. Bleichroeder, whose head he became after his father's death (1898). He was also British consul general at Berlin from 1898 to 1914.

Many of his reports on German economy and legislation were printed in the *Diplomatic and Consular Reports* of the British Foreign Office. Like his father, Schwabach was an intimate friend of Bismarck. He was one of the last visitors who met Bismarck alive when he was at Friedrichsruh on March 28, 1898. He tried, although in vain, to reconcile the dismissed chancellor and Emperor William II. After Bismarck's death Schwabach became an intimate friend of Fritz von Holstein, the real head of the German foreign office, and after Holstein's removal from office he was equally intimate with Kiderlen-Waechter, secretary of foreign affairs. On the other hand, Schwabach was on the most friendly terms with Baron Alfred de Rothschild, and with Sir Eyrie Crowe, senior clerk at the British Foreign Office.

Schwabach and Crowe in their numerous letters addressed one another by the familiar *du*. Because of this position, Schwabach endeavored to reconcile England and Germany and, although his efforts remained unsuccessful, he exerted great influence on German and British statesmen.

Schwabach was charged by the German government with presenting, unofficially, the German point of view on almost all great questions and conflicts between 1900 and 1914, and with securing information unavailable to official representatives. Schwabach worked in this way in London, Paris, Rome and Constantinople. He made the diplomatic preparations for the expedition to China (1900) after the murder of the German minister to Peking, and contributed (1905) to the solution of the Moroccan crisis without war. In 1909 Schwabach sent out a feeler concerning an agreement between Germany and England to keep England out if a war should ensue between Germany and France. In 1911 he successfully negotiated with Caillaux, then French prime minister, to obtain territorial compensations for Germany in the French Congo area for the French occupation of Morocco. In 1913 Schwabach was German delegate to the financial conference of Paris. During the first World War (1914-18) Schwabach was opposed to German annexationist policy and to submarine warfare, being aware that the United States would not tolerate it but would enter the War on the side of England and France.

After the War Schwabach aided German efforts to undo the Treaty of Versailles and to refute Germany's responsibility for the War, but he did so with more moderation than other German political leaders, bankers and professors. In 1927 Schwabach distributed among his friends a collection of documents, *Aus meinen Akten,* containing a selection from his letters to Sir Eyrie Crowe, Alfred de Rothschild and others; this collection was an important contribution to the diplomatic history of Europe between 1900 and 1914.

HUGO BIEBER.

Lit.: Die Grosse Politik der europäischen Kabinette, vols. 15, 19, 20, 21, 29 and 37.

SCHWADRON, ABRAHAM, *see* AUTOGRAPHS.

SCHWARTZ, A. S., Hebrew poet, b. near Kovno, Lithuania, 1876. He came to the United States early in the 20th cent. and graduated from the Long Island Medical College in 1906. Prior to his arrival in the United States he had written poetry in Yiddish which had appeared in *Der Yud,* and was considered one of the pioneers in modern Yiddish verse. Later, however, he turned to the writing of Hebrew poetry, and although he continued to practice medicine he contributed regularly to various periodicals, including the *Hatoren* and *Hadoar.* Schwartz was a son-in-law of Zvi Hirsch Masliansky.

Schwartz was one of the first Hebrew poets in America. Two motifs are especially noticeable in his work: Jewish tradition and nature. He loved to sing of the Jewish festivals, of Jews praying in the synagogue and of historic scenes. Among his heroes were Isaac, Ruth, Jeremiah and Johanan ben Zakkai. In his songs of nature he sees the stars burning like eternal lamps in holiness and purity. He reveals a delicate and humane feeling for animals, birds and fishes, and bespeaks the love of man for all creation. Some of his songs were published in *Anthologia Shel Hashirah Haibrith Beamerika.*

SCHWARTZ, ELLIS MAXWELL, physician, b. Jassy, Roumania, 1892. He came to the United States in 1900, and received the M.D. degree from the New York University College of Medicine (1915). In 1918 he served with the United States Army as lieutenant in the medical corps. Schwartz was on the medical staff of the Israel Orphan Asylum in New York city from 1921, and on the staff of the clinic of the New York Post-Graduate Medical School and Hospital from 1926. He was noted for his invention of the surgical instruments which were named for him: the Schwartz antrum knife, the Schwartz antrum canula and the Schwartz antrum saw.

SCHWARTZ, ISTVÁN, sculptor and medalist, b. Nyitra, Hungary, 1851; place and date of death unknown. After an apprenticeship as silversmith at Pest he studied at the Vienna school for applied arts.

In 1872 he opened his own school for silver-smithing at Vienna, and in 1881 he became a teacher at the school of applied arts. Schwartz, who embraced Christianity, exhibited some sculptures (Budapest, 1891), such as *Boy Killing Serpent, Faun with Geese* and *Hercules in Nessus' Shirt,* but he was famous chiefly for his medals, coins and tablets.

He wrought medals in memory of Empress Elisabeth of Austria, Count Gyula Andrássy, Professor Billroth, and many artists and other notables. He modeled the head of Emperor Francis Joseph on the Austrian gold and silver coins, upon which his initial S appears. He also made coins for the Bulgarian, Serbian and Montenegrin states.

SCHWARTZ, JACOB, cantor, b. Kamenets Podolsk, Russia, 1886. He sang as a child in the choir of Cantor Itsikel Shkolnik of Kamenets.

At the age of seventeen Schwartz emigrated to Vienna, where he received a scholarship in the conservatory and studied voice with Professor Habig. He studied Hazanuth with the cantors Josef Wasser of Vienna, Isaac Eibeschuetz of Ujhely (Hungary), and Kalmen Lew of New York city, whither he came in 1903.

Schwartz held positions in Vienna and in Norfolk, Va. (1909-13), and in 1914 became cantor of Congregation B'nai Jeshurun, New York, a position which he still occupied in 1943. He founded (1915) the Cantor Schwartz Institute of Hazanuth and published (1935) his *Shire Jacob* in six volumes, embracing traditional melodies and cantoral recitatives with organ accompaniment for the Sabbath, festivals and high holy days. In 1941 to 1942 he was president of the Jewish Ministers Cantors Association of America.

MAX WOHLBERG.

Lit.: Hazanuth (published by the Jewish Ministers Cantors Association, 1924 and 1937).

SCHWARTZ, JACOB RALPH, dentist and artist, b. Brichan, Bessarabia, Roumania, 1889. He was



Maurice Schwartz

brought to the United States in infancy. Schwartz graduated from the New York University College of Dentistry (D.D.S., 1913), and practised dentistry from 1913 on.

He was a member of the Kings County Medical Advisory Board (1917-18) and president of the Kings County Dental Society (1922-23). His writings include: *Practical Dental Anatomy and Tooth Carving* (1935); *Cavity Preparation and Abutment Construction in Bridgework* (1936); *Modern Methods of Tooth Replacement* (1937).

Schwartz also studied art at Cooper Union, New York city, the College of the City of New York and the Pratt Institute, Brooklyn. His works were exhibited by the Dentists' Art Club at the St. George Hotel, Brooklyn (1930). His etching, *Eli, Eli,* received honorable mention at the New York City Art Center Exhibition (1931).

Schwartz was made a member of the advisory board on industrial education of the New York Board of Education (1935) and of the executive board of the post-graduate dental committee of The Hebrew University, Jerusalem (1936).

SCHWARTZ, LOUIS, public health official, b. New York city, 1883. He received the M.D. degree from the Jefferson Medical College (1905). Schwartz entered the United States Public Health Service in 1906 and was made senior surgeon (1931) and medical director (1937). In 1934 he was appointed lecturer on dermatology at New York University; he was also adjunct professor in dermatology at the Georgetown University School of Medicine.

SCHWARTZ, MAURICE (originally **Abraham Moses Schwartz**), actor, director and producer, b. Soudilkov, Ukraine, Russia, 1888. He attended an Orthodox Heder and a Russian school up to the age of twelve. He sang in a synagogue choir and gained a reputation as a soloist, and was known as "Moishele, the Alto."

His father, a grain merchant, emigrated to the United States in 1898, and two years later sent steamship tickets to his family. At Liverpool, Maurice, who had grown too tall for his age, was not permitted to board ship for the United States because his father had sent a child's ticket for him. His mother proceeded with the other children, and left Maurice behind. The steamship company then sent him to London, where he remained for two years virtually a vagrant, working sporadically as a ragpicker's helper and singing in synagogue choirs on holidays. It was in London that he saw his first stage performance, a production of Abraham Goldfaden's operetta *Sulamith,* and was enchanted by it. His father crossed the ocean in 1902 and brought him to New York city, where he attended a public school, assisted his father in the ragpicking trade, and spent many of his evenings and Sabbath afternoons on the balconies of Yiddish playhouses.

When he was seventeen he joined a dramatic club and was assigned the role of a sixty-year-old man in an amateur performance of a play, *The Twentieth Century,* by Isidor Zolotarefsky. Leo Largman, manager of a Baltimore Yiddish troupe, in quest of young talent, attended the performance. He was impressed by the seventeen-year-old amateur actor and made him a member of his professional company at a salary of three dollars a week. After two years with the Largman troupe he moved on to other companies in Cincinnati, Chicago and Philadelphia. In the latter city he played Iago in *Othello* with the German Jewish actor Morris Morrison in the title role. Morrison was impressed with the young actor's talents, and prevailed upon David Kessler to engage him for his company at the Brooklyn Lyric Theatre. In 1913 Schwartz took the customary actor's test for membership in the Hebrew Actors' Union, and was voted down by a majority of its members. Indignant, he went to the editorial offices of the *Jewish Daily Forward,* forced his way into the office of the editor, who was also the newspaper's theatrical critic, and acted out a scene from a play. The newspaper then took up his cause, and as a result he was admitted to union membership. For several years he played under Kessler's tutelage, and in the summer of 1918 he organized his own dramatic company at the Irving Place Theatre. Three years later he moved to the Garden Theatre, a playhouse in the old Madison Square Garden, where he named his company the Yiddish Art Theatre.

As director and producer of the Yiddish Art Theatre company Schwartz presented a varied repertoire of no less than 150 plays, many of them dramatic works of outstanding merit. He produced plays by Shakespeare, Molière, Gogol, Shaw, Romain Rolland, Strindberg, Gorki, Andreyev, Chekhov, Tolstoy, Arthur Schnitzler and Lion Feuchtwanger with varying degrees of artistic success. His most notable achievements, however, were in the field of Jewish drama.

Among his outstanding productions are: folk plays by Perez Hirschbein (*A Forsaken Nook; The Blacksmith's Daughters*); a cycle of comedies based on the stories by Sholom Aleichem, in the dramatization of J. D. Berkowitz (*Tevya, the Dairyman; It's Hard to be a Jew; The Sweepstakes; Sender Blank*); the *Dybbuk,* by S. An-Ski (Solomon Rapoport); a series of plays based on the novels of Sholom Asch, dramatized by Maurice Schwartz (*Kiddush Hashem; Uncle Moses; The Witch of Castille; Three Cities; Salvation*); the sophisticated comedies of Ossip Dymov (*Bread; Human Dust*); plays by H. Leivick (Leivick Halper) (*Rags; Chains; Who Is Who*); plays based on the novels of I. J. Singer (*Yoshe Kalb; The Brothers Ashkenazi*).

In 1924 Schwartz toured Europe with his Yiddish Art Theatre company. He also appeared in and directed plays in Palestine, Argentina, Brazil, Montevideo and Mexico. He acted in some Yiddish motion pictures, the most noteworthy being *Tevya, The Dairyman.*

As an actor Schwartz excelled in character parts, in

which he displayed a rare versatility and a genuine sense of the humorous without resorting to the banalities of the conventional comedian. As a stage director he achieved a degree of artistic success with experimental productions (Abraham Goldfaden's *Ten Commandments;* Aaron Zeitlin's *Wise Men of Chelm*), but his major achievements were in the field of realistic stage presentations. LEON CRYSTAL.

SCHWARTZ, PHILIPP, professor of medicine, b. Vrsač, Yugoslavia, 1894. The son of a businessman, he first studied at the technical school of his native city, but later took up medicine at the University of Budapest. In 1927 he became associate professor at the University of Frankfort, Germany. Ousted by the Nazis in 1933, Schwartz followed a call to Istanbul, Turkey, where he was appointed full professor of pathological anatomy and director of the Pathological Anatomical Institute of the University of Istanbul.

His publications include: *Traumatische Schädigung des Zentralnervensystems durch die Geburt* (1924); *Schlaganfälle* (1930); *Empfindlichkeit und Schwindsucht* (1935).

SCHWARTZ, WILLIAM SAMUEL, artist, b. Smorgon, Russia, 1896. He studied at the Vilna Art School, and emigrated to the United States in 1913, where he continued his education at the Art Institute of Chicago. Schwartz, who was a painter as well as a lithographer and sculptor, held numerous exhibitions throughout the United States. Works of his were acquired by the Universities of Illinois, Missouri, Nebraska and Wisconsin and by the public galleries of Dallas and Cincinnati as well as by the museums of Tel-Aviv, Palestine, and Biro-Bidjan, Soviet Russia.

He was recipient of several prizes, including the First Albert Kahn Prize (Detroit, 1925), the Temple Beth El Sisterhood First Prize (Detroit, 1926), the Marshall Fuller Holmes Prize (Chicago, 1927), and the M. V. Kohnstamm Prize (Chicago, 1928). Among his best known works were Utopia, dedicated to Romain Rolland (Art Institute of Milwaukee), and the canvas *Emancipation* (revealing Abraham Lincoln robed in a toga and surrounded by Negroes), a prize-winning picture of the thirty-eighth annual exhibition at Chicago. The *Bulletin* of the Art Institute of Chicago (1941) praised the "very personal style of his later paintings" which "retain the rhythmic design and vibrant color which characterized his earlier and more abstract paintings."

SCHWARZ, ADOLF, rabbi, scholar and educator, b. Adász-Tevel, Hungary, 1846; d. Vienna, 1931. He was educated at the Breslau rabbinical seminary and the University of Vienna. Having served as chief rabbi at Karlsruhe, Germany, from 1875 to 1893, he was called to the Vienna Israelitisch-Theologische Lehranstalt as its first dean, and remained in this office to the end of his life. In Karlsruhe Schwarz devoted himself to research on the *Tosefta.*

He published: *Die Tosifta der Ordnung Moed. I. Der Tractat Sabbath* (1879); *II. Der Tractat Erubin* (1882); *Tosifta juxta Mischnarum Ordinum Recomposita et Commentario instructa. I. Seraim. II. Chulin.* (1890-1902). During his Vienna period he concerned himself mostly with hermeneutics, publishing *Die hermeneutische Analogie in der talmudischen Literatur* (1897); *Der hermeneutische Syllogismus in der talmudischen Literatur* (1901); and *Die hermeneutische Induktion in der talmudischen Literatur* (1909). Other works of his are *Die Kontroverse der Schammaiten und Hilleliten* (1893) and *Die Mischneh-Thora* (1905).

Jubilee volumes were published in honor of his seventieth (1917) and eightieth (1927) birthdays, the latter entirely in Hebrew. The Austrian state conferred upon him the title of *Hofrat* (Court Councillor).

ARTHUR ZACHARIAS SCHWARZ (b. Karlsruhe, Germany, 1880; d. Jerusalem, 1939) was a son of Adolf Schwarz. He was educated at the University of Vienna. He described many rare Hebrew manuscripts in Austrian libraries.

Among these illuminating studies were *Die hebräischen Handschriften der K. K. Hofbibliothek zu Wien* (1914), listing the manuscripts acquired from 1851 on; *Die hebräischen Handschriften der Nationalbibliothek in Wien* (1925); *Die hebräischen Handschriften in Österreich ausserhalb der Nationalbibliothek Wien* (part 1, dealing with Bible and Cabala, 1931). He was also editor of the jubilee volume published in memory of Hirsch Perez Chajes (1930).

SCHWARZ, DAVID, inventor in the field of aviation, b. Kesthely, Hungary, 1845; d. Vienna, 1897. Schwarz, who was living in Zagreb, Croatia, and was by profession a lumber merchant, began the study of aviation in his later years by himself and became the actual inventor of the rigid airship. The Austrian war ministry disapproved of his technical project, whereupon he went to Russia, became a Russian government engineer in St. Petersburg, and there built his first airship in 1892. It had an aluminum framework and a balloon covering. Unfortunately, the material furnished by the Russian government was so inferior that it was impossible to fill the balloon with gas.

Schwarz then turned to the German government, which was in favor of his project to build an aluminum balloon eighty meters in length and twelve in diameter. He was promised 300,000 marks for the undertaking in the event that he succeeded. On January 13, 1897, a telegram summoned him to Berlin to be present at the test flight, but just as the telegram was handed to him on the street in Vienna he died of a heart attack. His widow, Melanie Schwarz, took charge of the preparations for the ascent which was made on November 3, 1897, from Tempelhof Field, near Berlin, in the presence of a number of spectators, including Count Zeppelin. The flight of the airship was successful, but its unskilled pilot brought it to the ground with such violence that it was smashed to pieces. Although Zeppelin, in applying for his patent in 1894 to 1895, did not mention the work of Schwarz, experts have regarded it obvious that in the rigid airship which he built he made use, for the most part, of the method which Schwarz had previously adopted.

On February 10, 1898, a contract was drawn up between Schwarz' widow, Councillor Berg, of Stuttgart, and Count Zeppelin. This contract gave to Berg the right to exploit in Germany "those inventions, whether patented or not, which belonged to Schwarz and his heirs," and Zeppelin received the right to Schwarz' "inventions and experiments" in return for compensating the heirs of the inventor. Although Zeppelin, in a letter to Maximilian Harden (editor of *Die Zukunft*) in 1911, denied that he had used the discoveries of Schwarz in building his own airship, it is clearly established that priority in the discovery of the rigid airship belongs to David Schwarz.

His daughter, Vera Schwarz, was an opera singer, who for a time appeared in the United States.

HANS MÜHSAM.

Lit.: Berg, Carl, *David Schwarz, Carl Berg, Graf Zeppelin. Ein Beitrag zur Entstehung der Zeppelin-Luftschiffahrt in Deutschland;* Heppner, Ernst, *Juden als Erfinder und Entdecker* (1913) 55-58; Roth, Cecil, *The Jewish Contribution to Civilisation* (1938) 181.

SCHWARZ, EDE, physician and anthropologist, b. Miskolc, Hungary, 1831; d. Vienna, 1862. After having fought in the Hungarian revolutionary war (1848-49), where he distinguished himself in battle, he studied medicine at the University of Vienna, and received the M.D. degree in 1856. He took part in the expedition around the world of the Austrian steam frigate *Novara,* from 1857 to 1859.

Schwarz published his notes on that expedition in the volumes *Über Körpermessungen zur Diagnostik der Menschenrassen* (1859); *Chinesische Ärzte und Medika-*

mente (1859); *Die Nahrungsmittel der Tahiter; Reise der österreichischen Fregatte Novara um die Erde in den Jahren 1857-59* (1861); and *System of Anthropological Investigations* (1862). Schwarz' grave in the Jewish cemetery of Vienna was adorned by a monument from the hand of the Austrian sculptor Hieser.

SCHWARZ, JOSEPH, geographer, b. Floss, Upper Palatinate, Germany, 1804; d. Jerusalem, 1865. He published a Hebrew map of Palestine in 1829. In order to pursue researches in the Holy Land he settled in Jerusalem in 1833. During the many years of his sojourn in Palestine, Schwarz wandered all over the country in Eastern garb, and did outstanding research in the geology and geography of the country, also on its animals and plants.

The results of these studies were published in his *Dibre Yosef* (4 vols.). He published a calendar (1843) in which he set down the exact time of sunrise and sunset as observed personally on Mount Scopus. In the same year he published the first volume of his work *Tebuoth Hashemesh,* on the physical geography of Palestine. The second volume, *Tebuoth Haaretz* (1845), deals with the geography, geology and chronology of the Holy Land. The two remaining volumes, *Peri Tebuah* and *Shoshannath Haemek,* appeared in 1861 to 1862.

Schwarz was recognized as an authority in his field and was called the second Estori Hafarhi. Joseph Kohen-Zedek of Lemberg published an edition of his works in 1865, and in 1900 Abraham Moses Luncz of Jerusalem also published an edition, with an extensive biography.

Lit.: Otzar Yisrael; Zitron, S. L., *Lexikon Zioni* (1924); Luncz, *Einleitung zu Schwarz' Werken.*

SCHWARZ, KARL, art historian and museum director, b. 1885. He lived and worked in Berlin, first as writer and critic, and after 1928 as director of the art rooms of the Jüdische Gemeinde (Albert Wolff collection). By establishing the Jüdischer Museums-Verein (1929) and by the subsequent removal (1933) of the rich collection to suitable quarters, Schwarz contributed to the advancement of Jewish art in Germany as a whole. During the summer of 1933 Schwarz went to Tel-Aviv, Palestine, where he directed the opening of a museum on Rothschild Boulevard containing the art collection accumulated by Mayor Meyer Dizengoff. Schwarz made the museum an intellectual and cultural center of significance for all Palestine, offering a survey of international creative art as well as of Jewish art. Exhibitions, lectures and a large art library completed the activities.

In 1911 Schwarz (collaborating with Arnold Fortlags) issued *Das graphische Werk von Herman Houck;* in 1920 he published several volumes of *Jüdische Bücherei.* His *Die Juden in der Kunst* (1928) was reprinted in 1928 in Jerusalem, and his *Modern Jewish Artists in Palestine* (1941), with biographical text in English and Hebrew, is an important source book.

SCHWARZ, LEON, *see* MOBILE.

SCHWARZ, SAMUEL, mining engineer and historian, b. Poland, 1880. In 1915 he settled at Lisbon, Portugal, as a mining engineer, and performed meritorious service for Portuguese economics by exploring the geological conditions of the country. In 1917, on a business visit to Belmont, a somewhat inaccessible spot in the north of Portugal near the Spanish frontier, he discovered the existence of Marranos who (unbeknown to the Catholic Church, to which they formally adhered) continued to observe the Jewish Law throughout the centuries subsequent to the abolition of the Inquisition, absolutely isolated from the general Jewish world. Schwarz gained the confidence of these Marranos, assisted their secret divine service, and was given a collection of manuscripts of prayers which he completed by recording their oral traditions. The discovery of Marranos who had remained in Portugal and Spain for centuries was an important one. About 10,000 families of Crypto-Jews were thus discovered to be in need of assistance on the part of the Jews of the other countries. They afforded intensely interesting information respecting Jewish history.

The British historian Lucien Wolf made an expedition to the area where the Marranos are settled in order to organize help and studies. Schwarz, a passionate student of Jewish history, described his discovery in *Os Christãos-Nosos em Portgual no seculo XX* (1925). Previously he edited a collection of Hebrew inscriptions in Portugal, mainly of the 13th and 14th centuries, *Inscricoves hebraicas em Portugal* (1923). Schwarz was an associate member of the Archeological Society of Portugal.

SCHWARZBART, IZAK IGNACY, Polish government official, b. Chrzanow, near Cracow, Western Galicia, 1888. He attended Heder and also received a secular education. Later (1913) he received his law degree from Jagiellon University in Cracow, and established himself in the practice of law in Cracow. After the restoration of Poland he entered the Polish army (1918), but was demobilized at the end of the year for having inscribed himself as being of Jewish nationality. Reentering the practice of law, Schwarzbart eventually opened his own office in Cracow in 1922.

Schwarzbart's participation in Jewish communal life had begun early, although it had been preceded (1904) by his entry into socialist activities. Before long, however, his interest was directed toward the Zionist Movement; in 1911 he was elected president of the Hashahar, the Association of Zionist Academic Youth. At the end of the first World War he became general secretary of the newly-formed regional Zionist organization of Western Galicia and Silesia. In 1919 Schwarzbart participated also in the formation of the Jewish National Council under Osias Thon.

Schwarzbart struggled consistently for coordination among the various segments of the Jewish population, within and without the Zionist circle. He was responsible (1938) for the formation of a coordination committee of all Zionist groups in Western Galicia and Silesia. In 1933 he was made a member of the Actions Committee of the World Zionist Organization. Later he was a member of the Administrative Committee of the World Jewish Congress. As early as 1921 he was the editor of the first Zionist daily in Galicia, *Nowy Dziennik,* and he wrote for numerous other periodicals and newspapers in Poland and elsewhere.

On being elected to the Polish Sejm in 1939, Schwarz-



Karl Schwarz



Izak Ignacy Schwarzbart

bart won 94 per cent of the Jewish votes in Cracow. He was a member of the Town Council of Cracow, and chairman of the Club of Jewish Councillors. He was also a member of the Council of Polish Jews of Cracow.

Caught between Warsaw and Cracow at the outbreak of the second World War, he escaped to Roumania where, until 1940, he aided in caring for Polish refugees and also in the transportation of Polish and Roumanian Jews to Palestine. In 1940 the Sikorski Government-in-Exile made Schwarzbart a member of the first National Council, and he went to Paris to join it. From the very beginning of his service here he was unflinching in his resistance to the anti-democratic and anti-Semitic taints occasionally shown by some divisions of the Polish government. Made a member of the Second National Council, he subsequently moved with the Government to London, after the downfall of France, and here again fought the shadows of discriminatory attitudes which had been transported from the original Warsaw scene by certain Polish leaders.

Schwarzbart was instrumental in eliciting, from the Government-in-Exile, a statement promising equal rights (1941), and in 1942 he tried to put through a four-point program on Polish-Jewish relations declaring still more plainly that all past discriminations and confiscations in regard to the Jews were null and void, evacuations and coerced emigration forbidden and full minority rights assured. This program was rejected, in view of the earlier statement of principles. Schwarzbart brought out numerous facts about the German mass-murder of Jews. He was president of the Council of Zionists from the Continent. In 1943 he was named rapporteur general on the budget of the Polish government-in-exile.

JOSEPH THON.

SCHWARZFELD, a family of authors and historians.

ELIAS SCHWARZFELD (b. Jassy, Roumania, 1855; d. Paris, 1915) began his career as a journalist in the Jewish press of Jassy, where he founded (1874) the magazine *Revista Israelitica.* From 1877 to 1878 he edited *Jüdischer Telegraf,* a daily, and when this ceased publication, *Hayoetz,* a weekly, both in the Yiddish language. In 1881, after returning from the University of Brussels with the degree of doctor of law (LL.D.), he was called to the post of the chief editor of the Jewish weekly newspaper *Fraternitatea* (Brotherhood), which under his direction became a militant publication of high political and cultural standards. Because of his ceaseless attacks on the anti-Semitic policy of the government he was expelled from Roumania in 1885, together with Moses Gaster and other Jewish writers. He settled at Paris where, in the following year, he was appointed private secretary of the philanthropic department of the Baron de Hirsch Foundation, and when the Jewish Colonization Association was founded, he became its general secretary.

His studies on the history of the Jews in Roumania, contributed to the year book *Anuarul pentru Israeliti,* founded by his brother Moses in 1877, form an invaluable reference source.

He was also co-editor of *Egalitatea,* founded by Moses Schwarzfeld at Bucharest (1890). Under the assumed name of Edmond Sincerus he edited *Les Juifs de Roumanie depuis le traité de Berlin* (1901). Schwarzfeld's most important study is *Impopularea, reimpopularea si intermeerea targurilor si a targusoarelor in Moldova* (Populating and Founding Little and Market Towns in Moldavia; 1914). By means of a critical analysis of documents, in many cases first published by him, he disproved the current anti-Semitic thesis that the Jews had but recently "invaded" Roumania, and showed that they were of long standing in that country. In the *Anuarul* he published also short stories dealing with Jewish life and selected translations from such authors as Ludwig Philippson, Julius Barasch and Ernest Renan. He also wrote a number of novels many of which were translated into Hebrew. They include: *Rabinul Facator de Minuni* (1883); *Bercu Batlen* (1890); *Unchiul Berisch; Un Vagabond; Schimschele Ghibor.*

MOSES SCHWARZFELD (b. Jassy, 1857) founded the *Anuarul pentrue Israeliti* (Year Book for Jews, 1877-98), the first issue of which was called *Calendarul pentru Israeliti.* In addition to himself and his brother Elias, the most distinguished Roumanian Jewish authors contributed to this year book, which is an indispensable source for the history, folklore and cultural life of the Jews in Roumania. The year books of the Julius Barasch historical society, *Analele Societatea Istorice Iuliu Barasch,* founded by him, were devoted solely to the history of the Jews in Roumania. Moses Schwarzfeld also wrote for *Fraternitatea* under the pen name of Ploestanu. His most significant contribution to Jewish endeavor in Roumania was the weekly *Egalitatea,* which he founded in 1890 and which reflects all Jewish life in Roumania during the half-century from 1890 to 1940. He was active also in the Zionist Movement and in the movement for emancipation. On his eightieth birthday (1937) the Jews of Roumania tendered a national gift to him.

His published books include: *Cilibi Moise* (the biography and literary remains of Moses Cilibi; 1883); *Cercetari critice despre istoria Evreilor* (Critical Researches in Jewish History; 1888); *Cantece populare* (Popular Songs; 1886); *Vasile Alexandri sau mesterul drege-strica* (Vasile Alexandri or the Muddle-Master); *Dr. Iuliu Barasch* (1919).

WILHELM SCHWARZFELD (b. Jassy, 1856; d. Bucharest, 1894), historian and philologist, was a brother of Elias and Moses Schwarzfeld. He was educated at Jassy and at Bucharest. He contributed many articles to the Roumanian Jewish press and especially to the *Anuarul pentru Israeliti.* Among his memoranda of greatest interest are that on Jewish scholars and authors of Jassy, based on the tombstone inscriptions in the Jassy cemetery and that on the Jews of Moldavia who embraced Christianity. He published also studies in Hebrew grammar and a work on synonyms and the law of evolution.

SANIEL LABIN.

SCHWARZSCHILD, KARL, astronomer and mathematician, b. Frankfort, Germany, 1873; d. 1916. He started lecturing at the University of Munich in 1899, became director of the observatory and professor at the University at Göttingen in 1901, and in 1909 was

appointed director of the astro-physical observatory near Potsdam. Schwarzschild invented an instrument for the actinometric photography of stars and a Zenith camera for topography.

His published works include: *Das zulässige Krümmungsmass des Raumes* (1900); *Untersuchungen zur geometrischen Optik* (3 parts, 1905); *Über die Eigenbewegungen der Fixsterne* (1908); *Tafeln zur astronomischen Ortsbestimmung* (together with Bick; 1909). His articles, appearing mainly in the publications of the Akademie der Wissenschaften in Berlin (of which he was a member), dealt with such subjects as Einstein's theory of relativity, especially with the structure of space and gravitation. Schwarzschild renounced Judaism.

Lit.: Müller, G., *Astronomische Nachrichten,* vol. 202 (1916); Eddington, *Monthly Notices,* vol. 77 (1917).

SCHWARZSCHILD, LEOPOLD, journalist, editor and author, b. Frankfort, Germany, 1891. In his early childhood he displayed great musical talent, and at the age of nine he was considered a promising musical prodigy. But, although he remained a good piano player, he became more and more interested in politics. During the first World War Schwarzschild attracted attention by his articles published in the *Europäische Staats- und Wirtschaftszeitung* professing opposition to militarism and nationalism. After the War he contributed to Austrian and Swiss newspapers, and in 1924 he became chief editor of the weekly *Das Tagebuch.* In the same year he published a dramatic piece, *Der Sumpf.*

Directing *Das Tagebuch,* Schwarzschild conducted several campaigns against the German military circles whose members became influential especially after Paul von Hindenburg was elected president of the Reich. Schwarzschild, who had severely criticized Friedrich Ebert, first president of the Reich, because, according to him, Ebert bargained too much with the adversaries of the republic, became more and more hated by the German nationalists, especially because of his campaign against the public prosecutor Joerns, whom he accused of complicity in the murder of Karl Liebknecht and Rosa Luxemburg. Schwarzschild denounced also all attempts made by German army officer industrialists and public servants to elude the obligations of the Treaty of Versailles.

Thus he was particularly menaced when the Nazis came to power. He emigrated to Paris, and published there, in German and English, *Das Ende der Illusionen* (1934), a balance of the history of the preceding years. From 1934 to 1940 Schwarzschild edited in Paris the weekly *Das Neue Tagebuch,* the foremost anti-Hitlerian periodical published in German. Well informed about the secrets of the Nazi regime, he refuted many official statements of the Third Reich, especially those of the German ministers of finance and economy, and denounced German rearmament.

Occasionally Schwarzschild was provided with information by high German officials who were opposed to Hitler and tried to counteract him, but mostly he got his results by critically examining German statistics of all kinds and contrasting them with the measures taken by the Nazi government and the fallacious speeches of Hitler and his lieutenants who were eager to appease the governments of the other countries. It was a hint published by Schwarzschild, not heeded early enough by the Allied military commanders and diplomats, which caused the German high command to hasten the occupation of Norway and to invade that country some days earlier than the German timetable had provided for, lest the Allied powers take their countermeasures.

In 1940 Schwarzschild went to the United States, and in 1942 he published *World in Trance,* a critical survey of the events between the two World Wars and a denunciation of the unreadiness of the leading statesmen of the formerly allied powers to face the facts of German preparations for war.

SCHWEID, MARK, actor and writer, b. Warsaw, Poland, 1891. He graduated from the Warsaw Dramatic Academy, and later played on the Polish stage. In 1911 he came to the United States, where he was associated with various Yiddish theatres, not only as actor, but also in a directive capacity. Schweid made his first appearance on the English stage in 1926, and subsequently appeared in productions of the Theatre Guild, the Boston Repertory Theatre and in other plays, including *The Eternal Road.* He also engaged in radio productions, directing the *Israel in American History* series over WEVD (1935-36) and in 1942 playing in *You Can't Do Business with Hitler.*

Schweid's first poems were published in 1909. He was the author of *Burshtinene Shisslen* (1921); *Tzu Gott un tzu Leit* (1926); *Ch'vel Machen Tay* (1927); *Dos Folk fun'm Safer* (1930); and *Un Ich Red Prost* (1935). He also wrote for Yiddish periodicals and magazines, under his own name and as M. Daner, D. Tamarin, O. Kama and other pseudonyms. Schweid was for a time president of the Hebrew Actors Union. During the first World War he served as recruiting officer for the British Military Mission in the United States.

SCHWEIGER, LÁZÁR, rabbi and ethnologist, b. Nagytapolcsány, Hungary, 1872. After receiving a thorough Talmudic training in Hungary, he studied in the Universities of Frankfort and Bern. From 1904 to 1929 he served as rabbi at Eger, Hungary; in 1929 he was called to Nitra, Slovakia. About his whereabouts in 1943 nothing was known. Schweiger was a distinguished ethnologist and ethnopsychologist.

Among his published works, many of which appeared originally in Hungarian, were: *Das Gesetz der grossen Zahl* (1904); *Die logischen Methoden der Ethnologie* (1909); *Die Anknüpfungspunkte der Kunst und Ethnographie* (1910); *Die Religion im Lichte der Völkerpsychologie* (1911); *Moritz Lazarus* (1911); *Der Neodarwinismus* (1912).

SCHWERIN ABARBANELL, JEANETTE, communal worker and author, b. Berlin, 1852; d. Berlin, 1899. She was one of the founders of the German Society of Ethical Culture, which led the struggle against intolerance and materialism, and published the *Auskunftsbuch über die Wohlfahrtseinrichtungen Berlins,* giving information on public relief and welfare in Berlin. She was instrumental also in the establishment of the first public reading room, sponsored by the ethical society. It greatly influenced the movement for popular education in Germany. In 1893 she and some friends founded the Mädchen- und Frauengruppen für Sociale Hilfsarbeit, groups of women and young girls banded together for the performance of social service work in Berlin. Another foundation of hers was the home nursing association (Hauspflegeverein), which procured aid for sick women. She was active also as a feminist.

Lit.: Lange, Helene, Foerster, Friedrich Wilhelm, and Salomon, Alice, *Jeanette Schwerin zum Gedächtnis* (1899); Harder, Agnes V., edit., *Bahnbrechende Frauen* (1912); *Handbuch der Frauenbewegung* (1901).

SCHWIMMER, ERNÖ, dermatologist, b. Pest (Budapest), Hungary, 1837; d. Budapest, 1898. After graduating from medical school at Vienna and studying dermatology in Viennese clinics and in Egypt, he became a pioneer in the specialized care of infections of the skin in Hungary. He met with much indifference and had to set an example to health authorities by opening a dermatological dispensary at his own expense in Pest. In 1870 Schwimmer was allowed to lec-



Rosika Schwimmer

ture on dermatology at the university of that city, and five years later he succeeded in obtaining two rooms in a public hospital for skin patients. He was associate professor in 1878 and full professor in 1891, at the same time also physician-in-chief in dermatology at the Szt. Istvan public hospital. Schwimmer embraced the Christian faith.

Among his many writings, contributed to the international medical press, are three books published in German: *Die neuropathischen Dermatonosen* (1883); *Hautkrankheiten* (1884); *Die Grundlinien der heutigen Syphilistherapie* (1888). He contributed the dermatological articles to the Eulenburg *Realencyclopädie der gesamten Heilkunde*.

SCHWIMMER, ROSIKA, pacifist, b. Budapest, Hungary, 1877. She was educated in public schools and privately in her native country. Following the family tradition, she devoted herself early to causes for social and political betterment, particularly to woman suffrage and world peace. She became a journalist of wide repute. In Hungary she helped form a national council of women, led in organizing the women clerks on a national scale, brought into being the first women's trade union in Hungary, and organized the peasant women. She was a board member of the Hungarian peace society and Hungary's representative in the International Neo-Malthusian League.

Mme. Schwimmer's first personal contact with the international woman's movement (1904) led her to found the woman suffrage movement (Feministák Egyesülete) in Hungary, which fifteen years later gained full victory. She organized the memorable International Woman Suffrage Congress held in Budapest in 1913. A year later she lived in London as correspondent of important Hungarian, German and English newspapers and as press secretary of the International Woman Suffrage Alliance.

A few weeks after the outbreak of the first World War she came to the United States with a petition on behalf of organizations from all over the world, urging President Woodrow Wilson (September 8, 1914) to call a neutral conference for mediation to prevent the spreading of the war. She had interviews also with Secretary of State Bryan and other political and social leaders, remained in the United States to present the plea for a neutral conference, and spoke in hundreds of meetings in twenty-two states, resulting in the organization of the Emergency Peace Federation in Chicago, December 19, 1914. In January, 1915, the Woman's Peace Party was organized with Jane Addams as president and Rosika Schwimmer as international secretary. The latter was the leading figure at the Women's Congress at The Hague (April, 1915), where 2,000 women, from belligerent and neutral countries, backed her plan for neutral mediation and the new technique she had urged in presenting resolutions to governments.

The congress commissioned a delegation of women under the leadership of Jane Addams, who had presided, to visit the belligerent governments to present the resolutions of the congress and discuss them personally. Another delegation headed by Rosika Schwimmer was sent with the same mission to the neutral countries. The plan, accepted by virtually all belligerent and neutral governments, failed because of President Wilson's refusal to call or cooperate with the neutral governments.

Henry Ford, having publicly announced the wish to do something for world peace, was approached by Rosika Schwimmer. He agreed to finance and personally participate in a neutral conference for continuous mediation. A neutral peace pilgrimage preceded the conference. To carry the American members over to Europe, Ford chartered the *Oscar II*. It became known as the "Peace Ship" and is to this day mistakenly considered the object of Ford's peace endeavor. Before the ship sailed Rosika Schwimmer, in company with Mrs. Ethel Snowden, had a second interview with President Wilson. The neutral conference was set up in Stockholm, Sweden; its members were men and women of high standing in their countries—legislators, university professors, writers and historians. But those interests which insisted on continuing the war forced the destruction of this democratic endeavor to bring about peace. In this process Rosika Schwimmer was subjected to much abuse and was accused by the American press of being an adventuress, a swindler and even a German spy. In 1929 she was vindicated by receiving an award of $17,000 in a libel suit against Fred R. Marvin, one of the chief figures in the libel campaign against her.

At the end of the war she became a member of the National Council of Fifteen which had taken over (October, 1918) the royal power under Count Michael Károlyi. In November, 1918, she was appointed Hungarian minister to Switzerland, the first woman envoy in modern history. She refused to serve the Bolshevik regime which followed the fall of the Károlyi government in March, 1919. Horthy's White Terror regime, which overthrew the Bolsheviks, threatened her because of participation in the democratic Károlyi regime. In February, 1920, she was forced to flee, and in 1921 came to the United States. Her pacifist creed remained the motivating force of her existence, and she was penalized for it by being refused American citizenship in 1929. The Supreme Court upheld the refusal by a vote of 6 to 3. Justice Oliver Wendell Holmes, who wrote the dissenting opinion (Justices Brandeis and Sanford concurring), pointed out the similarity between Rosika Schwimmer's views and those of the Quakers, and concluded: "I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings

of the Sermon on the Mount." After his retirement from the Supreme Court, Justice Holmes welcomed Rosika Schwimmer in his home and they became personal friends. On December 5, 1937, she was awarded an unofficial world peace prize ($8,300), to which contributions were made by kindred spirits from many lands.

Donors of the prize urged her return to leadership of world peace action. In response to that mandate, Rosika Schwimmer published in co-authorship with Lola Maverick Lloyd, *Chaos, War, or a New World Order,* a widely read brochure, the fourth edition of which was revised in 1942. Rosika Schwimmer and Lola Maverick Lloyd founded (1937) an organization (Campaign for World Government) advocating the establishment of a world government, based on equality among nations. Their plan antedated other suggestions for international federation which appeared with the advent of the second World War. Rosika Schwimmer disagreed with some of the tenets in other plans—Clarence Streit's *Union Now,* for instance—because of their disregard of essential equality.

Mme. Schwimmer was the author of pamphlets and studies on pacifism and world peace. Among her publications was also *Tisza Tales,* English versions of Hungarian children's stories (1928). In 1942 she presented to the New York Public Library her valuable library and archives. More than 100 current books of history and biography and other publications refer to some phase of her activities.

Lit.: Schwimmer, Rosika, "The Enigma of Henry Ford," *The Day,* March 20, 1927; Winsten, Archer, "In the Wake of the News," *New York Post,* June 6, 1934; Derlinger, Sutherland, "Orphans of the Storm," *New York World Telegram,* March 25, 1935; Bromley, Dorothy Dunbar, "The Pacifist Bogey," *Harper's,* Oct., 1930; Gavit, John Palmer, "A Woman Without a Country," *Survey Graphic,* Sept., 1937; Kropotkin, Princess Alexandra, "To the Ladies," *Liberty,* Sept. 7, 1940; "Rosika Schwimmer—World Patriot" (biographical sketch), *International Committee for World Peace Prize Award* (1937); Sullivan, Mark, *Our Times,* vol. 5 (1914-18); Millis, Walter, *The Road to War—America, 1914-1917;* Chafee, Zechariah, Jr., *Free Speech in the United States,* chap. 11 (1942).

FRANKLIN GORDON.

SCHWOB, MARCEL, writer, b. Chaville, near Paris, 1867; d. Paris, 1905. He was the son of Isa Georges Schwob, a friend of Gustave Flaubert and editor of the Nantes newspaper, *Le phare de la Loire.* Schwob, professor at the École des Hautes Études and contributor to influential French periodicals, was an expert on Old French, the argot of François Villon and the English of the Elizabethan era.

In his poetry, *Mimes* (1894), the old Greek world is mirrored; *Livre de Monelle* (1894) and *Moeurs des Diurnales* (1903) deal with modern problems. Other works of his were: *Le roi au masque d'or* (1893); *La croisade des enfants* (1895); *Vies imaginaires* (1896); *La lampe de psyché* (1903). His *Oeuvres complètes,* with a biography by P. Champion, appeared in 1927 and the following years.

Lit.: Champion, P., biographical sketch of Marcel Schwob in Schwob's *Oeuvres complètes;* autobiographical notes in *Mimes* (1894) 89-97; *La Grande Encyclopédie,* vol. 29, p. 790; *Jewish Chronicle* (London), March 3, 1905.

SCHWOB, RENÉ, writer and French naval official, b. Paris, 1895. Schwob entered the administration of the French Navy, and became paymaster. He participated in several expeditions of French warships to the Far East, and visited the countries of the Mediterranean coast. In 1928 he published *Profondeurs de l'Espagne.* For many years Schwob suffered from severe intestinal ailments and after several unsuccessful treatments by professional physicians began to despair and put his sole trust in a miracle. He therefore participated in a Catholic pilgrimage to Lourdes, but the expected miracle failed to materialize, and Schwob was finally cured through an operation performed by a regular surgeon. Nevertheless, Schwob continued to believe in the thaumaturgic force of the Catholic church, and he became converted in 1927 after having been rejected by the church a year earlier

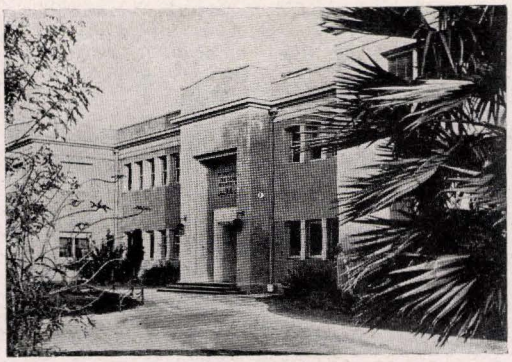
He related the history of his conversion in *Moi, juif* (1928) and *Ni grec ni juif* (1931). Schwob expressed his conviction that the Jews are the Chosen People, and that their mission is to be a people of priests. His arguments for his conversion lack originality; they repeat those of previous converts who pretend that Catholicism is the fulfillment of Judaism. Schwob published also *Chagall et l'âme juive* (1930); *Rome ou la mort* (1937); and *Itinéraire d'un Juif vers l'Église* (1939).

SCIENCE AND INVENTION. The contributions of Jews to science and invention have been directly in proportion to the amount of freedom they enjoyed to participate in the contemporary life of the peoples among whom they lived. When they were isolated, or shut up in ghettos and denied free access to all occupations, their most brilliant minds devoted themselves to purely Jewish studies, and contributed nothing to more general fields; once they were emancipated, they began to employ their powers in dozens of different directions.

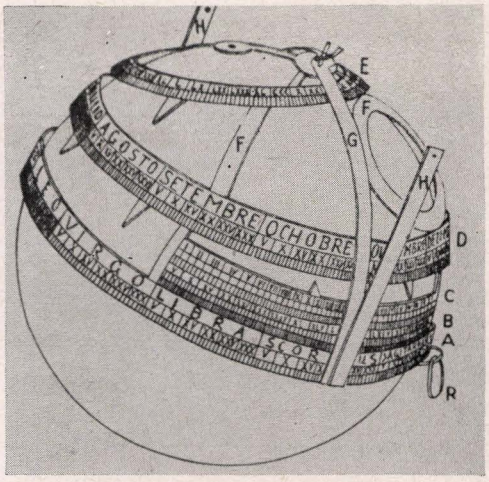
In ancient times Jews seem to have been fairly abreast of contemporary science, though few names of individual researchers have survived. There are references to astronomical and entomological studies, and the necessities of Jewish law required a fair knowledge of animals, as well as of botany and embryology. During the Middle Ages the chief Jewish fields of interest were medicine and astronomy. In these occur the earliest inventions known to have been made by Jews. The bain-marie, or water-bath used in chemistry, is universally attributed to Maria Hebrea, about whom very little is known; she is reputed to have discovered hydrochloric acid. Abraham ibn Ezra (1092-1167) seems to have invented a type of astrolabe; Jacob ben Machir ibn Tibbon (1230-1312) devised a quadrant for the use of sailors, in use for centuries; Gersonides (1288-1344) was even greater with his invention of the Jacob's staff for measuring visual angles, and of the camera obscura. Two centuries later Abramo Colorni (1540-99), an engineer in the service of princes, was credited with inventions in the military field.

With the emancipation of the Jews and their entrance into European culture, the number of Jewish scientists rapidly increased. They worked in various fields of general studies, as well as in the specific Jewish fields that are grouped under the general term of Science of Judaism. Chemistry, biology, philology and Oriental studies particularly engaged their attention. Jewish inventors appear a little later, especially in the second half of the 19th cent. and after; their contributions have been especially outstanding in the fields involving electricity and the transmission of words and sounds. Jewish scientists have received a number of awards of Nobel Prizes, and the number of Jewish scientists and inventors is proportionately high for their population figures, but not when considered on the basis of general occupational stratification. Since a large number of Jews gravitate to the professions, it is not surprising that many of them should have attained preeminence in various scholarly fields.

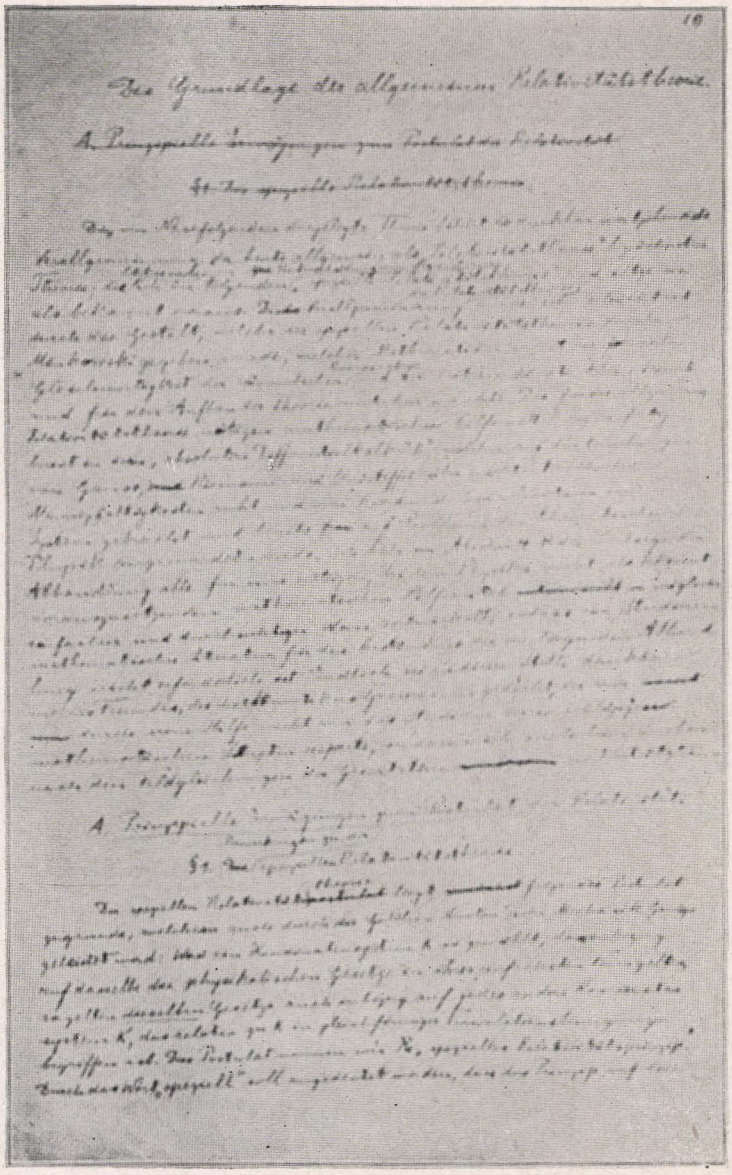
From the beginning of the 19th cent. on, there has been a noteworthy shift in the type of sciences in which Jews were interested, from the more or less literary, such as philology and Oriental studies, to the practical, such as biochemistry and physics; in invention, the shift has been from the mechanical to the



The Daniel Sieff Research Institute in Palestine



The astrolabe constructed by early Jewish astronomers for Alphonso the Wise of Castile (1252-84)



Facsimile of the first page of Albert Einstein's Theory of Relativity, preserved in the Schwadron Collection at the Jewish National and University Library, Jerusalem

electrical. This merely echoes the general trend of shifting interest in science and invention.

The most important Jewish scientists and inventors in general fields, exclusive of specifically Jewish studies, are listed below (details are given in their individual biographies):

ANTHROPOLOGISTS

Boas, Franz, 1858-1942
Bogoraz, Vladimir, 1865-1938
Burchardt, Hermann, 1857-1909
Elkind, Arkady D., 1869-
Fishberg, Maurice, 1872-1934
Goldenweiser, Alexander, 1880-1940
Herskovits, Melville Jean, 1895-
Jochelson, Vladimir, 1856-1937
Kanitz, Felix Philippe, 1829-1904
Radin, Paul, 1883-
Seligman, Charles G., 1873-1940
Sternberg, Lev, 1861-1927

ARCHEOLOGISTS

Glueck, Nelson, 1895-
Hirschfeld, Gustav, 1847-95
Maisler, Benjamin, 1906-
Mazur, Belle D.
Stein, Marc Aurel, 1862-
Sukenik, Eliezer Lipa, 1889-
Tanzer, Helen H., 1876-
Wischnitzer, Rachel

ASSYRIOLOGISTS, *see* ORIENTALISTS

ASTRONOMERS, *see* ASTRONOMY

BIOCHEMISTS

Alsberg, Carl Lucas, 1877-1940
Dubin, Harry Ennis, 1891-
Funk, Casimir, 1884-
Kugelmass, I. Newton, 1896-
Lesser, Ernst Joseph, 1879-1928
Levine, Victor Emanuel, 1891-
Mendel, Lafayette Benedict, 1872-1935
Michaelis, Leonor, 1875-
Neuberg, Carl, 1879-
Oppenheimer, Carl, 1874-1912

BIOLOGISTS

Aharoni, Israel, 1882-
Auerbach, Leopold, 1828-97
Bessels, Emil, 1847-88
Bloch, Marcus Eliezer, 1723-99
Enriquez, Paolo, 1878-1932
Fasten, Nathan, 1887-
Fenichel, Samuel, d. 1893
Friedmann, Herbert, 1900-
Goldforb, Abraham Jules, 1881-
Goldschmidt, Richard Benedikt, 1878-
Hartog, Marcus, 1850-1924
Hussakof, Louis, 1881-
Hyman, Libbie Henrietta, 1888-
Kotinsky, Jacob, 1873-
Loeb, Jacques, 1859-1924
Metchnikoff, Élie, 1845-1916
Muller, Hermann Joseph, 1890-
Péterfi, Tibor, 1883-
Pincus, Gregory, 1903-
Rau, Phil, 1885-
Remak, Robert, 1815-65
Soskin, Samuel, 1904-
Warburg, Otto, 1859-
Wassermann, August von, 1866-1925

BOTANISTS

Ascherson, Paul, 1834-1913
Bertoni, Moisés Santiago, 1855-
Cohn, Ferdinand Julius, 1828-98
Eig, Alexander, 1894-1938
Errera, Leo Abraham, 1858-1905
Goldschmidt, Morris, 1863-1916
Kanitz, Ágost, 1843-96
Loeske, Leopold, 1865-1935
Lyons, Israel, 1739-75
Pringsheim, Nathaniel, 1823-94
Sachs, Julius von, 1832-97
Simon, Siegfried Veit, 1877-
Sorauer, Paul, 1839-1916
Strasburger, Eduard, 1844-1912
Taubenhaus, Jacob J., 1884-1937
Wallich, Nathaniel, 1787-1854

CHEMISTS

Altschul, Michael, 1866-
Arnstein, Henry, 1886-1934
Bacharach, Georg, 1888-
Bechhold, Heinrich, 1868-
Bertheim, Alfred, 1879-1914
Boas, Isaac Herbert, 1878-
Caro, Heinrich, 1834-1910
Caro, Nikodem, 1871-1935
Cohen, Ernst Julius, 1869-
Cohen, Julius Berend, 1859-1935
Copisarow, Maurice
Darmstädter, Ludwig, 1846-1927
Errera, Jacques, 1896-
Fajans, Kasimir, 1887-
Falk, K. George, 1880-
Fodor, Andor, 1884-
Frank, Adolf, 1834-1916
Friedlander, Paul, 1857-1923
Goldman, Moises, 1903-
Goldschmidt, Guido, 1850-1915
Gomberg, Moses, 1866-
Grünhut, Leo, 1863-1921
Grunstein, Nathan, 1877-
Haber, Fritz, 1868-1934
Harrow, Benjamin, 1888-
Hartog, Philip Joseph, 1864-
Heilbron, Ian Morris, 1886-
Hevesy, Georg von, 1885-
Jacobson, Paul Heinrich, 1859-1923
Lachman, Arthur, 1873-
Lassar-Cohn, 1858-1922
Lengfeld, Felix, 1863-1928
Levene, Phoebus, 1869-1940
Levinstein, Ivan, 1845-1916
Lewkowitsch, Julius, 1857-1913
Lieben, Adolf, 1836-1914
Liebermann, Carl, 1842-1914
Lindo, David, 1889-
Lipman, Jacob Goodale, 1874-1939
Lippmann, Edmund Oskar von, 1857-
Lippmann, Eduard, 1842-1912
Lowy, Alexander, 1889-1941
Lunge, Georg, 1839-1923
Marckwald, Willy, 1864-
Messel, Rudolph, 1848-1920
Meyer, Lothar Julius, 1830-95
Meyer, Victor, 1848-97
Mond, Ludwig, 1839-1909
Mond, Sir Robert Ludwig, 1867-1938
Myers, Henry C., 1864-
Oppenheim, Alfons, 1833-77
Rosanoff, Martin Andre, 1874-
Sackur, Otto, 1880-1914
Schiff, Hugo, 1834-1915
Sklar, Samuel B., 1897-
Spiegel-Adolf, Mona, 1893-
Spielmann, Percy Edwin, 1881-
Stieglitz, Julius O., 1867-1937
Toch, Hermann von, 1829-61
Traube, Moritz, 1826-94
Wallach, Otto, 1847-1931
Weizmann, Chaim, 1874-



Adolf Reifenberg (left) in the laboratory of soil science at the Hebrew University in Palestine *(See article in vol. 9, p. 116)*



Heinrich Hertz, physicist (See article in vol. 5, p. 332)

Willstätter, Richard, 1872-1942
Woolf, Albert Edward, 1846-1920
Zuntz, Nathan, 1847-1920

CRIMINOLOGISTS

Glueck, Sheldon, 1895-
Lattes, Leone, 1887-
Levi, Nino, 1894-1941
Liepmann, Morris, 1869-1928
Löffler, Alexander, 1866-1929
Lombroso, Cesare, 1835-1909
Simons, David, 1860-1930

EGYPTOLOGISTS, *see* ORIENTALISTS

ETHNOLOGISTS, *see* ANTHROPOLOGISTS

GEOLOGISTS

Cohen, Emil Wilhelm, 1842-1905
Fohs, Ferdinand Julius, 1884-
Goldschmidt, Victor Moritz, 1888-
Goldschmidt, Viktor, 1853-1933
Gutenberg, Beno, 1889-
Heilprin, Angelo, 1853-1907
Lévy, Auguste Michel, 1844-1911
Vadasz, Elemer, 1885-

HISTORIANS, *see* HISTORIOGRAPHY

INDOLOGISTS AND SANSKRITOLOGISTS

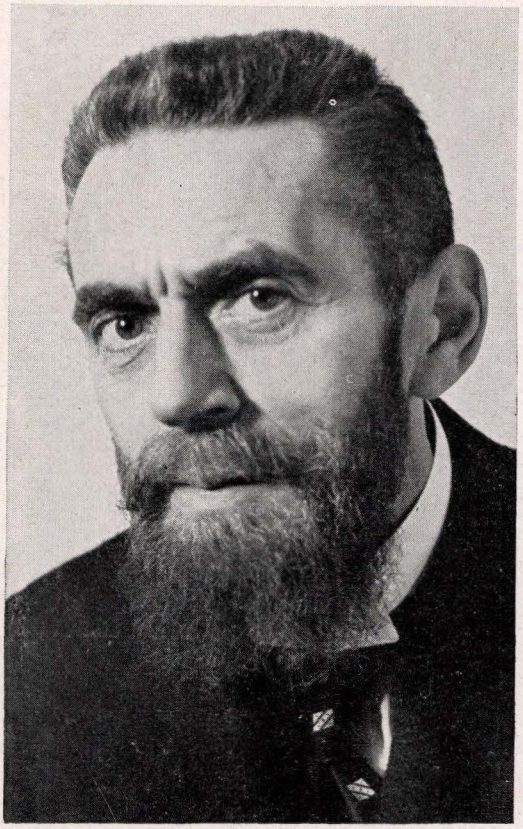
Cohn-Wiener, Ernst, 1882-1941
Goldschmidt, Siegfried, 1844-84
Goldstücker, Theodor, 1821-72
Lefmann, Salomo, 1831-1912
Lévi, Sylvain, 1863-1935
Neumann, Karl Eugen, 1865-1915
Scheftelowitz, Isidor, 1876-1934
Winternitz, Moritz, 1863-1937

INVENTORS (*giving chief inventions or field of work*)

Aron, Hermann (1845-1913), electric meter, wireless telephone.
Aronson, Louis V. (1869-1940), Ronson lighters.
Artom, Alessandro (1867-1927), radiogoniometer, telegraphy.
Ayrton, Hertha (1854-1923), Ayrton flapper.
Becker, Moritz (1830-1901), machines for processing amber.
Belais, David (1862-1933), white gold.
Berliner, Emile (1851-1929), microphone, gramophone, internal combustion engine.
Dubilier, William (b. 1888), mica condensors.
Goldschmidt, Hans (1861-1923), thermite process.
Goldschmidt, Rudolf (b. 1876), rotating-field alternator.
Goldsmith, Alfred Norton (b. 1887), radio devices.
Gompertz, Lewis (d. 1861), expanding chuck, and numerous others.

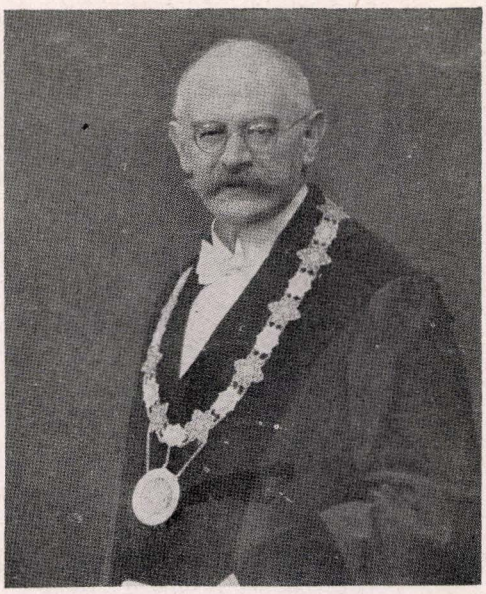


Abram F. Joffe, physicist (See article in vol. 6, p. 162)



Eugen Mittwoch, orientalist (See article in vol. 7, p. 591)

Hubert, Conrad (1860-1928), mechanical and electrical devices.
Isaacs, Jacob (d. 1798), process for obtaining fresh water from salt water.
Jacobi, Moritz Hermann (1801-74), electrotyping.
Jeffe, Ephraim, non-glare screen.
Josepho, Anatol, photomaton.
Kapitza, Peter, liquefaction of gases, turbine compressor.
Kitsee, Isador (1845-1931), more than 2,000 patents, including a disc phonograph record, refrigerator car and vacuum tube.
Levy, Louis Edward (1846-1919), Levytype.
Levy, Max (1857-1926), half-tone screen, precision devices.
Lieben, Robert von (1878-1913), radio tube, telephone.
Marcus, Siegfried (1831-98), benzine automobile, electrical devices.
Marks, Louis Benedict (1869-1939), inclosed arc lamp.
Naumburg, Robert Elkan (b. 1892), visagraph and other devices.
Popper, Joseph (1838-1921), steam engines, electrical power.
Reis, Philipp (1834-74), telephone.
Ries, Elias Elkan (1862-1928), electrical devices, audioscope.
Samuda, Jacob (1811-44), atmospheric railway.
Schwarz, David (1845-97), dirigible.
Silverman, Alexander (b. 1881), illuminator for microscopes.
Stern, Abraham Jakob (1760-1842), calculating machine.
Slonimsky, Hayim Selig (1810-1904), calculating machine.
Zalinski, Edward Louis Gray (1849-1909), ramrod-bayonet, torpedo-gun and other military devices.
Zalinski, Moses G. (1863-1919), dynamite gun.



Clarence Feldmann, physicist and rector of the University of Delft (1924-25)

MATHEMATICIANS, *see* MATHEMATICS

METEOROLOGISTS

Rubenson, Robert, 1829-1902

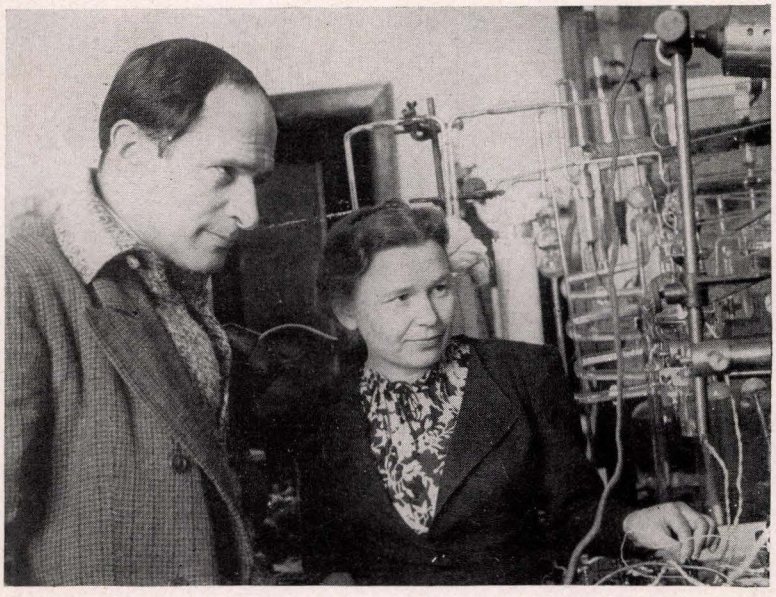
MINERALOGISTS, *see* GEOLOGISTS

ORIENTALISTS

Bénédite, Georges Aaron, 1857-1926
Borchardt, Ludwig, 1863-1938
Darmesteter, James, 1849-94
Derenbourg, Hartwig, 1844-1908
Derenbourg, Joseph, 1811-95
Finkel, Joshua, 1894-
Fraenkel, Siegmund, 1855-1909
Goldziher, Ignaz, 1850-1921
Gordon, Cyrus Herzl, 1908-
Gottheil, Richard J. H., 1862-1936
Halévy, Joseph, 1827-1917
Hart, Henry Hersch, 1886-
Hirschfeld, Hartwig, 1854-
Horovitz, Joseph, 1874-1931
Jastrow, Morris, Jr., 1861-1921
Karabacek, Josef von, 1845-1918
Kraus, Paul, 1904-
Kunos, Ignac, 1860-
Laufer, Berthold, 1874-1934
Leitner, Gottlieb Wilhelm, 1840-99
Loewe, Louis, 1809-88
Mahler, Ede, 1857-
Margoliouth, David Samuel, 1858-1940
Marks, Ludwig, 1798-1843
Mittwoch, Eugen, 1876-1942
Müller, David Heinrich von, 1846-1912
Munk, Salomon, 1803-87
Neumann, Karl Friedrich, 1793-1870
Oppert, Julius, 1825-1905
Popper, William, 1874-
Skoss, Solomon, 1884-
Sobernheim, Moritz, 1872-1933
Speiser, Ephraim A., 1902-
Spiegelberg, Wilhelm, 1870-1923
Vámbéry, Armin, 1832-1913
Weil, Gustav, 1808-89

PHILOLOGISTS

Ascoli, Graziadio, 1829-1907
Benfey, Theodor, 1809-91
Bernays, Jacob, 1824-81
Bernheimer, Carlo, 1877-
Blondheim, David Simon, 1884-1934
Breal, Michel, 1832-1915
Cohn, Leopold, 1855-1915
Darmesteter, Arsene, 1846-88
Feist, Sigmund, 1865-
Freund, Wilhelm, 1806-94
Fuchs, David Raphael, 1884-
Geiger, Lazarus, 1829-70
Gompertz, Theodor, 1832-1912
Halász, Ignác, 1855-1901
Hilberg, Isidor, 1852-1919
Joffe, Judah Achilles, 1873-
Kallós, Ede, 1882-
Lehrs, Karl, 1802-78
Levias, Caspar, 1860-1934
Levy, Emil, 1855-1918
Lewy, Julius, 1895-
Lidzbarski, Mark, 1868-1928
Luria, Max Aaron, 1891-
Margolis, Max Leopold, 1866-1932
Meyer, Raphael Ludwig, 1869-1925
Morpurgo, Salomone, b. 1860
Munkacsi, Bernat, 1860-1937



Abram Frumkin (left), physicist, Russian Academician

Mussafia, Adolfo, 1834-1905
Nachamson, Ernst, 1877-
Robert-Tornow, Walther, 1852-95
Rozsa, Dezso, 1885-
Rubinyi, Mozes, 1881-
Sapir, Edward, 1883-1939
Simonyi, Zsigmond, 1853-1919
Solmsen, Felix, 1865-1911
Spitzer, Leo, 1887-
Tiktin, Heinrich, 1850-1936
Traube, Ludwig, 1861-1907
Winkler, Max, 1866-1930

PHYSICIANS, *see* MEDICINE; PHYSICIANS

PHYSICISTS

Ascoli, Moise, 1921-
Bohr, Niels, 1885-
Born, Max, 1882-
Dessau, Bernardo, 1863-
Ehrenhaft, Felix, 1879-
Einstein, Albert, 1879-
Epstein, Paul S., 1883-
Feldmann, Clarence, 1867-
Franck, James, 1882-
Goldstein, Eugen, 1850-1930
Goudsmit, Samuel Abraham, 1902-
Graetz, Leo, 1856-
Hertz, Gustave Ludwig, 1887-
Hertz, Heinrich, 1857-94
Joffe, Abram F., 1880-
Kaplan, Joseph, 1902-
Korn, Arthur, 1870-
Levy, Maurice, 1838-1910
Lippmann, Gabriel, 1845-1921
Magnus, Heinrich Gustav, 1802-70
Meitner, Lise, 1878-
Meyerstein, Moritz, 1808-82
Michelson, Albert Abraham, 1852-1931
Nathanson, Jonas Bernard, 1889-1939
Ornstein, Leonard, 1880-1941
Pontremoli, Aldo, 1896-1928
Pringsheim, Ernst, 1855-1917
Riess, Peter Theophil, 1805-83
Schuster, Arthur, 1851-1934
Shore, Henry, 1903-
Simon, Franz Eugen, 1893-
Volterra, Vito, 1860-1940
Warburg, Emil, 1846-1931

SANSKRITOLOGISTS, *see* INDOLOGISTS

ZOOLOGISTS, *see* BIOLOGISTS

See also: ASTRONOMY; BIOLOGY; CHEMISTRY; MATHEMATICS; MEDICINE; NOBEL PRIZE WINNERS; PHYSICIANS.

SIMON COHEN.

Lit.: Roth, C., *Jewish Contribution to Civilisation* (1938); Brodetsky, in *The Real Jew*, 162-76; Blackman, *ibid.*, 186-96; Roback, A. A., *Jewish Influence on Modern Thought* (1929); Heppner, *Juden als Erfinder und Entdecker* (1913); Oppenheimer, *Ezekiel to Einstein* (1940); Gershenfeld, L., *The Jew in Science* (1934).

SCIENCE OF JUDAISM (Wissenschaft des Judentums), the systematic study of Judaism as a living and growing entity and as a sociological and historical unity; it ranges over the entire field of Jewish life, and aims to investigate and present all the phenomena and activities of Jewry in all ages and all countries. Its methods of approach differ widely from those practised by the Jews of previous ages. The traditional method was one-sided, fettered by dogma, and couched in the form of dialectics; the Science of Judaism replaces this by systematic, critical and scholarly investigation. Accordingly, it has raised the knowledge of Judaism to the rank of a science, and has given it a standing among other scholarly vocations.

The term Science of Judaism is a translation of the German *Wissenschaft des Judentums*. This was coined by Leopold Zunz in 1823 to express the purposes of the group who intended to publish a periodical devoted to Jewish scholarship, *the Zeitschrift für die Wissenschaft des Judentums*. The group of pioneers (1822-23) included Nachman Krochmal, who defined the concept of Jewish literature; S. J. Rapoport, who defined the concept of Jewish history; Samuel David Luzzatto, who, together with Rapoport, began to explore the sources for both fields. Luzzatto restored Jewish study of the Bible and Hebrew philology to the rank of a science. Salomon Munk inaugurated the study of the history of Jewish philosophy. Within a generation Selig (later Paulus) Cassel was writing a history of the Jews, Moritz Steinschneider a history of Jewish literature, and Heinrich Graetz a history which combined both fields. On the other hand, the systematization of Jewish ideas and study of contemporary Judaism emphasized by Abraham Geiger languished until the end of the 19th cent.

The Science of Judaism did valuable service in dispelling erroneous notions of the Jews and Judaism among non-Jews. It aided in bringing about the emancipation of the Jews; it made Jews proud of themselves and their people; it improved education, clarified religious views, and played its part in the secularization of Jewish life. It was never followed by many; it remained the field of specialists, though its results were brought to the public in the form of articles in periodicals and through schools and lectures. Since the studies produced were written in the languages of the countries in which the scholars lived, it has been difficult for any one individual to know them all; but with the increase in the use of Hebrew as a living language, more and more scholarly works are being written in that tongue, and are therefore capturing the interest of larger groups than before. In addition, more Jewish scholars and teachers were trained.

As Zunz recognized from the beginning, the preservation of the scientific study of Judaism depended upon the willingness of individuals or public institutions to make contributions to that cause. It was for this purpose that he founded his Verein and that similar groups were created to furnish the support for Jewish scholarship. Later on, and especially in the latter part of the 19th cent., efforts were made to create established positions for Jewish scholars. In England and the United States chairs for post-Biblical Jewish literature at the universities were founded by private foundations. In Germany there were similar teaching positions. The École Pratique des Hautes Études in Paris had a chair for Jewish religious studies; Harvard University in Cambridge, Mass., and Columbia University in New York maintained a professorship in Jewish studies.

After 1800 many governments required that Jewish theologians should have a scholarly education, and this idea was seconded by the Jews themselves. Contributions from individuals, sometimes assisted by subventions from the government in European countries and in the United States, created rabbinical seminaries for rabbis and Jewish teachers, in which the Science of Judaism was fostered and expanded. These schools made possible the activities of such men as Frankel and Graetz in Breslau, Geiger and Müller, Berliner and Hofmann in Berlin, Bacher and Kaufmann in Budapest, Loeb in Paris, Kohler in Cincinnati and Schechter in New York, and produced a splendid new generation of scholars.

In the 20th cent. there have been institutions devoted solely to Jewish scholarship, such as Dropsie College for Hebrew and Cognate Learning in Philadelphia (1907), the research institute of the Berlin Akademie für die Wissenschaft des Judentums (1919), the Judaistic Institute of the Hebrew University, and the Research Institute for Hebrew Poetry, Jerusalem. The results of research are published in the larger works of the leading scholars, and in learned periodicals and collections in various languages.

Besides these institutions there have been others which had as their purpose the dissemination of the results of Jewish scholarship, such as the Zunz-Stiftung (1864); the Gesellschaft zur Förderung der Wissenschaft des Judentums (1902), Berlin; the Société des Études Juives (1880), Paris; the Jewish Publication Society of America (1889), Philadelphia; the Mekize Nirdamim society, and a number of other kindred organizations for historical study.

ISMAR ELBOGEN.

Lit.: Elbogen, I., "Ein Jahrhundert Wissenschaft des Judentums," in *Festschrift zum 50 jährigen Bestehen der Hochschule für die Wissenschaft des Judentums* (1922).

A NEW

LETTER

FROM

ABERDEEN

IN

SCOTLAND,

Sent to a *Perſon of Quality.*

WHEREIN

Is a more full Account of the *Proceedings* of the

JEWES,

Than hath been hitherto Publiſhed.

By R. R.

LONDON, Printed by *A. Maxwell*, in the year, 1665.

(1)

A

LETTER

FROM

ABERDEEN,

October 26. 1665.

SIR,

THat our former and friendly Correſpondence may not dye, though of a long time I have not heard from you, yet hoping this will find you living, and in good health, give me leave to acquaint you of what I know concerning the proceedings of the *Iſraelites*, in this juncture of

(2)

of time, wherein ſcarce any thing elſe, is either talkt of, or look after, in compariſon of them. The whole World we ſee is out of order, nothing to be expected but Wars and Inteſtine Broils, and whether the Lord will be pleaſed in the midſt of theſe Combuſtions to call in his Ancient People, and magnifie his Name in them, he only knoweth. On the 23 inſtant, by the foulneſs of the weather and ſtorms, put into this place a Ship, from whence ſhe came we cannot tell, but our Profeſſor of the Tongues and Languages having notice thereof, went down unto them, but could not underſtand them; he ſuppoſes they ſpoke broken *Hebrew*, and by a Letter they had in High-Dutch, they found them bound for *Amſterſtam*, and to have correſpondence with their Brethren (the *Jews*) there; Which Letter further relates, That there is Sixteen hundred thouſand of them together in *Arabia*, and that there came into *Europe* Sixty Thouſand more; as likewiſe, that they have had Encounters with the *Turks*, and ſlain great numbers of them; none are able to ſtand againſt them: They give Liberty of Conſcienc

(3)

ſcience to all, except the *Turks*, endeavouring the utter Ruine and Extirpation of them: As for their Ship, the Sails thereof are white branched Sattin, and all their Ropes are Silk of the ſame colour; and in the Sails was this Inſcription in fair Red Characters, *THESE ARE OF THE TEN TRIBES OF ISRAEL*, which was to diſcover them to be *Jews*: Their Food on board was onely Rice and Honey; As for their Habit (or Clothing) it is of black and blew. It ſeems they have ſent to all remarkable places in the VVorld to their Brethren, to give them notice of their proceedings, to the end they may come unto, and joyn with them: I ſuppoſe you have not been ignorant of the Letters from ſeveral parts, the noiſe of them being communicated to moſt parts of Chriſtendom. Thus have I given you an acconnt of the *Jews*, aſſuring you, that there's not a tittle in it but what is truth, being all at the preſent that this place affords, And, hoping to hear from you ſo ſoon as poſſible, I remain

Your Friend and Servant.

A historic record of the Jews of Scotland. Reproduced by courtesy of the "Jewish Chronicle" of London

SCOTLAND, that part of the United Kingdom lying north of the river Tweed. Its total population in 1943 was about 4,850,000, of whom less than 20,000 were Jews. The Jewish population was concentrated in Glasgow, which had about 16,000, and in Edinburgh, which had about 1,500.

There is legendary reference to Jewish children having been transported north to Scotland during the persecutions that preceded the Expulsion in 1290, in the effort to effect their thorough conversion. Of such migrations, however, there is no record. And although there was no Jewish settlement in Aberdeen at the time, there is evidence that the residents of Aberdeen, in 1665, were favorably aware of Jews. Two letters are known to have been sent telling of the arrival of a boatload of Jews who were bound from the Continent for Palestine, under the influence of the movement of Sabbatai Zevi.

The first professing Jew known to have settled in the territory came to Edinburgh in 1691, followed by another in 1698. Not until 1816 was a synagogue established in the city. That same year, in Glasgow, there were about ten Jewish families, and here there was no synagogue until 1858. In both these communities the Jews were, in 1943, engaged in the varied trades and professions. The university life of Edinburgh had attracted Jewish converts, as instructors in Hebrew and cognate subjects, even before professing Jews arrived in the community, and the university remained an attraction for Jewish students. Its medical school, in particular, brought to Edinburgh Jews from all parts of the world.

In 1943 there were small Jewish settlements also in Aberdeen, which had a population of less than fifty (the first congregation had been founded in 1893); Ayr; Dundee, where a congregation had been established in 1874 and which had (1943) a little more than 100 Jews; Dunfermline; and Inverness. Whittengehame Estate, the former residence of Arthur James Balfour in Scotland, was dedicated, in 1939, as a farm school for training of young immigrants to Palestine.

See also: EDINBURGH; GLASGOW.

Lit.: Daiches, Salis, *The Jews of Scotland; Jewish Chronicle* (London), May 6, 1938, pp. 32-34.

SCOTT, CHARLES ALEXANDER, soldier of fortune and author, b. London, 1803; d. Venice, Italy, 1866. His original name was Blumenthal; according to H. Guedalla, who was his friend for many years, notwithstanding his trouble because of Scott's extravagances, his name was Cohen. In his early youth Scott left England for Venice, his mother's native town. He traveled extensively and mastered several languages. He was a volunteer in the army of the Spanish pretender, Don Carlos, and at the end of the Spanish civil war offered his services to Abd El Kader, who was preparing to wage war against France. In 1848 Scott joined the Italian revolutionary movement, and took an active part in the defense of Venice against the Austrian army. When Venice was captured by the Austrians, Scott succeeded in escaping, and served under the command of Garibaldi in various countries. He paid 90,000 francs for 3,000 muskets at Birmingham to arm revolutionary soldiers, but he finally preferred to return to England and to devote his time to literary work. In 1858 Scott published an English translation of Guerazzi's *Beatrice Cenci.*

In the Italian war of 1859 he against served under Garibaldi, and in 1860 he obtained his chief's consent to prepare a coup de main to abduct young Edgar Mortara but, in consequence of an unforeseen departure, he could not make this attempt.

In Garibaldi's headquarters Scott came in sharp conflict with Lord Seymour, eldest son of the Duke of Somerset.



Jewish bagpipers in Scotland

Scott insulted the lord, and the latter retaliated in kind. They accused one another of dishonorable machinations, published pamphlets one against the other, and brought action for libel. In 1860 they met at Naples. Lord Seymour horsewhipped his adversary. The latter fired his revolver but missed, whereupon he was brutally beaten by his assailant. Subsequently Scott brought a lawsuit against Lord Seymour, and obtained an indemnity of £500, but he never fully recovered from the beating. During the last five years of his life Scott regularly attended the synagogue, to which he had been a stranger. He also contributed to the *Archives Israélites* under the pseudonym of Maccabeus. He bequeathed £1,000 to St. George's Hospital, £1,000 to the Jewish Free School, and £1,000 to the Alliance Israélite Universelle.

SCOTT, MIRIAM FINN, child diagnostician, b. Russia, 1882. She was brought to the United States in 1893. She studied at Hunter College, New York city (A.B., 1903), and received the M.A. degree from New York University (1936). She was in charge of 1,000 children on the first roof playground in New York city (1898), of the children's work at the University Settlement, New York city (1899-1903), director of girls' work, Speyer School, Columbia University (1903-6), and served in many other capacities, endeavoring to educate young children through play and intimate personal contact. In 1937 she was appointed director of the School for Parents; in this capacity she emphasized the development of the individual child through the extensive cooperation of home and school.

She spoke on parental education over several United States radio stations. In 1928 she delivered lectures at the Universities of Leningrad and Moscow. Her writings include *How to Know Your Child* (1915) and *Meeting Your Child's Problem* (1922).

SCRANTON, third largest city in Pennsylvania, located in the heart of the anthracite mining district of the state. In 1943 the Jewish population of Scranton was estimated to be about 5,500 in a total population of 140,404 (census of 1940). The borough of Scranton was established in 1841, and toward the end of that decade the first Jewish families came in. They were German immigrants, and prominent among them were Jacob Krotosky, Samuel Samter, J. L. Wormser, Barnett Moses, David Landau and Joseph Rosenthal. There were also the families Sutto, Newhouse, Josephson, Green, Wertheimer, Lauer, Sullam, Freeman, Klein, Brooks and Alexander. The pioneer Jews were for the most part tradesmen. The first Jew to hold public office in Scranton was Joseph Rosenthal, who in 1860 was Scranton's first, and for a period its only, policeman.

After journeying for a number of years to the Wilkes-Barre synagogue to observe the high holy days,



The Madison Avenue Temple at Scranton

Scranton Jews finally organized the Reform Anshe Chesed Congregation in 1860, just six years before Scranton was incorporated as a city. In 1867 the first Temple was built on Linden street. When this edifice was sold in 1901 to the Orthodox K'neseth Israel Congregation, a new synagogue was erected on Madison Avenue (1902); it was still in use in 1943, and was known also as the Madison Avenue Temple. Rabbi E. K. Fisher was the first to serve Anshe Chesed; he was followed by Rabbis I. Cohn, Weil, L. A. Sohn, Samuel Freudenthal, William Lowenberg, Jacob Feuerlicht, Edward Chapman and Abraham S. Anspacher. Later came Meyer Lovitch (1915-20), Bernard Heller (1922-29), John J. Tepfer (1931-32), Victor Eppstein (1933-35) and Efraim M. Rosenzweig, who began his service in 1936 and was the incumbent in 1943.

Jews continued to be attracted to the growing city, and in the 1880's the first immigrants from Eastern Europe came in. At the same time, a small number of Sephardic Jews also settled in Scranton. To serve the expanding community, Orthodox congregations were organized. Bnai Abraham and Jacob was organized in 1888, Bnai Israel in 1892, Ahavas Achim in 1899, and K'neseth Israel in 1901. In 1943 there were also the congregations Bnai Zion, Ahavath Sholom and Machzikeh Hadas; the latter was founded in 1924, and was served by Rabbis Morris Besdin, Morris Mescheloff and Melech Schachter (1937-). In 1943 Rabbi Henry Gutterman, who had served for thirty years, was head of Scranton's Orthodox Jewry. As such, he supervised the programs of the Central Talmud Torah, organized in 1894 as the first modern Hebrew school by Abraham B. Cohen, who from then on became one of the leading factors in Jewish communal life, and was still active in 1943.

The Conservative Congregation Temple Israel was founded in 1921, and erected its synagogue three years later. Rabbi Max Arzt was called to its pulpit then, and served until 1939; in 1943 Arthur T. Buch was rabbi of Temple Israel. Prominent in social service, Arzt was president of the Council of Social Agencies (1932-34) and was appointed by Governor George H. Earle to be a member of the State's Committee in Public Assistance and Relief. Under the directorship of Louis Wolf, Temple Israel established (1925) a large Hebrew school whose method of instruction became a model for other schools throughout the country. It was estimated that in 1943 85 per cent of Scranton's Jewish school children were attending the classes of the various Hebrew schools.

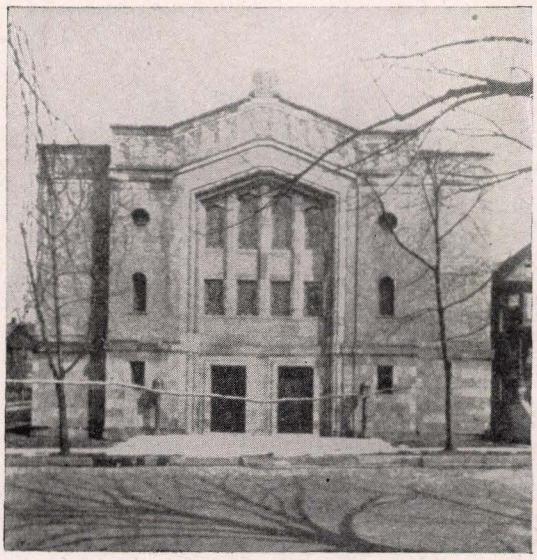
By 1943 the Jews of East European origin made up more than 95 per cent of the community, while only 3 per cent were of German extraction. The Y. M. H. A. of Scranton, organized in 1909, was credited with cementing into a closer bond of cooperation the various elements of the Jewish community. The Y. M. H. A. became a member of the local Community Chest in 1922. Several successful fund-raising campaigns resulted in the establishment of a building with full modern equipment for an extensive and varied program, which, in 1943, was under the supervision of Samuel Shair, managing director. The building became headquarters for such national organizations as the Zionist Organization of America, Senior and Junior Hadassah, Mizrachi, National Council of Jewish Women, Jewish Workers Alliance and Workmen's Circle, and for such local groups as the Jewish Home Board, Jewish Federation Board, Scrap Metal Association, Hebrew Ladies' Aid Society, the city's Red Cross groups, and the WPA orchestra.

The Jewish Federation, a member agency of the Community Chest, was first established by Abraham B. Cohen in 1915 as the Kahilla. In addition to the usual service, the Federation instituted a non-sectarian baby welfare center and a health and dental clinic. To take care of the aged and children of the community, the Jewish Home was established. Scranton's Jewry strongly supported the annual United Jewish Campaign.

Jews of Scranton engaged as merchants, owners and operators of industrial establishments, and professional people. The interest of Scranton Jews in the civic affairs of their city made for excellent interfaith relationships. M. L. Goodman and I. E. Oppenheim were presidents of the Scranton and Dunmore Community Chests; the former and Morris Goodman were chairmen of successful Community Chest campaigns. Abraham B. Cohen organized the Good Will Committee of Scranton in 1933, and in 1907 founded the Bureau of Recreation, of whose commission he remained chairman from then on.

Numerous Jewish citizens were appointed to such city administration posts as treasurer, solicitor, and director of public safety; others were executives of the Chamber of Commerce, and still others officers in the dental and medical societies of Lackawanna County. In 1943 the morning *Tribune* and the Sunday *Scrantonian* were published by Michael L. Goodman and his son Herman Goodman.

SAMUEL SHAIR.



Temple Israel at Scranton

SCRIBES, a term used in the New Testament to denote certain Jewish teachers who differed from or were opposed to Jesus (*Matt.* 7:29). It is often used in the combination "scribes and Pharisees" (*Matt.* 23). The term is apparently the translation of the Hebrew *soferim,* which means not scribes in the usual sense, but "book-men," that is, interpreters of the *sefer,* the book of the Law (*torah*). This title was borne by the teachers, beginning with Ezra, who interpreted the Scriptures from the 5th cent. to the 2nd cent. B.C.E., when the Pharisees began to dispute their place. Apparently these teachers were priests, or followers of the priestly group, the Sadducees; therefore the term "scribes" in the New Testament may be the equivalent of "Sadducean teachers."

For a discussion of the work of these "scribes," *see* SOFERIM. For scribes in the ordinary sense, *see* WRITING.

SCRIPTURES, HOLY, *see* BIBLE.

SCRIPTURES, READING OF, *see* HAFTARAH; TORAH, READING OF.

SCROLL OF THE LAW, *see* TORAH, SCROLL OF.

SCYTHIANS, a nomadic people in Central Asia, living north of the Black Sea and east of the Carpathian mountains. About 630 B.C.E. they began to erupt southward and eastward, and this was one of the chief causes for the fall of the Assyrian Empire in the decades which followed. The Bible makes no direct reference to the Scythians, but Herodotus reports that they threatened to invade Egypt by way of Palestine and that they withdrew only after being bought off by the Pharaoh of Egypt. Bible scholars have suggested that the threatened invasion of the Scythians had repercussions in Judah, possibly even leading to the Deuteronomic reformation.

Certain passages in *Jeremiah* (4:5-31; 6:1-8) as well as *Zephaniah* may have been written in anticipation of a Scythian invasion; while Ezekiel's description of a coming war (*Ezek.* 38) from Magog may refer to the Scythians. However, the only traces of the onslaught in Palestine was the change of the name of Beth-shan to Scythopolis.

Lit.: The Biblical dictionaries.

SCYTHOPOLIS, *see* BETH-SHAN.

SDEH NAHUM, SDEH WARBURG, SDEH YAAKOV, *see* COLONIES, AGRICULTURAL.

SEAL (Hebrew *hotham*), an object used to stamp a device or a name in a soft substance, such as clay or wax, which when hardening preserves the impression and thus serves to authenticate a document or other official object. The Jews, like other peoples of antiquity, made use of seals as far back as Biblical times. These consisted of flat or circular stones into which marks or pictures were cut; they were used to seal letters and documents (*I Kings* 21:8; *Isa.* 29:11; *Jer.* 32:10) or to close up vessels and doors. They were generally worn on a string which went around the neck or the arm, or set in a ring (*Gen.* 38:18; *Jer.* 22:24; *Song of Songs* 8:6).

A large number of such seals have been excavated in Palestine. It is difficult in many cases to determine whether the inscription is Hebrew, Aramaic or Phoenician, since all these languages used the same alphabet, wrote without vowels and used words with the same basic consonants. However, the pictures used and the nature of the inscriptions often indicate certain seals as Jewish, as for instance the seal of "Shema, servant of Jeroboam," found at Megiddo (it is reproduced in vol. 1, p. 459); this shows a leaping lion with wide open jaws, such as is found frequently in the monuments of Assyria and Babylonia. The accompanying Hebrew inscription shows that the seal was made in Palestine, though possibly by a Babylonian artist. A second seal of a Shema (perhaps the same man) has been found in Jerusalem.

In Talmudic times seals were made of metal and wood; they were often dipped in a special ink and used to seal letters. The objects depicted on ancient seals are of many kinds; plants and animals occur frequently, but there are also utensils, human beings and parts of the body.

In the 7th cent. the Mohammedan Caliph Omar forbade the Jews to wear seal-rings, which at that time was regarded as the right of the upper class; he limited this to Mohammedans. An exception was made in the case of the exilarchs, who were permitted to wear seal-rings as the sign of their office.

In Europe seal-rings were at first used only by kings and princes, and it was not until the 13th cent. that their use became general. To this period belong the first discoveries of Jewish seals in Spain, Italy and Central Europe. A little later almost every Jewish community had a seal of its own, the use of which was regulated by the government. Numerous private individuals, especially rabbis and merchants, had seals of their own.

These seals usually had a figure as well as an inscription; the latter was generally in Hebrew or Latin. Many seals had two faces: one with Hebrew for dealings with Jews, and one with Latin for dealings with non-Jews. The images often were a sort of pun on the name of the owner; thus Spinoza had a seal of a thorny twig, from the Latin *spinosus,* "thorny." The signs of the zodiac and the Shield of David were favorite objects on seals. In the 19th cent. metal seals were replaced gradually by rubber stamps and gradually lost their legal importance. Seals are still used, however, to mark certain foods as Kosher.

Most large museums have collections of seals, in which Jewish seals do not appear separately but are included in those of their respective eras.

LEON JULIUS SILBERSTROM.

Lit.: Wolf, A., in *Jewish Encyclopedia,* vol. 11, pp. 134-40; Levy, *Siegel und Gemmen* (1869); Löw, Leopold, *Graphische Requisiten und Erzeugnisse bei den Juden* (1870); reports of excavations in Palestine; Longpérier, in *Archives Israélites,* vol. 33, p. 727.

SEAL OF SOLOMON, *see* SHIELD OF DAVID.

SEASONGOOD, LEWIS, merchant, b. Burgenstadt, Bavaria, Germany, 1836; d. Cincinnati, 1914. He came to Cincinnati, where he engaged in business, in 1851. He was one of the originators of the Cincinnati Exposition, of which he was treasurer in 1872. In 1873 President Ulysses S. Grant appointed him one of the four United States commissioners to the Vienna Exposition. He was one of the projectors of the Southern Railroad. In 1875 he was appointed one of the sinking fund commissioners of Cincinnati.

Seasongood served on many important commissions in the board of trade and chamber of commerce, and in 1880 was appointed quartermaster-general and commissary-general of the state of Ohio. For twenty years he was financial secretary of the United Jewish Cemetery Association of Cincinnati, and for many years he was on the executive board of the Union of American Hebrew Congregations.

Lit.: "Sketch of the Life of Lewis Seasongood," *Historical and Biographical Cyclopedia of Ohio.*

SEASONGOOD, MURRAY, jurist and mayor, b. Cincinnati, 1878. He was educated at Cincinnati, Guilford, England, and at Harvard University, which conferred upon him the M.A. (1901) and LL.B. (1903) degrees. He practised law, and from 1926 to 1930 served as mayor of Cincinnati, for two terms. From 1925 on he taught the subject of municipal corpora-

tions at the University of Cincinnati. Seasongood served also as chairman of the Ohio Commission for the Blind (1915-25) and of the City Planning Commission (1926-30), and as president of the National Municipal League and of the Hamilton County Good Government League (from 1934 on). Seasongood was credited with having taken the initiative in the political reform movement which resulted in the elimination of the Cox machine and the introduction of the commission form of city government in Cincinnati. He was also a member of the Criminal Rules Committee appointed by the United States Supreme Court. He was a trustee of many welfare and educational institutions, including the Hebrew Union College, and served on the executive committee of the American Jewish Committee as well as on the council and board of directors of the American Jewish Joint Distribution Committee.

Seasongood was the author of *Local Government in the United States* (2nd ed., 1934) and *Cases on Municipal Corporations* (2nd ed., 1941). He contributed to Cincinnati, Harvard and Virginia law reviews, to *Scribner's Magazine*, to *American Scholar* and many other publications.



Murray Seasongood

SEATTLE, the largest city in the state of Washington, including, in 1943, approximately 15,000 Jews in its total population of 368,302 (census of 1940). Thus about three-quarters of all the Jewish inhabitants of the state were concentrated in Seattle. The first permanent settlement was founded here in 1852; in the following year, filing its town plat, Seattle was made the seat of newly erected King County. Seattle was nothing more than a sawmill center when, shortly after 1860, Jews first put in their appearance. To the east, at Walla Walla, Sigmund Schwabacher, pioneer Jew of the region that later became the state of Washington, had founded the wholesale grocery firm of Schwabacher and Company in 1862. Seven years afterward a branch of the business was opened in Seattle; the company erected the city's first brick building. To this thriving little community on Puget Sound, destined to be a prosperous lumber and fishing center and a great seaport of the Pacific, came Jews from the well-established Jewish community of Victoria in British Columbia, and from Portland, Ore. Word of mouth history relates that each newcomer was welcomed in the spirit of pioneer democracy by those already settled in the town; and that many a stranger was provided with some small capital with which to start an enterprise and thus became firmly integrated into the community.

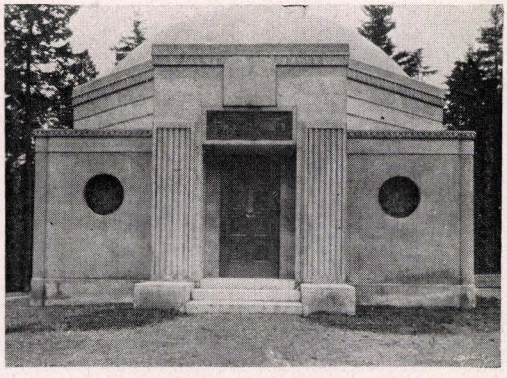
Among the Jewish settlers who early established themselves in the town were Bailey Gatzert, Simon and Jacob Davis, Emanuel Rosenberg, Paul Singerman, Caroline Kline Galland, Samuel Frauenthal, Kassel Gottstein and the Schwabacher family. Later, there were the Rickles family, Frank Antel, Morris Pearl, B. Myer, Aaron Garfinkle, Harry Lasky, Philip Silverstone, Benjamin Levy, Joseph Abramowitz, Jacob Alpern, Zalman Grodsinsky, Hyman Levitt, J. M. Buttnick, Max Cohen, Herman Kessler, Mendel Aronin, Isaac Colsky, M. Goodelik, Solomon Potts, Abraham Spring, Sam Shapiro and the Shafter family.

Meeting in Minyans in private homes or rented rooms, the Jews of Seattle held unorganized religious services for about ten years. But with the growing city (Seattle received its first charter in 1880 and its first railway connection in 1884) the Jewish community, likewise expanding, felt the need for formal religious worship. In 1887 a congregation, Ohabath Sholom, was organized. This group later formed the nucleus of the Reform Temple De Hirsch, organized largely through the efforts of Leo Kohn.

Temple De Hirsch was founded in 1899, in the period when Seattle Jewry was sharing in the prosperity brought by the gold rush of 1897. Theodore F. Joseph was called to be the congregation's first rabbi, and served until 1906. He was then succeeded by Samuel Koch, who was retired in 1942 as rabbi emeritus. The congregation then called to the pulpit Raphael H. Levine, whose synagogue in London had been destroyed in the air raids of the second World War. A synagogue for Temple De Hirsch was started but not completed in 1901; in 1908 a new building was erected on another site. In 1943 the congregants were



The Herzl Synagogue at Seattle



The Fani Rosenbaum Memorial Chapel at Seattle



Synagogue of Congregation Chevra Bikur Cholum at Seattle

using the impressive Temple and Center built in 1925.

A decade before this Reform congregation was founded a handful of Orthodox Jews met in Red Men's Hall for high holy day services. In 1892 the group officially became Congregation Chevra Bikur Cholum, and elected as rabbi H. Genss, the first ordained rabbi to serve in Seattle. The synagogue was opened in 1898. Rabbis succeeding Genss were Gedaliah Halpern (1905), Simon Glazer (1919), Simon Winograd (1923) and Solomon P. Wohlgelernter, who was elected in 1930 and was still the incumbent in 1943. The second synagogue was erected in 1925, and was subsequently enlarged and improved.

Another group, Herzl Synagogue, was constituted in 1906. In 1932 the members reorganized into the Herzl Conservative Congregation, and elected as their rabbi Philip A. Langh (1932-40). He was succeeded by Bernard D. Rosenberg (1940-41); Samuel Cass (1941-42), who left for the Canadian Army chaplain service; and Franklin Cohn (1942-). The synagogue erected in 1924 was in use in 1943. A remarkable feature of the Herzl Synagogue is the hand-carved panel over the Ark, wrought by Leo A. Meltzer in his leisure hours as a labor of love. In 1937 the congregation dedicated the Fani Rosenbaum memorial chapel (in Herzl Memorial Park), the gift of her son, Lewis N. Rosenbaum, one time of Seattle and later of New York city.

In a study made in 1933, Seattle was found to have the third largest Sephardic Jewish community in the United States, composed of approximately 3,000 Jews of Levantine origin. The Sephardic Jews supported numerous organizations of their own, including the congregations Ezra Bessaroth (organized in 1912), of which Isidore Kahan was rabbi in 1943, and Sephardic Bikur Holim Ahabath Achim, organized in 1914.

The Orthodox congregation Machzikay Hadath (organized in 1929) had as its rabbi, in 1943, Baruch Shapiro.

The Hillel Foundation at the University of Washington was under the direction, in 1943, of Rabbi Arthur Zuckerman. Jewish education of youth and adults came to be a major activity of the Seattle community. The Talmud Torah of Congregation Chevra Bikur Cholum, moving into a new structure in 1930, became a city-wide institution. Its Yeshiva was reorganized in 1939. In 1943 Rabbi Chaim Yaakov Levine was its head. The Herzl Conservative Congregation, in addition to its school for young people, undertook a program of adult education, and established the Martin Klatzker library in 1938. The library of Temple De Hirsch schools numbered more than 7,000 volumes. Temple De Hirsch instituted a graduate school for high school and university students, and a correspondence school for Jewish children in isolated communities.

In charitable and social service the community made an early start. The Ladies' Hebrew Benevolent Society of Temple De Hirsch was organized in 1892; its president and secretary, together with the like officers of Congregation Temple De Hirsch, were designated executive directors of a large trust fund left by the will of Mrs. Bonham (Caroline Kline) Galland (d. 1907) for the care of the aged of the Pacific Northwest in the Caroline Kline Galland Home for the Aged. The Seattle Hebrew Benevolent Association was formed in 1895, the local section of the National Council of Jewish Women in 1900, and the Ladies' Montefiore Aid in 1901. The Bikur Cholum Hachnosas Orchim was established in 1937. General organizations were the Federated Jewish Fund, of which Alfred Shemanski was president and Rabbi Wohlgelernter associate president in 1943, and the Jewish Welfare Society. The Workmen's Circle dedicated its new building in 1942.

The *Jewish Transcript,* a Pacific Northwest weekly in English founded at Seattle in 1924, had Herman A. Horowitz as editor and publisher until 1942, when it was made a community newspaper. Herman Keisler became chairman of the board of trustees, and the editorial board included the local rabbis and the presidents of the Federated Jewish Fund and the B'nai B'rith.

In the democratic community of the far Northwest, Jews were from the first participants in political life. Bailey Gatzert, a leader in business and politics, was an early mayor of the city. Isaac J. Lichtenberg was judge of the superior court of King County (1889-93). Philip Tworoger was an associate police judge (1917-20). Samuel R. Stern was judge of the superior court (1925-37), and Simon Wampold was a municipal court judge (1941). In the city council were A. Louis Cohen (1921-34) and David Levine (1930- ; president, 1934). Saul Haas was collector of customs (1935-). In the state legislature from Seattle were A. Louis Cohen (1934-42) and David Cowen (1934-36). Mark M. Lichtman was legal adviser to the legislature in 1935 and 1937. Joseph Jacobs was director of the Washington State Chamber of Commerce (1925-30).

Prominent in business, and in the civic and philanthropic life of the city, were Charles Miller, an early resident;

Berman Schoenfeld, of a pioneer family, member of the National Business Survey Conference Commission under President Herbert Hoover; Max A. Silver, president of the Retail Code Authority of the NRA; Henry Pecord, on the State Reformatory Parole Board; Lewis N. Rosenbaum, active in interfaith work. Alfred Shemanski, president of the board of regents of the University of Washington, established at the school the Jewish Student Loan Fund. Mrs. Samuel Rosenberg founded a scholarship at the university in memory of her husband. Samuel Koch was a member of the city's public library board for more than a decade. P. Allen Rickles, son of an early settler, was grand president of the B'nai B'rith District 4, and an editor of the *Jewish Transcript*. In 1928 Nathan Eckstein, president of the old firm of Schwabacher Brothers and Company, and long time member and president of the city school board, was designated Seattle's most useful citizen, an honor conferred for the first time in the city's history. Herman Schocken was very active, being the original founder of the Jewish Community Council and acting chairman of the Washington Émigré Bureau of the National Refugee Service. LIONEL HILL.

Lit.: *American Hebrew*, Aug. 21, 1931, p. 247, *Golden Jubilee Book of Congregation Bikur Cholum* (Seattle, Wash., 1941).

SEAVER, EDWIN, writer, b. Washington, D. C., 1900. He received the A.B. degree from Harvard in 1922. His two novels, *The Company* (1930) and *Between the Hammer and the Anvil* (1937), made an impression abroad as well as in the United States, particularly in the Soviet Union, where both were published in large editions. His work received critical acclaim as a mature example of socially conscious realism. A number of his short stories were reprinted in the O'Brien anthologies. Notable features of Seaver's fictional method are his use of social groups as protagonists, clarifying and fulfilling the characters in a synthesis of relationships.

Seaver was active also as editor, critic and lecturer. The magazine *1924*, named for the year of issue, was under his editorship, and was one of the more important of the short-lived but influential "little" magazines of the 1920's. He was book editor of *Direction;* for it, and for other periodicals, he wrote reviews.

He also conducted a book review program over radio station WQXR, and taught modern fiction at the New School for Social Research and at the Writers School of the League of American Writers. In 1943 he was director of public relations for the Book-Of-The-Month Club.

ISIDOR SCHNEIDER.

SEBAG-MONTEFIORE, Anglo-Jewish family, founded by SAMUEL SEBAG, merchant and diplomat (b. Mogador, Morocco, 1783; d. London, 1831). In 1799 Sebag went to London with his relative, Meir Cohen Macnin, who was accredited to the Court of St. James as diplomatic representative of the Sultan of Morocco. Sebag served Macnin as chief clerk. At the same time they were associated in carrying on a business.

Although Sebag was very young, he took an important part in international affairs because England was greatly interested in Morocco during the Napoleonic War. In 1813 Sebag married Sarah, eldest daughter of Joseph Elias Montefiore and sister of Sir Moses Montefiore. The Montefiores highly appreciated Sebag, and Lady Montefiore mentioned him more than once in her *Journal*.

Sebag's son, JOSEPH SEBAG-MONTEFIORE (b. London, 1822; d. London, 1903), became Sir Moses Montefiore's intimate confidant, and succeeded to his estates and heirlooms. He was consul general for Italy at London, and Lieutenant of the City of London. In 1896 he was knighted. Sir Joseph Sebag-Montefiore was for many years president of the elders of the Spanish and Portuguese Congregation, and from 1895 to 1902 president of the Board of Deputies. Many of his descendants served and excelled in the British Army.

CECIL SEBAG-MONTEFIORE (b. London, 1874) was captain of the Royal Engineers and chief staff officer of the Jewish Lads' Brigade. ROBERT SEBAG-MONTEFIORE, a captain, died of his wounds in 1915. THOMAS HARRY SEBAG-MONTEFIORE, a colonel, was decorated with the Distinguished Service Order, and became elder of the Spanish and Portuguese Congregation. CHARLES EDWARD SEBAG-MONTEFIORE (b. London, 1886) was, in 1943, president of the Jewish ex-service men's Legion and honorary secretary of the Jewish Victims of the War Fund. He was also a member of the board of the Jewish Legion and of the Jewish religious education board, member of the Board of Guardians, and treasurer of the Victoria Boys Club and the Hayes Industrial School. ERICH SEBAG-MONTEFIORE was, in 1943, captain of the Durham Light Infantry.

SEBAG-MONTEFIORE, WILLIAM, merchant and communal worker, b. London, 1885. He was a grandnephew of Sir Moses Montefiore. He studied at Clifton College, Bristol, and at an early age entered the British army service, later retiring to follow a business career. He settled in Canada in 1912, taking up residence in Montreal, where he married a great-granddaughter of Henry Joseph.

When the first World War broke out he went overseas to rejoin his regiment, the Fifth Lancers, of which he was a former lieutenant. He served on the western front in France, was transferred to the heavy artillery and promoted to captain, later being appointed to the headquarters' staff with the British forces in Egypt. During the operations of General Allenby against Palestine, Captain Sebag-Montefiore was in command of a squadron of cavalry. He was twice mentioned in despatches, and awarded the Military Cross.

Sebag-Montefiore took a keen interest in the affairs of the Spanish and Portuguese synagogue, Montreal, of which he became president in 1921; by 1942 he had served for twenty-one consecutive years in that post. He was, in 1943, a member of the Dominion council of the Canadian Jewish Congress and of its war efforts committee, and was closely connected with other phases of Jewish communal activity. BENJAMIN G. SACK.

Lit.: *History of the Spanish and Portuguese Congregation, Montreal* (1918); *The Jew in Canada* (1926).

SEBASTE, *see* SAMARIA.

SEBESTYÉN, KÁROLY, author and educator, b. Gödre, Hungary, 1872. He studied at the Universities of Budapest, Leipzig and Berlin, and became a teacher of classical languages in a Budapest Gymnasium. He contributed theatre criticism to the leading Budapest newspapers, translated several classical dramas, including Shakespeare's *Timon of Athens,* and published numerous essays and books on esthetics.

He became vice-director of the Hungarian academy of the dramatic arts, was elected to leading literary societies, and through his criticism exerted a definite influence on the Hungarian theatre. Sebestyén was a regular contributor to the year books of the Jewish Hungarian literary society. A poet of distinction, he translated selections from Byron's *Hebrew Melodies.* His books published in Hungarian include monographs on the Hungarian-Jewish poet Emil Makai, on Shakespeare and the English Renaissance, on the philosophy of the Greeks, on Roman literature, and on dramaturgy.

SEBŐK, ZSIGMOND, author and journalist, b. Párkány, Hungary, 1861; d. Budapest, 1916. Having studied philosophy and the sciences at the University of Budapest, he entered the journalistic career, collaborating on daily newspapers in Budapest and Szeged as well as on *Az Én Ujságom* (My Newspaper), a children's weekly, founded by men who were alive to the shortcut of communication that exists from the poet to the child. To this children's world of poetry Sebők contributed the figures of Mackó Ur

(Mr. Grizzly) and of Dörmögő Dömötör (Gregory Grumble), around whose hilarious exploits on visits to town he spun many enchanting yarns. Underneath the fun Mr. Mackó and Dörmögő Dömötör, in their awkward geniality, symbolized the Hungarian country gentleman of the older generation whom life had by-passed in its progress towards industrial civilization, and whose species was doomed to extinction like that of the bear. The bear cubs, Zebulon and Dorka, in their frisky capers, are just children of all countries and all times who are fortunate to be guided by naive and well-meaning elders.

Their adventures told by Sebők in the pages of *Az Én Ujságom* and later of *Jó Pajtás* (The Good Pal), which he edited with E. Benedek from 1910 on, as well as in many books, became a definite factor in the literary education of children. A sensitive teller of short stories, Sebők also published several volumes of them. His general outlook and his language were deeply rooted in Magyar culture. Sebők adopted the Christian faith.

SECO, *see* SIKO.

SECOND ADAR (VE-ADAR), *see* CALENDAR.

SECOND DAY OF HOLIDAYS, *see* HOLIDAYS, SECOND DAY OF.

SECRET WRITING, *see* CRYPTOGRAPHY.

SECRETS OF MOSES, title given to the Samaritan book *Asatir* by its editor, Moses Gaster. It contains a repetition of the narrative of the Pentateuch after the style of the Midrash, and ends with a prophecy of the events of the next 3,204 years and the death of Moses. Gaster put the origin of the work in the middle of the 3rd cent. B.C.E.

Lit.: Gaster, M., *The Samaritan Book of the "Secrets of Moses"* (1927).

SECTS. Sects are defined as groups within the followers of a religion which separate from the main body or which arise to struggle for supremacy with other sects within the religion. Sects usually appear when the older forms of religion have fallen into decay and need a regeneration or when outside events have led to a reworking of ideas.

Such sects have arisen on various occasions in Judaism from the time when it became a religion (5th cent. B.C.E.). The first of these was the Pharisees (2nd cent. B.C.E.), which arose as a revolt of the lay teachers against priestly authority. The older party formed the counter-sect of Sadducees, while in course of time other and more limited sects arose, such as the ascetic Essenes and Therapeutae and the warlike Zealots. There are also certain obscure sects of the period, such as the movement headed by Dositheus the Samaritan and the unknown group which produced the Damascus document (the New Covenant, or Damascus Covenant).

Another period of formation of sects was during the stagnation of Judaism in the period after the close of the Talmud (6th to 10th centuries C.E.). The principal one of these sects was the Karaites, which for a time threatened to wrest supremacy from the established group, the Rabbinites. There were also such movements as those of Abu Isa Isfahani and Yudghan.

In the 18th cent. similar conditions produced the rise of the sect of Hasidim. The Reform Movement of the 19th cent. and after never became a separate and distinct sect, nor are the modern divisions in Judaism so sharp or hostile as to be regarded as sects.

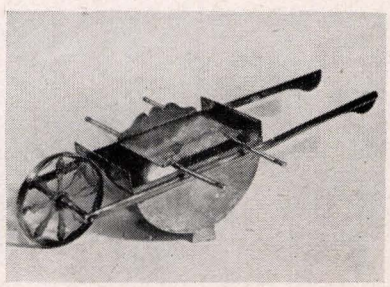
See also: ABU ISA ISFAHANI; ESSENES; HASIDISM; KARAITES; PHARISEES; SADDUCEES; ZEALOTS.



The traditional Seder dish

SEDER ("order" or "arrangement"), name of the home service which is held on the first two evenings of the festival of Passover in accordance with a prescribed and fixed order; in the United States, Reform Jews generally observe only the first evening of the Passover. The Sephardic Jews call this home religious service *Haggadah* ("narration" or "telling"); the little book used by Jews everywhere for the Seder service is termed *Haggadah Shel Pesach* (Passover Haggadah; literally, "the narration [of the story] of Pesach") or also simply the Haggadah.

The Seder has its origin in the Passover meal which in the days of the Temple was connected with the bringing of the Pesach offering. Hence the actual development of the Seder into an important religious celebration held in the home and in the family circle did not begin until after the destruction of the Second Temple at Jerusalem (70 C.E.), for at this time the men ceased making the required pilgrimage to the Temple at Jerusalem for the celebration of the Passover, which was one of the three Pilgrimage Festivals. With the destruction of the Second Temple the festival gained in importance and meaning, for now the people felt that they were considerably more in need of redemption and deliverance than at any time since the beginning of the Roman rule. The remembrance of the miraculous deliverance in the days of the forefathers strengthened Israel in its hope for the longed for future redemption. It was this circumstance especially which gave the Seder its specific color and which clothed it with its peculiarly mystical and attractive poetic nature.



Spice box used at the Seder table



The Seder, as depicted by Moritz Oppenheim

The Paschal meal could no longer be celebrated after the fall of the Temple and the cessation of the sacrificial system; only a bone with a little roasted meat on it (*zero'a*) still reminds Israel today of the paschal lamb. Yet there remained as festive symbols the unleavened bread (*Matzah*) and the bitter herbs (*maror*) which were once eaten together with the Passover lamb; the *maror* was reminiscent of the bitterness of the Hebrews' lot under Egyptian bondage (*Pes.* 116b). There was added also a mixture prepared from apples and nuts, called Haroseth, which was supposed to represent symbolically the mortar (clay) employed by the Hebrews in their forced labor in Egypt, while the parsley which was dipped into the salt water is reminiscent of the hyssop which, according to *Ex.* 12:22, was dipped into the blood of the paschal lamb. In addition, a roasted egg was to symbolize the freewill festival offering. All these symbolical objects are placed on the "Seder dish" together with the three Matzoth, called Kohen, Levi and Israel, in reference to the three main groups of the Israelites: priests, Levites, and laymen.

Wine, too, is placed on the Seder table. On every festival evening two cups of wine are drunk, one after the Kiddush and the other following the grace after meals. On the Seder evenings, however, two additional cups of wine are drunk in order to heighten the joy in the festival; one of these is drunk at the close of the first portion of the Seder or of the Haggadah, just before the meal is served, while the other is drunk at the end of the praises of God which were added to the Haggadah narrative in accordance with ancient prescription. Another reason for the four cups of wine (*'arba ḳosoth*) is the passage *Ex.* 6:6-7, where the redemption of Israel from Egypt is announced in four different phrases. Furthermore, one cup of wine is poured out for the prophet Elijah (popularly called Alyenove or Elyenove, a corruption of *'Eliyahu Hanabi,* "Elijah the prophet"), who was believed to be the messenger announcing the future redemption of Israel.

The Haggadah, up to and including the Nishmath Kol Hai portion, arose in the Mishnaic and Talmudic period (*Pes.* 10); thus far the Haggadah is the same in all the several rituals. In later times much was added in the various rituals. The Ashkenazic Jews adopted into their Haggadah two small portions of the Sabbath liturgy as well as two songs connected with the benediction over the fourth cup of wine. This benediction is preceded by the words *leshanah haba'ah biyrushalayim* ("the coming year in Jerusalem"), and it is followed by the benediction which is customarily recited after the enjoyment of wine and the conclusion of which is a petition for the rebuilding of the holy



An American family at Seder. From Frances Nathan Wolff's "Four Generations" (1939)

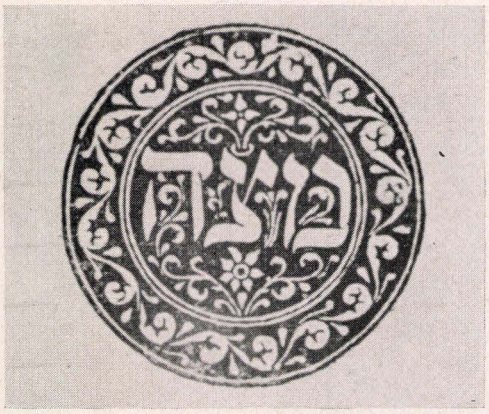
Temple. The latest portions of the Haggadah of the German ritual are formed by three additional poems or songs which were taken over into the Haggadah toward the end of the Middle Ages. The third and last of these, the Had Gadya ("One Kid"), has become especially popular. In all probability it is patterned after an old German song, and poems similar to it in form and content are to be found among other peoples as well. It is descriptive of the constant process of retribution, and is interpreted, in connection with the prophecies in the book of *Daniel,* as referring to the world powers which destroyed each other successively and the destruction of the last of which will finally be followed by the inauguration of the kingdom of God.

The arrangement and order of the Seder are as follows: as on every festival evening (the Ereb of the festival), the Kiddush is recited first, and then the master of the house washes his hands. He then dips parsley or some other vegetable, such as water cress, into the salt water and gives a piece of it to all those at the Seder table. Then he breaks the middle one of the three cakes of Matzah into two, and sets aside one-half as the Afikomen, which is distributed among those present and eaten at the end of the meal as a sign that after the meal nothing further may be eaten on that night. Next follows the recitation of the famous section, composed in the Aramaic vernacular of the Babylonian Jews: *ha lahma 'anya* ("This is the bread of affliction which our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat! He who is needy, let him come and celebrate the Passover with us! This year here; next year in Jerusalem. This year [we are] still slaves; next year [we shall be] free men").

The narrative (Haggadah) is then begun with the recitation, by the youngest person present, generally a child, of the well-known four questions (popularly called Kashes), which begin with the words *mah nishtannah* ("Why is this night different from all other nights?") and refer to several of the practices carried out on the Seder evening, inasmuch as the "Haggadah," the telling of the story of the Exodus from Egypt, is chiefly, according to *Ex.* 13:8, for the sake of the children.

In keeping with the desire to retain the attention of the children in the Seder services, the Talmud suggests various devices for keeping them awake during the somewhat lengthy service and arousing their interest so that they may be impelled to ask questions. It is suggested in the Talmudic tractate *Pesachim* (109a) that nuts and other goodies be distributed among the children and also that the Matzah be "snatched" so that the children "remain awake and ask questions."

Based upon the idea of "snatching the Matzah" the custom arose of allowing the children to steal the fragment of Matzah broken off from one of the three ritual cakes at the beginning of the meal and put aside to be eaten at the conclusion of the Seder. Since the Seder can not be concluded without eating this fragment of Matzah (the Afikomen), the



A Seder plate

children who find it are given a present in return for it (cf. *Minhage Jeshurun,* § 122).

The narrative then continues with the story of the oppression and deliverance of Israel, in connection with various Biblical verses, especially *Deut.* 26:5-8. One of the introductory portions reads as follows: "And this promise of God (mentioned just previously) has been fulfilled in us and in our fathers; for not only one person has risen up against us to destroy us, but in every age there arose up against us men who wished to destroy us, but the Holy One, blessed be He, delivered us out of their hand."

Next, the explanation of the three symbols of the Passover festival, i.e. the paschal offering, the unleavened bread and the bitter herbs, is followed by a portion beginning with the words: "In every age the Jew is obligated to regard himself as though he himself had gone forth from Egypt." This closes the Haggadah portion proper, and the praises of God commence with the singing of the Hallel psalms, which used to be sung in former times when the Passover offering was brought and at the Passover meal. *Ps.* 113 and 114 precede the serving of the meal; the other psalms of the Hallel are recited at the conclusion of the meal. Before the meal the second of the four cups of wine is drunk, after a benediction in which thanks are expressed to God for the former redemption as well as a petition for the future redemption. In this connection unleavened bread and bitter herbs, usually horseradish, are eaten, first separately and then together. The meal proper is now served, followed by the grace after meals and the third cup of wine.

After the meal, in accordance with a custom which did not develop until the latter part of the Middle Ages, the door is opened for a moment while several verses are recited. According to some, this is for the purpose of announcing that this night is a "night of watching" (*lel shimmurin, Ex.* 12:42), and in order to hasten Israel's redemption by means of this trust and belief. The Biblical verses which are recited at the opening of the door reflect the Jews' terror and dread of the ritual murder allegation which was usually and chiefly connected with Passover and the Seder evening. There then follow, in keeping with the old order, the remaining Hallel psalms (*Ps.* 115 to 118) and other hymns, followed by the drinking of the fourth cup of wine, which in turn, in the Ashkenazic ritual, is followed by three additional songs.

See also: AFIKOMEN; HAD GADYA; HAGGADAH, PASSOVER.

MAX JOSEPH.

Lit.: Abrahams, Israel, *Festival Studies,* 40-55, 103-10, 167-73; Idelsohn, A. Z., *Jewish Liturgy* (1932) 173-87; idem, *The Ceremonies of Judaism* (1929); Wiener, S., *Bibliographie der Haggadah; Pes.* 10; *Shulhan Aruch, Orah Hayim* 472-84; Schauss, Hayim, *The Jewish Festivals* (1938); Rosenau, William, *Jewish Ceremonial Institutions and Customs;* Dembitz, Lewis N., *Jewish Services* (1898) 48, 180, 337, 354-66; Rivkind, I., and Yaari, A., "Additions to Wiener," *Kiryath Sefer,* vols. 6 to 12; Shinedling, Abraham I., "The Night that is Different," *American Hebrew,* April 12, 1940, pp. 11, 28 et seq.; Eisenstein, J. D., *Otzar Haggadoth;* Friedmann, Mayer, *Das Festbuch Haggada* (1895); Nadel, A., "Originelle Seder-Melodien," *Gemeindeblatt der jüdischen Gemeinde zu Berlin* (1928), No. 4; cf. also the literature to HAGGADAH, PASSOVER.

SEDER OLAM ("order of the world"), an old book which records in chronological order the Biblical events from the Creation to the war of Bar Kochba (132-35 C.E.). This compilation adheres closely to the Bible, employs Scriptural expressions and is often a mere combination of scattered verses. Wherever the data or sequence of events is indistinct in the Bible, the writer avails himself of old rabbinic interpretations. It is the aim of the author to present the events in as concise a form as possible. The book may be designated as a Midrash to a certain degree: it also contains certain digressions, which are explainable on the ground of association of words, such as abound in the Midrash. Only the last chapter of the book shows independence. There the author endeavors to outline in detail the era between the end of the Persian period and the eve of the Bar Kochba war. The computation of time since the Creation, which came into general use among the Jews of Europe, is based upon the Seder Olam. The work is mentioned as a Baraitha in the Talmud. Johanan ascribes its authorship to Jose ben Halafta (d. about 160), who was regarded as an authority on chronology. The chronological record of the Seder Olam terminates with Johanan's death.

The fact that Jose's views as expressed in the Talmud conflict with those in the Seder Olam does not disprove his authorship. It is held that the present text underwent many changes, and moreover that the author chronicled the generally prevailing opinions instead of his own. The book is written in clear and concise Hebrew. It is the first Hebrew work of the post-Biblical period to be generally accepted. The material is divided into thirty chapters in all manuscripts and editions; these were for a long time embodied into three parts, similar to the Mishnah tractates *Nezikin* and *Kelim,* a feature lacking in the older manuscripts. The text of the Seder Olam as a whole is well preserved. Extensive material for its critical analysis was compiled by B. Ratner. A. Marx started a thorough critical review of the work, but only chapters one to ten saw the light. The book was widely studied, frequently commented upon and translated into Latin.

Since its first printing the Seder Olam has always been published together with another short chronicle. Much of the contents of the second book are derived from the original. The first book is therefore named Seder Olam Rabbah, while the smaller publication is termed Seder Olam Zuta. The latter was written with the object of proving that the lineage of the exilarchs, who descended from the house of David, had died out a long time before, and that only a female branch, which had emigrated to Palestine about 520 B.C.E., existed. A detailed account of Mar Zutra's adventures is rendered at the end of the book to substantiate this contention. This part of the Seder Olam Zuta is also of historic importance. The story is preceded by a dry chronological account of eighty-five generations, starting with Adam and ending about the year 500. The author then enumerates the generations from Adam to King David; these are followed by the kings of Judah with the high priests and prophets of their respective periods. The final part starts with King Jehoiachin and cites the exilarchs with the sages of their time. This list is also historically important, because there is no other source of information concerning the period it covers. Through this record the Karaites traced back the descent of their exilarchs. The text of the Seder Olam Zuta is preserved in poor condition; it has as yet not passed a critical review, but was commented upon and translated into Latin.

Owing to literary contributions by medieval authorities, it is held that the Seder Olam Zuta was written about 804. According to others, the book originated in the period of the Saboraim. In all likelihood, the book was composed at a time when there was considerable doubt as to the authenticity of the pedigree of the Babylonian exilarchs. ISMAR ELBOGEN.

Lit.: Neubauer, Adolf, *Medieval Jewish Chronicles,* vol. 2 (1895); Seligsohn, M., in *Jewish Encyclopedia,* vol. 11, pp. 147-50; Marx, A., *Seder Olam* (1903).

SEDER TANNAIM VAAMORAIM, a short treatise dating from 885 or 887 in which the succession of the numerous figures whose names and discussions occur in the Talmud, and also those in the line of Saboraim, is given chronologically and with reference to the development of doctrine according to time and circumstance. By means of this work the student was enabled to derive an orderly historical scheme and a consistent methodology from the innumerable disconnected labyrinths with which the Talmud is threaded.

The text was published at Prague in 1839, with notes by Hayim Joseph David Azulai; in *Kerem Hemed,* vol. 4 (1839), by Samuel David Luzzatto; by Heinrich Graetz in *Festschrift für Zacharias Frankel* (Breslau, 1871, and London, 1910); and at Warsaw (1866); it was included in the *Festschrift für Israel Lewy* (Breslau, 1911), with a new text by A. Marx (155-72, Hebrew, and 392-99, German).

Lit.: Steinschneider, Moritz, *Catalogus librorum hebraeorum in bibliotheca bodleiana,* vol. 1, col. 626.

SEDJERA (Ilania), *see* COLONIES, AGRICULTURAL.

SÉE, well-known Jewish family, whose ancestors added to their name the designation Mizze or Mizze Ashkenazi, which is probably derived from the river Seille (Lorraine), on the shore of which Jews resided.

The first known member of the family was Samuel Sée, who in 1541 was rabbi in Frankfort. Besides, there are records of Eleazar Sée of Worms (1587); Isaac Sée, corrector of the Mahzor Tannhausen (1594); Mattithiahu ben Adonijah Israel Sée, grandson of Israel Heppingen and disciple and correspondent of Samson Bacharach, in Thiengen and Stühlingen (d. after 1663); Joseph ben Lipman of Prossnitz, who was driven out of his home by the Swedes and who composed in Judeo-German rhymes an elegy and memorial book on the persecution in Kremsier (1643), in the Ukraine and Lithuania; Judah Selke, rabbi in Cracow (1643-60); Moses ben Elijah in Posen (1652); Menachem Manlin Sée, precentor in Worms (prior to 1688); and Moses Hayim ben Eliezer Todros in Prague (1702-9). Many members of the family lived in Metz from 1595 on, whence they emigrated to the other communities of Lorraine, to Alsace (Bergheim, Rappoltsweiler and Colmar), and, later, mostly to Paris.

The most important members of the Sée family in the 19th and 20th cent. were:

GERMAIN SÉE (b. Rappoltsweiler, Alsace, 1818; d. Paris, 1896), was a physician. In 1852 he was made Médicin des hôpitaux; subsequently he was appointed professor of therapeutics at the Faculté de Médecine of Paris, as successor to Trousseau (1866). In 1869 Sée was given a position at the Charité. He was a member of the Académie de Médecine, commander of the Legion of Honor, and Officier de l'instruction publique.

LEOPOLD SÉE (b. Bergheim, Upper Alsace, 1822; d. Paris, 1904), was in 1849 promoted to captain of the third line regiment in the French Army. He was wounded twice during the Crimean War (1853-56) and once at Saint Privat during the Franco-Prussian War (1870-71), where he was taken prisoner. Two months after he was discharged as an invalid he returned to France, reported for military duty and was made a brigadier general. Sée was entrusted with the defense of Carentan. He became a commander of the Legion of Honor (1876), and subsequently grand officer of this body. In 1880 he became a general of a division.

CAMILLE SÉE (b. Colmar, 1847; d. Paris, 1920) was a jurist and statesman. He studied law at Strasbourg and began to practise in Paris (1869). Appointed secretary general to the minister of the interior in 1870, he showed remarkable executive ability in handling difficult problems during the Franco-Prussian War. He helped to liberate the detained members of the government. In 1872 he became sub-prefect of Saint-Denis, but resigned after the fall of Thiers (1873). In 1876 he became a deputy, and sided with the Republicans of the left. After he was defeated in the elections of 1881 he was appointed a councillor of state. During his parliamentary career he defended the civic rights of women, and introduced laws favoring the promotion of education among girls. He was the prime mover for the enactment of the law known as Loi Camille Sée, which was adopted by the Senate in 1880.

By this law a teachers' college for girls was established at Sèvres. Sée was decorated with the ribbon of the Legion of Honor in 1884; the girls' lyceum of Colmar was named after him in gratitude. A collection of documents relative to his activities was published by him in 1881, *Les lycées et collèges des jeunes filles.* He founded and directed the educational periodical, *Revue de l'enseignement secondaire des jeunes filles.*

EDMOND SÉE (b. Bayonne, France, 1875) was a dramatist and critic. He published the *Avenir Artistique,* a literary review, while he was still a student. Subsequently he became a dramatic critic for *La Presse* and *L'Oeuvre.* His critical articles were published in book form, *Le Théâtre des Autres* (2 vols., 1915) and *Le Soir,* notes on the theatre.

In 1893 he wrote his first one-act play, *Ce qu'elles veulent,* but it was not until 1896, when his two-act play, *La brebis,* was produced, that he was recognized as a dramatist. *Les miettes* (1899), a drama in two acts, was presented at the Odéon in Paris (1905) and later at the Comédie Française. Among his other works were: *L'indiscret* (1923); *Saison d'amour* (1919); *Un ami de jeunesse* (1921); *Le métier d'amant* (1928); *L'élastique* (1930); *Charité* (1932). He was author of many novels, including: *Confidences* (1919); *Notre amour* (1920); *La lettre anonyme* (1921); *Un cousin d'Alsace* (1918), which won the Montyon prize of the French Academy.

Lit.: On the Sée family: Ginsburger, M., *Die Namen der Juden in Elsass;* Zunz, Leopold, *Gesammelte Schriften,* vol. 3, pp. 212-13; idem, *Literaturgeschichte der synagogalen Poesie* (1865-67) 435; *Revue des études juives,* vol. 16, p. 318; vol. 20, p. 309; vol. 46, p. 269; Dembitzer, *Kelilath Yofi,* 45b, 46b; Buber, S., *Anshe Shem* (1895) 175, 447. On Germain Sée: Jouve, Henri, *Les Alsaciens-Lorrains,* vol. 2. On Leopold Sée: Sitzmann, Edouard, *Dictionnaire de biographie des hommes célèbres de l'Alsace,* vol. 2, p. 766. On Camille Sée: Bauzon, *La Loi Camille Sée.* On Edmond Sée: *Larousse du vingtième siècle, vol. 6* (1933) 272; *Revue mondiale,* vol. 130 (1919) 125; vol. 143 (1921) 309.

SEEING EYE, a philanthropic organization located in Morristown, N. J., whose purposes are to train dogs to act as guides for the blind, to teach blind persons the proper use of the trained dogs, and to teach instructors in the science and technique of educating dogs as guides. Morris S. Frank was the first blind man in America to be guided by a Seeing Eye dog. He received his dog in Switzerland where he had gone at the invitation of Mrs. Dorothy H. Eustis who at that time, with Elliott S. Humphrey, the geneticist, was investigating the intelligence of dogs in relation to

their service to mankind. When Frank returned to the United States with Buddy, he traveled thousands of miles testing the efficiency of his dog guide under all conditions of American traffic. When his experiment was a proved success, Mrs. Eustis returned to the United States and, together with Frank and Humphrey, founded the Seeing Eye school (1929), establishing a new concept of philanthropy for the blind. Frank was vice-president of the organization in 1943.

In 1943 there were approximately 700 Seeing Eye dogs in service all over the country. Eighty-five per cent of all Seeing Eye graduates were gainfully employed.

SEELER, MORIZ, theatrical and motion picture director, b. Berlin, 1888; d. somewhere in Germany, 1941. From his early youth Seeler belonged to the theatre. He was the discoverer and patron of many young artists during the years following the first World War.

He opened the *Junge Bühne* in Berlin with a performance of Arnold Bronnen's expressionistic drama *Vatermord,* which started a theatre scandal of proportions rarely known to Berliners. Yet the play opened the door for many young talents. (That Bronnen, whose father was the Jew Esriel Bronner, later became one of the ugliest Nazi writers is one of the many grotesque occurrences of that time.) Among the motion pictures which Seeler directed, *Menschen am Sonntag* turned out to be one of the greatest German motion picture successes. His direction of the legitimate play *Automaten Buffet* was no less successful.

After the Nazis' ascent to power, he became a refugee in Prague, where he lived in retirement, writing verses of uniquely melancholy beauty. His collection of poems was published in Vienna (1937) under the title of *Die Flut.* The very last poem, covering the very last page, bears the title "Weltuntergang." It ends with these prophetic words:

"Die fürchterliche Flut von Tränenschaume
Und dem durch rotes Blut gefärbten Gischt
Steigt zu des Himmels Rand und seinem Saume
Und sie verschlingt die Sonne, die erlischt."

When the Nazis entered Prague Seeler was forced to return to Berlin. He was so ill, however, that he was exempted from doing forced labor. Finally, in 1941, the road to liberty seemed to open; he had received permission to enter Switzerland. But on the eve of his departure he was again arrested and now forced to do hard labor. A few weeks later he died at work in a coal mine in Nazi Germany.

Lit.: *Der Aufbau* (New York), Oct. 24, 1941.

SEELIG, MAJOR GABRIEL, physician, b. Helena, Ark., 1874. He studied at Harvard (A.B., 1896) and Columbia University (M.D., 1900). He was a professor of surgery at the St. Louis University School of Medicine (1905-10) and at the Washington University of St. Louis from 1918 on. Seelig joined the staff of the Jewish Hospital at St. Louis in 1904. He entered military service in 1917 as lieutenant in the Medical Corps, and retired in 1918 with the rank of colonel. He wrote *Outline of Medical History* (1925).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 223.

SEELIGMANN VON EICHTHAL, a Jewish family which played an important part in the development of German industry at the end of the 18th cent.

AARON SEELIGMANN established (1779) a tobacco factory at Leimen, near Heidelberg, Germany. The Elector of the Palatinate to which Leimen then belonged granted Seeligmann several privileges. Thus all Jewish workers employed in Seeligmann's factory were exempted from the protection money which other Jews had to pay, and Seeligmann was also allowed to have four other Jewish families exempted every year. Due to his initiative, an important tobacco industry flourished for more than a century in the grand duchy of Baden. Seeligmann was president of the Landjudenschaft (Jews of the duchy) of Baden.

LIEBMANN SEELIGMANN, the brother of Aaron Seeligmann, was treasurer (*Kassierer*) of the Landjudenschaft, and was granted full citizenship in 1808. Although Aaron Seeligmann gave 30,000 florins for Jewish humanitarian and cultural purposes, the Jews of Baden seemed to be opposed to the supremacy of the Seeligmann brothers, and tried to induce the government to nominate another president and treasurer. The government endorsed the Seeligmann family in 1804.

DAVID SEELIGMANN, the son of Aaron Seeligmann, founded the banking house of Seeligmann and Company at Karlsruhe. In 1809 he took the salt monopoly on lease, and made it profitable. With the consent of Emperor Napoleon, he negotiated a loan for the government of Baden, but was unsuccessful because the Dutch creditors tried to overcharge the lender.

AARON ELIAS SEELIGMANN, a nephew of Aaron and Liebman Seeligmann, was granted a franchise for himself, his children and sons-in-law, in 1799. He went to Munich, and was created Baron von Eichthal after his conversion to Catholicism.

DAVID SEELIGMANN, Baron von Eichthal, the son of Aaron Elias Seeligmann, founded an arms and machine factory at St. Blasien, employing more than 400 workers. He had no male issue, and the Barons von Eichthal died out before 1840. The French Barons d'Eichthal, descended from baptized Jews of Nancy, were not related to them.

Lit.: Levin, Adolf, *Geschichte der badischen Juden* (1909); Rosenthal, R., *Heimatgeschichte der badischen Juden* (1927); *Gedenkbuch zum 125-jährigen Bestehen des Oberrats der Israeliten Badens* (1934).

SEELIGMANN, SIGMUND, historian, b. Karlsruhe, Germany; d. Amsterdam, 1941. Descended from a family of bankers (which flourished at Karlsruhe from the end of the 18th cent. on), he went to Amsterdam (1885) where he devoted himself to the study of the Jews in Holland and the Dutch colonies. He founded the Genootschap for de Joodsche Wetenschap in Nederland (Society for the Science of Judaism in the Netherlands) and became its first president. For some years he was also president of the Nederlandsche Zionistenbond.

Seeligmann, who was a corresponding member of the American Jewish Historical Society and contributed to its annual publications, wrote *De Emancipatie der Joden in Nederland* (1913), *Het Geestijkleven in de Hoogduitsche Joodsche Gemeinte te's Gravenhage* (1914), a study on the cultural life of the German Jewish community of The Hague, and *Het Marranen-Problem uit oekonomisch Vogpunt* (1925) in which he sought to prove that the first Marranos did not come to Holland to enjoy religious freedom but for economic reasons, and returned to Judaism only after a lapse of time. He also published a short survey on *Bibliographie en Historie* (1927). A bibliography of his writings was compiled by Helmuth Galliner (*Historia Judaica,* vol. 5 (1943), No. 1.

SEELIGSON, MICHAEL, mayor, Texas pioneer, b. 1797, place of birth unknown; d. Galveston, Texas, 1867. He resided at various times in Pennsylvania and Michigan, being master mason of lodge 168, Doylestown, Pa. (1824), and of lodge 130, Philadelphia, in 1835. In 1838 he came to Texas; in the same year he was royal arch mason, San Felipe de Austin, Chapter No. 1 at Galveston. In the following year he had his family join him at Galveston where he established himself very well, for in 1840 he was elected alderman. Re-elected in 1848, he was made mayor in 1853, but

several months later he resigned from office. Two of his sons shared in his work for the annexation of the Republic of Texas to the United States.

HENRY SEELIGSON, Texas pioneer and combatant (b. Philadelphia, 1828; d. Texas, 1886), was a son of Michael Seeligson. On the side of his mother, Adelaide Gottschalk, he was a cousin of the composer and pianist Louis Moreau Gottschalk. He joined his father at Galveston in 1839. As a youth, he was elected first lieutenant of the Galveston Cadets, a corps of men fifteen to eighteen years old which served in fighting off the attempted invasion of Galveston by the Mexicans. In the war of 1846 against Mexico he served under Captain McLean and subsequently in the expedition to Monterey under General Zachary Taylor, who complimented him for gallantry in battle. Next Seeligson participated in an unsuccessful Mexican revolution under General Jose Maria Carabajal. His last fight was in the Civil War, where he enlisted in the cavalry of the Southern Army and took part in several engagements under Captain Woodward.

SEERS, *see* PROPHETS.

SEFER HATAGIN, a Midrash dealing with the shapes of the letters of the Hebrew alphabet and the ornamental points or crowns (*tagin*) which ornament them. Since Akiba is reported as having derived laws from these points (*Men.* 29b), its authorship is ascribed to him and it is known also as *Midrash Rabbi Akiba Bechithre Haothioth* (Midrash of Akiba on the Crowns of the Letters). It was written not later than the beginning of the 9th cent., as it is mentioned at that time.

A version of it was published by Abraham Portaleone in his *Shilte Hagibborim* (Mantua, 1613, 177), another by Bartolocci in *Bibliotheca rabbinica* (vol. 4, p. 275), and both by Adolf Jellinek in his *Beth Hamidrash* (vol. 5, pp. 31-33). These editions contain only the portion dealing with the ornaments on the letters; the complete work was published as *Sefer Taghin* by J. L. Barges (Paris, 1866).

Lit.: Scholem, G., *Bibliografia shel Sifruth Hakabbalah.*

SEFER TORAH, one of the minor tractates of the Talmud, a compendium of rules to be observed by scribes in the preparation and writing of scrolls of the Law. It contains five chapters dealing with writing material, language and translation of Scripture; the Septuagint; the manner of writing; the names of God and the interdiction against erasing them. These five chapters compose also the first part of the tractate *Soferim.*

Lit.: Higger, M., *Seven Minor Treatises* (1930).

SEFIROTH (singular, *sefirah*), name given in Cabala to the ten creative powers, arranged in a gradation from the most spiritual to the least, through which the divine original Essence manifests itself in the world. The term *sefirah* is generally regarded as meaning "number," though some connect it with the Greek *sphaire,* "sphere." The organic relationship of the Sefiroth to one another is often expressed in the form of a tree (*'ilan*) or else as different parts of the primordial man (Adam Kadmon); in this the uppermost Sefirah, Kether ("crown"), shades away into the ineffable original Essence (En Sof), while the lowest, Malchuth ("kingdom"), represents the spiritual elevation of the world of mankind. The ten Sefiroth, each one of which acts as the shell for the preceding, are often brought into relationship with the ten numbers of the Pythagorean decade, the ten cosmic spheres of Greek cosmology, and the ten creative words in the first chapter of *Genesis.*

Nine of the Sefiroth are arranged into three triads. The highest is that of the original spiritual powers: Hochmah (positive "wisdom"), Binah (critical "understanding") and Daath ("knowledge" as the product of the first two). The middle group is that of the spiritual and ethical powers: Hesed ("love"), either Pahad ("fear") or Din ("justice"), and either Tifereth ("glory") or Rahamim (effective "mercy"). The lowest are the original natural powers: Netzah ("victory"), Hod ("glory") and Yesod ("foundation"). Above these groups is Kether and below, Malkuth; the two together, as Kether Malkuth ("the royal crown"), give an upper and lower limit to the divine glory of revelation.

A division into right, left and middle "columns," on the other hand, indicates a differentiation into purely positive, extensive and irradiating, and negative and limiting powers of existence, together with a harmonious basis or completion of all of them. In their various relations the Sefiroth are given numerous names and are brought into relationship with the various names of God. They are also represented as being connected with one another by various "channels," by means of which the descent of the luminous divine substance is made possible.

The sixth Sefirah is generally placed at the center of the symbolic tree, while the ninth and tenth are in the closest possible connection. There are also various systems in which the Sefiroth are divided according to original male and female principles, father and son principles, the Messiah and the community of Israel, and a place is found for each and every polarity and gradation of these.

The doctrine of Sefiroth is first found, in philosophic form, in the *Sefer Yetzirah,* attributed to Isaac the Blind, with Azriel ben Menahem, in the *Bahir* and the *Zohar,* and in express form with Moses Cordovero and the later Cabalists.

Lit.: *See* under CABALA.

SEGAL, ALFRED, newspaperman, b. Cincinnati, 1883. He attended the University of Cincinnati and the Hebrew Union College, and joined the staff of the Cincinnati *Post* as reporter (1904). Later he became city editor. In 1918 he served as war correspondent in France. Segal wrote the "Cincinnatus" column in the Cincinnati *Post,* a column of liberal opinion, credited with having fathered the municipal reform movement by which city management and proportional representation were established in the government of Cincinnati.

He has been author of the column "Plain Talk" released to many Anglo-Jewish periodicals by the Seven Arts Feature Syndicate. In this weekly commentary on various phases of Jewish life, Segal has revealed himself to be a keen-eyed and constructive observer in quest of truth and fair play. He was also editorial writer for the *National Jewish Monthly.* Together with Boris D. Bogen, he published *Born a Jew* (1930). Segal was an organizer and the first president of the Cincinnati Newspaper Guild, and a trustee of the Isaac M. Wise Temple in Cincinnati (1938-40).

SEGAL, ARTUR, painter and etcher, b. Jassy, Roumania, 1875. He studied in Berlin, Munich and Paris. From 1914 to 1920 he lived in Ascona, Switzerland; then, until 1933, in Berlin. In 1933 he went to Palma de Mallorca, and in 1936 to London. Segal attracted attention through his interesting experiments with the painter's conceptions and technique.

Beginning as an impressionist, Segal later moved toward neo-impressionism (the breaking up of planes into separate lines, points and small squares), and then he came under the influence of van Gogh and Matisse. After 1915 he was especially interested in the problems of the optical equality of the components in painting and in the prismatic treatment of light in connection with Goethe's theories of color.



Artur Segal

In contrast to this was his attempt to work out a focus (*Tassenstillegen,* 1927), to achieve effects by optic plastic and to approach as closely as possible to the phenomenon of light (*Strassenbild,* 1926; numerous still lifes, 1927). Still later he went over to a rigidly objective naturalistic luminosity of color (landscapes, still lifes, portraits, including excellent self-portraits). Segal possessed unusual pedagogical talent, and had his own school in Berlin and in London.

His canvases were purchased for the city collections of Berlin and The Hague. He wrote a great deal on his changing theories: "Die neue Malerei und der Künstler" (in *Aktion,* vol. 2, 1912); *Grundlagen der wissenschaftlichen Kunst* (1917); *Lichtprobleme* (1925); *Optische Plastik* (1926); *Gesetze der Malerei* (1927).

Lit.: *Cicerone,* vol. 7 (1915) 368; vol. 11 (1919) 95; vol. 17 (1925) 608; *The Studio,* vol. 100 (1936); *Kunstblatt,* vol. 4 (1920) 381.

SEGAL, HAYIM BEN ISAAC, 18th cent. painter. He created the magnificent interior decorations of the wooden synagogue in Mohilev, in White Russia. The synagogue was a pattern for Polish decoration of this kind, showing the East European adaptation of baroque ornamentation, wildly crowded and mounting in sharply contrasted colors to a veritable frenzy. Animals and birds of all kinds rise out of thick foliage and vines —parrots, snakes, camels, pelicans, roosters and symbolic creatures, together with the animals in Ezekiel's prophetic vision, especially lions. Landscapes are also included in the Mohilev paintings; among these is a fantastic view of Worms, with a dragon before the city. This has been considered a rendition of the Nibelungen theme, which might have traveled eastward with the language.

Lit.: Cohen-Wiener, Ernst, *Die jüdische Kunst* (1929) 225-26; *Rimon,* 1923, No. 3 (with colored reproductions); Landsberger, Franz, "Jewish Artists before the Period of Emancipation," *Hebrew Union College Annual,* vol. 16 (1941) 394.

SEGAL, LASAR, painter and etcher, b. Vilna, Lithuania, 1889. His talent was discovered in 1905 by the Russian sculptor Mark Antokolski. After studying in Berlin he went to Dresden in 1910, and was caught up in the current of expressionism. He remained in Dresden until 1922, and then, after a stay in Berlin, he went to Brazil. Remaining there until 1929, he became naturalized. The next two years he spent in Paris, then went back to Brazil, where he was living in 1943. Segal's originality consisted of a fusion between powerful coloring, sensual oriental moods, melancholy and pessimistic fantasy and a pronounced tendency toward techtonic composition.

His first successful painting was *Kaddish* (1918). This was followed by *Der Ewiger Wanderer* (1919), purchased by the city museum of Dresden; *Witwe* (1920), acquired by the Folkwang Museum in Essen; *Schwermut* (1921); and *Irrende Frau* (1923). Segal made some attempts at abstract painting. While in Brazil he achieved greater harmony between form and color. Among his etching and lithograph folios were *Die Sanfte* (1918); *Erinnerungen an Wilna; Bubu de Montparnasse;* and *Masze Bichl.* His works are included also in the Museum of Chemnitz and the Pinakothek in São Paulo, Brazil.

Lit.: Däubler, Theodore, *Lasar Segal* (Jüdische Bücherei, vol. 20, 1920); George, Waldemar, *Lasar Segal* (1931); *Deutsche Kunst und Dekoration,* vol. 60 (1927) 86-90.

SEGAL, MOSES HIRSCH (ZEVI), Hebraist and translator of the Talmud, b. Maishad, Lithuania, 1876. He attended several Yeshivas and was ordained rabbi in 1906. Subsequently he studied at the University of Oxford (M.A., 1906), where he became a teacher of the Bible and Semitic languages (1910-26). Segal served as rabbi of the congregations of Newcastle on Tyne, Swansea and Bristol. In 1926 he was called to The Hebrew University, Jerusalem, where in 1943 he was professor of Bible. He was a member of the Zionist Commission of Great Britain (1918-19).

Segal published *Grammar of Mishnaic Hebrew* (1927), and contributed to the *Magnes Anniversary Volume* (1938). He wrote numerous works in Hebrew on the Bible, Hebrew philology, phonetics and lexicography. He was one of the contributors to *The Babylonian Talmud,* translated into English under the editorship of Isidor Epstein and published by the Soncino Society (1935-).

SEGALL, BERNARDO, pianist, b. Campinas, Brazil, 1911. He was a child prodigy, often referred to as the "Brazilian Mozart." He won the National Chiafarelli Contest in his fourteenth year, and was awarded an honorary degree by the Conservatory of São Paulo. Soon after this he was sent to New York city for study with Alexander Siloti. Although he toured South America in 1928 and again in 1931, it was not until 1936 that he made his American debut. His fluent technique, magnetic personality and fine musical perception brought him critical acclaim. Thereafter he performed frequently in the United States and throughout South America. In 1939 he was a featured artist in the South American program performed by the New York Philharmonic in conjunction with the World's Fair.

SEGALL, JACOB, statistician and physician, b. Czempin, Posen, Germany, 1883. In 1909 he became successor to Arthur Ruppin as director of the bureau for statistics of the Jews in Berlin, and in 1911 research worker on the staff of the Central-Verein deutscher Staatsbürger jüdischen Glaubens. From 1914 to 1921 Segall was chairman of the committee for war statistics; he arranged the preliminaries for the founding of the Central Welfare Station for German Jews, the business director of which he was until 1926.

Segall published many studies on denominational statistics in the *Zeitschrift für Demographie und Statistik der Juden,* which he edited together with I. Kosalnik. His works include: *Die Entwicklung der jüdischen Bevölkerung in München 1875-1905; Die beruflichen und sozialen Verhältnisse der Juden in Deutschland* (1912); *Die deutschen*

Juden als Soldaten im Kriege 1914-18 (1922). Together with Frieda Weinreich, he edited *Die geschlossenen und halboffenen Einrichtungen der jüdischen Wohlfahrtspflege.* After the Nazis' advent to power (1933) he emigrated to Palestine, where he was living in 1943.

SEGAN, *see* TITLES.

SEGEL, BENJAMIN, Jewish journalist and writer, b. Lopuschna, Galicia, 1866; d. Bad Pistyan, Czechoslovakia, 1931. He was an expert in problems of East European Jewry, Palestine, Jewish nationalism and Bolshevism in its beginning.

Segel studied the natural sciences, philosophy and history of art in Lemberg and Berlin. He was especially interested in ethnology. This led to his collection of Jewish proverbs, legends and folk songs. Writing was his world. He wrote hundreds of essays and pamphlets and several books under his name and a number of pen names. After the first World War he became known to the German Jewish reading public as a contributor to *Ost und West, Im Deutschen Reich, C.-V. Zeitung* and *Der Morgen,* and as an author (Philo Verlag).

Segel attracted particular attention by his studies on Bolshevism, which appeared under the pseudonym of Dimitri Bulaschow in 1921 as *Bolschewismus und Judentum* (5th ed., 1924). Another work, *Die Protokolle der Weisen von Zion kritisch beleuchtet,* scientifically explored this forgery in all its details. Segel proved that the document, which serves anti-Semitism as its main weapon, is a forgery. During the well known trials which took place in Switzerland and South Africa and in American publications Segel's work was of great assistance.

Among his other works, the following are noteworthy: *Der Wald,* drama (1914); *Der Weltkrieg und das Schicksal des jüdischen Volkes* (1915); *Die polnische Judenfrage* (1916); *Rumänien und seine Juden* (1918); *Weltkrieg, Weltrevolution und Weltverschwörung* (1925).

Segel lived in Berlin and Vienna, and died in 1931 after a long illness in Pistyan, where he had sought relief.

Lit.: C.-V. Zeitung, Allgemeine Zeitung des Judentums, March 20, 1931.

SEGHERS, ANNA, writer, b. Mayence, Germany, 1900. Her original name was Netty Reiling, and she adopted the name of Anna Seghers as her pen name. She was the daughter of a well-to-do dealer in antiques, and was educated at the University of Cologne, where she studied the history of art. She received the Ph.D. degree from the university, her thesis (written in 1924, and unpublished) dealing with the subject of Jews and Judaism in the works of Rembrandt. For her first book, *Aufstand der Fischer von St. Barbara* (1928), a novel about an uprising among a group of fishermen (published in English as *The Revolt of the Fishermen,* 1929), she was awarded the Kleist Prize. Subsequently she wrote in Germany *Auf dem Wege zur amerikanischen Botschaft* (1930), a volume of short stories, and the novel, *Die Gefährten* (1932).

Forced to leave her native country after Hitler's advent to power (1933), she went to Paris and there wrote several revolutionary novels, including *Der Kopflohn* (1933), depicting life in a German village in the summer of 1932, under the rising Nazi terror, and *Der Weg durch den Februar* (1935), dealing with the Socialist uprising in Vienna of 1934. When the Nazis occupied Paris (1940) she fled to unoccupied France and with the help of the exiled writers committee of the League of American Writers she and her family were rescued and brought to Mexico, where she was living in 1943, working for the Heinrich Heine Club for Free German Culture, one of whose founders she was, and contributing to the magazine *Das freie Deutschland.*

In 1942 she won fame with her novel, *The Seventh Cross,* the story of seven men who escaped from a German concentration camp; it was chosen by the Book-of-the-Month-Club in New York city. Her radio play, *Der Prozess der Jeanne d'Arc in Rouen 1431,* was published by *Internationale Literatur* (Moscow, 1937).

Lit.: Book of the Month Club News, Sept., 1942; *Current Biography,* vol. 3, No. 12 (Dec., 1942).

SEGOL, *see* CANTILLATION; VOWELS, HEBREW.

SEGRE, ARTURO, historian, b. Turin, Italy, 1874; d. Turin, 1928. He was professor of history at the Lyceum d'Azeglio, and assistant professor of the history of business institutions, commerce and commercial geography at the University of Turin. His works deal mostly with the history of commerce, the history of Piedmont, and the royal house of Savoy.

SEGRE, CARLO, littérateur and editor, b. Florence, Italy, 1867. He became managing editor of the magazine *Fanfulla della Domenica* which achieved distinction under his able direction (1891-1919). Segre was collaborator of the principal Italian political and literary review *La Nuova Antologia* and was associate professor of Italian literature at the University of Rome. His major absorption centered about literary relations between Italy and England, notably the epic and poetical creations of Petrarch.

SEGRE, DINO (Pitigrilli), author and journalist, b. Turin, Italy, 1893. He was on the editorial staff of the *Epoca* in Rome (1918-20) and correspondent in Constantinople of the *Gazzetta del Popolo.* Back in Italy, he founded (in Turin) the magazines *Le Grandi Firme; Il Dramma; Il Cerchio Blu,* which attained wide popularity. Segre became popular, under his pseudonym of "Pitigrilli," as author of novels and short stories, which were translated into many languages. Their success was due mainly to the boldness of conception and the outspoken eroticism which formed the background of his writings. Among his best-known novels were *La cintura di castità* (1920); *L'Esperimento di Pott* (1930), and *I vegetariani dell'amore* (1932).

SEGRE, GINO, legal authority, b. Bozzolo, Italy, 1864. He graduated from the University of Pavia in 1866 and began to teach Roman law four years later at the University of Camerino. In 1902 Segre was called to the chair of Roman law at the University of Pavia, where he was rector of the law faculty for a decade. Thereafter he went to the University of Turin, where he remained for over a quarter century; in 1936 he was made professor emeritus. Segre was member of the Royal Commission for the reform of the Italian civil code.

In 1930, to celebrate forty-five years of scientific activity, Italian universities presented him with two volumes of selected studies on Roman law and a collection of his own most notable works. He was one of the principal contributors to the *Bollettino dell'Istituto di Diritto Romano* and to *Rivista Italiana di Scienze Giuridiche,* and he published many monographs on the historical development of Roman law and institutions.

SEGRE, ROBERTO, army general and military expert, b. Turin, 1872; d. 1936. His career began as an artillery officer (1890), but he was soon transferred to the chief of staff. He took part in the Libyan campaign (1911-12) where he received three promotions for military valor. At the beginning of the first World War Segre was chief of staff of a division on the Carso, and (from November, 1915, until May, 1917) was in charge of operations of the Third Italian Army

Corps. Subsequently he became chief of staff of an army corps on the Pasubio, commanded the Italian troops in the Asiago mountains, and (from March to November, 1918) was in charge of the artillery operations of the Italian Sixth Army Corps.

General Segre was highly praised by Italian and Allied military leaders as one of the most brilliant and skilled artillery experts. He was among the first to study the preventive use of artillery, as a defensive action, before the enemy launched his offensive. He employed his tactics and artillery methods to great advantage in the battles of Gorizia (August, 1916), Valbella (January, 1918), and in the battles of Piave (June, 1918).

After the armistice he was appointed chief of the Italian Military Mission to Vienna, about which he wrote an illuminating monograph. He was author also of various other studies and books on military subjects (*Bonaparte in Syria, Vienna and Belgrade; The Manoeuvres in Alsace and Lorraine in 1914*). He compiled a German-Italian military vocabulary.

SEIDEL, TOSCHA, violinist, b. Odessa, Russia, 1900. He studied violin with Max Fiedelmann, then at the Stern Conservatory in Berlin, and finally with Leopold Auer. His debut, in Oslo in 1915, was a sensation. For the next few years he toured Europe as child prodigy with extraordinary success. His American debut, in 1918, was equally successful. For the next fifteen years he toured the world frequently, and was recognized as one of the leading violin virtuosos of the period. For an extended period he abandoned the concert field for the radio, appearing frequently over the air in unusual recitals, including an important series devoted to the development of the violin concerto.

For a while he was advisory director of music of the Columbia Broadcasting System. Later he abandoned radio to devote himself to motion picture music, working for the Metro-Goldwyn-Mayer studios from 1938 to 1940, and for the Paramount Studios from 1940 to 1942. In 1942 he enlisted in the United States Navy as first musician.

His brother, WLADIMIR SEIDEL, was a well known mathematician, a member of the faculty of the University of Rochester (New York).

SEIDLIN, JOSEPH, educator, b. Pavlograd, Russia, 1892. He arrived in the United States in 1906, studied at the University of Missouri and at Cornell University, and received the Ph.D. degree from Columbia University in 1931. Seidlin taught mathematics at Alfred University, N. Y., where he was appointed director of the graduate division in 1939. His works include *Elementary College Mathematics* (1926) and *A Critical Study of the Teaching of Elementary College Mathematics* (1931). He was an associate editor of the *National Mathematics Magazine*.

SEIR, a mountainous region south of Palestine, extending from the lower part of the Dead Sea to the Gulf of Aqaba. According to the Bible, it was occupied by the sons of Seir the Morite (*Gen.* 36:20); the name seems to be eponymous, as Ramses III of Egypt (about 1200) says that he gained a victory over a Bedouin tribe known as Saira, or Seirim. This early group was apparently displaced by the Edomites after 1200; the Bible sources apparently do not distinguish between the Horites and Edomites in this area. The highest point of Seir is Mount Hor, the traditional site of the death and burial of Aaron (*Num.* 20:27-28).

Lit.: Robinson, Edward, *Biblical Researches,* vol. 2 (1841-43).

SEIRIM, *see* DEMONS.

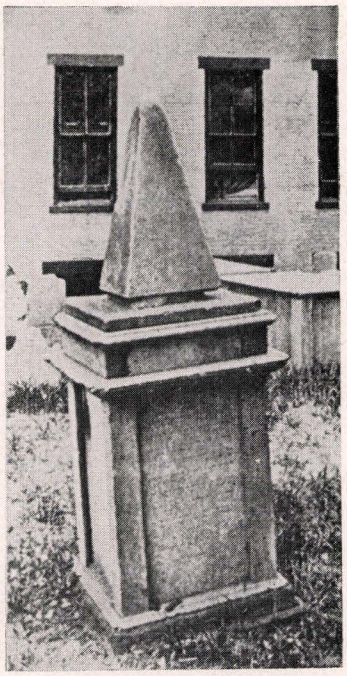
SEIXAS, DAVID G., teacher of the deaf and dumb, b. Philadelphia, 1788; d. South Bend, Ind., about 1880. He served as a soldier during the war with Great Britain in 1812-14. In 1819 he was struck by the plight of the deaf children of Philadelphia. Though possessed of small means, he undertook to teach a group of them in his own home, making use of the lip-reading methods then in vogue. He was so successful that he enlisted the aid of Jacob and Joseph Gratz, as a result of which an asylum was established for deaf children in 1820. Seixas served as principal from May, 1820, to October, 1821. In January, 1821, he gave an exhibition of his pupils' progress before the Pennsylvania legislature, which was so impressed that it voted $8,000 for the institution, which then became the Pennsylvania Institute for the Deaf and Dumb. He was one of the first in the country to make daguerreotypes.

Lit.: Morais, H. S., *The Jews of Philadelphia* (1894) 296-98.

SEIXAS, GERSHOM MENDEZ, patriot Jewish minister of the American Revolution, b. New York city, 1745; d. New York city, 1816. He was the son of Isaac Mendez and Rachel (Levy) Seixas. He became minister of Congregation Shearith Israel (Spanish and Portuguese Congregation) in 1766, and continued as such for about half a century.

Although most of the Christian ministers of New York sided with the king at the outbreak of the Revolution, Gershom Mendez Seixas at once espoused the patriot cause. At the approach of the British in August, 1776, he preached an English sermon, alluding to the fact that this might be the last service at the old Mill Street synagogue; and it was largely due to his influence that the congregation closed its synagogue rather than continue under the British.

Many of his congregation removed to Philadelphia, while Seixas and others went to Stratford, Connecticut. He took with him to that place the sacred scrolls and other ceremonial objects, and there he remained until about 1780,



Tombstone of Gershom Mendez Seixas in the Chatham Square Cemetery, New York City



Bronze medal of Gershom Mendez Seixas, struck off by Columbia University in his memory

when he went to Philadelphia in response to a call from a number of refugee patriots who were about to establish a permanent congregation there. This was the origin of Congregation Mickvé Israel of Philadelphia. At its dedication several prominent non-Jewish patriots attended, and during the ceremonies Seixas invoked the blessing of Almighty God on Congress and on General Washington.

When Pennsylvania adopted a religious test for office, Seixas and several members of his congregation addressed the Council of Censors in 1783, calling attention to the injustice of such a test, particularly in view of the services of Jews to the patriot cause. Westcott, the historian, states that this protest was influential in securing the subsequent modification of the test clause in the Constitution.

After the evacuation of New York by the British, Seixas returned there in 1784, and resumed his rabbinate. He was noted for his public spirit, and was one of the first ministers of any denomination to preach a regular Thanksgiving sermon. At Washington's inauguration as first president, he was one of the thirteen clergymen participating in the ceremony. Later he became one of the incorporators of Columbia College, and was one of its trustees continuously from 1787 to 1815. One of his addresses, still extant, was delivered in historic St. Paul's church, New York, in 1800. During the War of 1812, he warmly supported the administration.

He founded in 1802 the Hebra Hased Ve Amet for the relief of the sick and burial of the dead. This society, which is still in existence, placed a bronze tablet to his memory in the synagogue, on its centennial anniversary.

Seixas was twice married, his first wife being Elkalah Cohen, whom he married in 1775, and his second being Hannah Manuel, whom he married in 1786. He left a large family, and several of his descendants have been prominent in New York annals. One of his sons, David G. Seixas, founded the Pennsylvania Institute for the Deaf and Dumb in 1820, and another son, Joshua Seixas, was at one time professor of Hebrew at Andover.

Gershom Mendez Seixas is buried in the Chatham Square Cemetery on New Bowery, New York. His portrait appears on a bronze medal struck by Columbia College after his death, and a painting of him was hung at Columbia University on its 175th anniversary. LEON HUHNER.

Lit.: Huhner, in *Jewish Comment* (1902); Daly, *Settlement of the Jews in North America* (1893) 56; Morais, *Jews of Philadelphia* (1894) 11-13, 16-18; *Publications of the American Jewish Historical Society,* No. 4, pp. 204-9; No. 6, pp. 129-33; No. 35, pp. 189-205, 309-10.

SEJM, JEWS IN, *see* PUBLIC OFFICE.

SEKLES, BERNHARD, composer and teacher, b. Frankfort, Germany, 1872; d. Frankfort, 1934. After holding several minor posts as conductor of theatre orchestras, he became a member of the faculty of Hoch Conservatory in Frankfort in the department of theory (1896). He held this teaching post with great honor for many years, and in 1923 was appointed the director of the Conservatory. In 1933, because of the rise of the Nazi regime, he was compelled to withdraw from his directorial position and enter upon retirement.

Sekles composed works for the theatre, ballet, orchestra, and chamber music ensembles, some of which enjoyed considerable vogue in Germany. His *Serenade,* for eleven instruments, was performed by one hundred different European orchestras in 1909, and his opera, *Scheherazade,* was presented on fifty different stages. One of his orchestral compositions, *Gesichte,* was featured in the United States by the Philadelphia Orchestra under Leopold Stokowski.

SELAH, a term of uncertain origin and meaning which occurs about seventy times in *Psalms* and three times in *Habakkuk.* As it usually occurs when there is a pause in a verse or a change in thought, it is believed to represent some sort of musical interval or flourish at the end of a section of a psalm. The Septuagint accordingly renders it in this sense as *diapsalma;* but Aquila, the Targum and Jerome interpret it to mean "forever." The root may be *salal,* "to lift up," that is, the word Selah would be a direction to the orchestra to increase its volume of sound.

Lit.: Brown, Driver and Briggs, *Hebrew and English Lexicon of the Old Testament* (1907) 699-700.

SELDES, GEORGE, newspaperman, editor and author, b. Alliance, N. J., 1890. He received his preliminary education in the public schools of that state. His real education began on February 9, 1909, when he went to work as a cub reporter for the Pittsburgh *Leader,* at that time under the editorship of Alexander P. Moore, who later became the United States Ambassador to Spain.

The eighteen-year-old Seldes entered the career of journalism full of enthusiasm for truth and confidence in the freedom of the press. As his education progressed he retained his enthusiasm for truth. This realistic enlightenment in journalism, economics and politics as practised in a large American city was temporarily interrupted in 1912 when he got together all his savings and spent a year at Harvard, where he was able to study truth in its more abstract and comfortable forms under Professors Copeland, Baker, Taussig and George Herbert Palmer. In the following year, however, he returned to what newspaper men sometimes refer to as "the second oldest profession in the world," and by the time the first World War broke out in Europe he was night editor of the Pittsburgh *Post.*

In 1916 he transferred his keen nose for news to a wider field and, more important, he took along an even keener brain and an incorruptible heart. After serving as managing editor of a New York publication known as *Pulitzer's Review,* he set sail for Europe where, for the next twelve years, his education progressed in direct proportion as his search for truth brought him into close contact with the great names and events in world history. When the United States entered that struggle he was appointed by General John J. Pershing to the press section of the United States Army, where he worked throughout the War.

On Armistice Day, as related in one of his autobiographical chapters, he and three other correspondents "took an oath on the battlefield that we would tell the truth the rest of our lives, that we would begin telling the truth in time of preparation of war, that we would do what was humanly possible to prevent the recurrence of another such vast and useless horror."

Then, just to make it easier, he went to work for the Chicago *Tribune.* From 1919 to 1928 he was head of

its Berlin office, in the course of which service he covered at close quarters the forward march of Mussolini and the other dictators. His assignments included putsches, assassinations, uprisings, revolutions, Baltic and Balkan wars, peace conferences, the entire ghastly spectacle of Europe getting read for the second World War. In his efforts to report the news truthfully to America he was expelled from several countries. In 1928 Seldes resigned from the Chicago Tribune Foreign News Service and began to write books in order that others might share the fruits of his education.

In 1929 appeared *You Can't Print That,* known in Britain as *The Truth Behind the News.* In 1931 was published *Can These Things Be!,* in the next year his tribute to Mussolini entitled *Sawdust Caesar,* and in the year following *World Panorama* and *The Vatican and the Modern World.* The year after that saw his *Iron, Blood and Profits,* and in 1935 appeared *Freedom of the Press.* From December, 1936, until May, 1937, he reported the war in Spain for the New York *Post,* and also published *You Can't Do That.* In the next three years, at the rate of one a year, appeared *Lords of the Press; The Catholic Crisis;* and *Witch Hunt.*

In 1940 he began what many consider his most important work—the publication and editing of a weekly paper entitled *In Fact,* into which have been poured all his experience, intelligence, and courage, in an effort to preserve for the American people the foundation stone of democracy, freedom of the press—to which Seldes has devoted his life. DONALD OGDEN STEWART.

Lit.: Seldes, George, *Freedom of the Press* (1937) 19-38; *New Republic,* Feb. 15, 1939; Seldes, Gilbert, in *American Hebrew,* Apr. 5, 1929, p. 771; *Current Biography,* Feb. 1941, pp. 46-47.

SELDES, GILBERT (VIVIAN), writer, b. Alliance, N. J., 1893. He received his A.B. degree from Harvard in 1914 and that same year joined the staff of the Philadelphia *Evening Ledger* as a music critic. In 1916 Seldes left this post; subsequently he was a correspondent abroad during the first World War and also a sergeant in the anti-aircraft division of the United States Army. He was political correspondent in Washington for *L'Écho de Paris* (1918).

In 1920 Seldes became managing editor of *The Dial,* the ultra-intellectual periodical of the time. He remained managing editor until 1924, when he became dramatic critic (1924-29). Subsequently (1931-37) he was a special writer for the *New York Journal* and associated newspapers. When the Columbia Broadcasting Company inaugurated its television section in 1937, Seldes was made director of its program department, and still held this post in 1943. His wide range of interests has been lucidly reflected in numerous books and magazine articles. His has been a crowded career, though less colorful than that of his brother George.

Seldes' published works have included criticism, fiction and plays. Among them were *The Seven Lively Arts* (1924); *The Wisecrackers* (1925); *The Orange Comedy* (1926); *The Wings of the Eagle,* fiction (1929); *The Years of the Locust* (1932); *Mainland* (1936) and *The Movies Come from America* (1937). He also made a new adaptation of Aristophanes' *Lysistrata* (1930).

SELEKMAN, BENJAMIN MORRIS, social service executive and educator, b. Bethlehem, Pa., 1893. A graduate of the University of Pittsburgh (B.S., 1915) and Columbia University (M.A., 1917), he received the Ph.D. degree from Columbia in 1927. From 1929 on he was executive director of the Associated Jewish Philanthropies of Boston. He was also a lecturer at the Graduate School of Business Administration, Harvard University, from 1935, and an associate professor from 1942.

An authority on labor relations, Selekman continued



George Seldes

his interest in this field concurrently with his responsibilities as a Jewish communal leader. From 1916 through 1927, excepting 1918, he was a member of the research staff of the Department of Industrial Studies, Russell Sage Foundation. During this period he wrote extensively on labor problems. In 1928 he became director of the American office of The Hebrew University, Jerusalem, a position which he relinquished in the following year to go to Boston to head and reorganize the Associated Jewish Philanthropies. In Boston, Selekman continued his interest in labor matters. Aside from teaching at Harvard, where he conducted a course in human relations in business, Selekman was a public member of the Regional Labor Board of New England (1934); a member of the advisory board of the Emergency Relief Administration of Massachusetts (1934-35); impartial chairman, Men's Clothing Industry of Boston; and arbitrator for the War Labor Board (1942-).

Selekman was president of the National Conference of Jewish Social Service (1934-35); president of the Massachusetts Conference of Social Work (1937); member of the board of directors, Greater Boston Community Fund (1942); member of the executive committee, Boston Council of Social Agencies from 1932; and chairman of the Committee on the Local Public Relief Situation of the Massachusetts Committee on Post War Adjustment (1941-).

He wrote: *Employees Representation in Steel Works* (1924); *Sharing Management With the Workers* (1924); *Employees Representation in Coal Mines* (with Mary Abby Van Kleeck; 1924); *British Industry Today* (with Sylvia Kopald Selekman; 1929); *Law and Labor Relations: A study of the Industrial Disputes Investigation Act of Canada* (1936). He also contributed articles to the *Atlantic Monthly, Survey,* and the *Harvard Business Review,* of which he is a member of the board of editors.

HENRY W. LEVY.

SELEUCIA, name of several cities in Syria in the Hellenistic period. The most important was that founded on the Tigris by Seleucus I Nicator. It was the metropolis of Hellenism in the territory east of the Euphrates; it was the residence of the Seleucideans and later, together with nearby Ctesiphon, it became the capital of the Parthian Arsacids and the Persian Sas-

sanids. Many Jews settled there, especially after the career of the two bandit brothers Anilai and Asinai. About 40 C.E. the united Greeks and Syrians of Seleucia attacked the Jews and massacred about 5,000 of them (Josephus, *Antiquities,* book 18, chap. 9); however, Jews were still living in Seleucia at a later period. In the time of the Amoraim, Seleucia was called Mahoza.

Another Seleucia, a Greek city in Transjordan on Lake Merom, was captured by Alexander Jannaeus about 80 B.C.E.

Lit.: McDowell, R. T, "Excavations at Seleucia on the Tigris," *Papers of the Michigan Academy of Science, Arts and Letters,* vol. 18 (1932).

SELEUCIDAE, Macedonian dynasty which ruled in Syria from 311 to 64 B.C.E. Its founder, Seleucus I Nicator, was a general of Alexander who, after the battle of Ipsus (301), laid hold of most of the Asian conquests of the latter. However, the large, unwieldy kingdom was unable to hold together; its eastern portions fell away and were later absorbed into the kingdom of the Parthians, parts of Asia Minor became independent, and the southwestern part, including Judea, was subject to the attacks of the Ptolemies of Egypt. The dynasty, accordingly, sought to win the Jews over to its side by means of concessions. Thus Seleucus himself granted civic rights to the Jews of Antioch and was liberal toward the Jews of Babylonia. In the initial struggle between Egypt and Syria, the Jews were inclined to the side of the latter.

Seleucus was eventually compelled to yield Palestine to the Ptolemies, and it was not until 200 B.C.E. that one of his successors, Antiochus III the Great, succeeded in wresting Palestine from Egypt and adding it to his own empire. The Jews greeted him with joy, and in return received a remission of taxes and other favors. However, the situation changed because of Antiochus' unsuccessful war with Rome, and his resulting need for money. The burden of taxes increased, which embittered the people, and at the same time the Seleucidean rulers, in preparation for future war, endeavored to consolidate their empire by bringing its various provinces into a more uniform mode of life. In the latter they were aided by the Jewish Hellenists who favored the adoption of Greek customs. However, the attempt of Antiochus IV Epiphanes (175-164 B.C.E.) to suppress the Jewish religion, together with his plundering of the Temple and violent persecutions, produced a revolt headed by the Hasmoneans. For the next thirty years the Seleucidae were engaged in trying to hold Palestine.

Antiochus V Eupator (164-162 B.C.E.) and his governor Lysias granted freedom of religion and successfully resisted the efforts of the Hasmoneans. The struggle of the Jews for independence, however, was aided by dissensions among the Seleucidae themselves. Successive contenders for the throne, such as Demetrius I, Alexander Balas and Demetrius II, granted further and further concessions to the Hasmoneans, until by about 140 B.C.E. they were almost completely independent. Antiochus VII Sidetes (138-129 B.C.E.) succeeded in reimposing Syrian rule upon Judea for a short period, but his defeat and death in a campaign against Parthia allowed Judea to throw off the Syrian yoke once more. Last attempts were made by Antiochus IX Cyzicenus, Demetrius III and Antiochus XII Dionysus, but these were mere raids and had no permanent effects. In its latter years, the kingdom of the Seleucidae shrank in size and became the prey of civil wars, so that it was easily conquered by Pompey in 64 C.E. For many years afterwards, however, the Jews retained the Seleucidean Era (beginning 312 B.C.E.), according to which all official documents were dated.

Lit.: The standard Jewish histories for the period; Bevan, *The House of Seleucus* (1902).

SELEUCIDEAN ERA, *see* ERAS.

SELF-DEFENSE. While Biblical and Talmudic law is condemnatory of murder, it realizes that homicide in self-defense is often necessary and therefore not to be punished. The Bible provides that a housebreaker at night may be slain on the spot without blood-guilt (*Ex.* 22:1), although this is not the case if the burglary be by day. The Talmud explains this by stating that the householder knows that the housebreaker would kill him if he were discovered (*Sanh.* 72a). It further elaborates the principle into a general one of the right of self-defence, "If one comes to kill you, kill him first" (*haba lehargecha hashkem lehargo; ibid.*).

It is noteworthy that in the case of self-defense it is not necessary to warn the criminal, as is required in Jewish law in cases where one witnesses a capital crime. The purpose of the warning is to establish intent, and the intent of an attack on one's person with murderous weapons is self-evident.

Homicide is regarded as permissible in defense of others as well as oneself; this is a sort of self-defense of the community. This is based on the Biblical principle, "neither shalt thou stand idly by the blood of thy neighbour" (*Lev.* 19:16). Similarly, one might kill the pursuer of a betrothed maiden. However, if it was possible to stop the assailant by a wound or blow, it was regarded as forbidden to kill him (*Sanh.* 74a). The discussion of such cases and the distinction between acts committed in self-defense and otherwise are discussed at length in rabbinic literature.

Lit.: Mendelsohn, *Criminal Jurisprudence of the Hebrews;* Benny, *Criminal Code of the Jews.*

SELF-DEFENSE ORGANIZATIONS. Self-defense organizations were created by the Jews on occasions when they were violently attacked and the authorities were too weak to aid them or refused to check the rioters. According to the historian Simon Dubnow, Jewish self-defense committees were formed as early as 1664 in Lemberg, where the Jews were attacked by the Christian students of the cathedral school and the Jesuit academy, at Posen in 1697, where the Jews were attacked by students of the Catholic academy for refusing to pay the school tax, and at Uman in 1768, because of the Haidamak attacks.

Jews again attempted to defend themselves in the Russian pogroms of the 19th and 20th centuries; these attempts were often successful, despite the fact that the government was often more severe upon them than upon the rioters. Thus in the pogroms of 1881 to 1882 the Jews of Odessa attempted to organize self-defense, but the leaders of this movement were imprisoned. Self-defense became a general Jewish policy after the Kishinev pogrom of 1903, when it became evident that the government would give the Jews no aid. The self-defense organization was composed mainly of youthful members of the Jewish national and revolutionary parties, such as the "Bund," the Poale Zion, or the Zionists. These organizations performed prodigies of valor in checking the mobs when they were unhindered by the police or military authorities.

Shortly after the creation of the self-defense organization, the government took steps to suppress it. In April, 1903, Minister of the Interior Plehve directed the governors of the provinces to prevent both violence and the work of the self-defense groups. After the pogroms were over, the police arrested not only rioters, but also members of the Jewish self-defense; thus after the Homel pogrom of August, 1903, thirty-six of the sixty persons brought to trial were Jews. In the same manner, measures were taken against Jewish self-defense organizations in the pogroms at Zhitomir, Kertch, Odessa and Bialystok (1905-6).

Nevertheless, the self-defense idea remained alive, and in the turbulent years after the first World War self-defense organizations were formed wherever Jews were threatened. In Palestine the self-defense organi-

zation known as the Haganah, the outgrowth of the corps organized by Vladimir Jabotinsky in 1920, repeatedly and successfully repelled the attacks of the Arabs. Similarly, at Warsaw in 1934, a Jewish self-defense corps, under the leadership of Chaskiel Dalman, was quickly mobilized to prevent further attacks.

SELF-GOVERNMENT. During the period of Jewish independence, the Jewish people naturally enjoyed both national and cultural self-government, which evolved in the course of centuries into a religious state organization which regulated every phase of life. As the Jews dispersed among the nations, especially after the loss of national independence in the 1st cent. C.E., this self-government was modified in many respects. In the Roman empire the Jews had the status of a religious community and not that of a nation; but since education at that time was largely a private matter, they were able to maintain their own culture, the more so as this culture was intimately connected with Judaism. In civil matters, on the other hand, their autonomy was restricted; they were denied jurisdiction in criminal cases, though in certain parts of the empire, especially in Palestine, Jewish courts which passed judgment on civil cases existed side by side with the Roman courts. Jews were free to speak any language they chose, as well as to observe their Sabbaths and holidays.

In the countries further east, under the rule of the Parthians and their Persian successors, Jews possessed a still greater measure of self-government. They were under the jurisdiction of their own hereditary ruler, the exilarch, and they were settled in compact groups which made it possible for them to maintain a cultural life of their own, marked by the use of a separate language. This condition continued for a time under Islamic rule, but was gradually broken up under the oppressions that marked the latter part of the Middle Ages. Vestiges of national autonomy disappeared, although there was no interference with cultural autonomy.

When Christianity became the dominant religion in the Roman empire (4th cent.), it put the Jews in a separate and inferior category and thus tended to strengthen their communal cohesion. This, and the separation into classes which was characteristic of the feudal period, fostered self-government among the Jews in the various countries of Europe. It was only in rare instances, as in Spain, that they were allowed as much self-government as the right to put to death those Jews who were convicted of a capital crime; but in general they possessed jurisdiction in civil cases between Jews, and their right to cultural autonomy was unquestioned. The Jewish communities of the Middle Ages not only conducted schools, but had their own officers and administrators, and passed numerous ordinances (Takkanoth) to regulate the lives of their members. This became the easier when the Jews were forced to live in ghettos and were thus a separate group. In many instances the governments made use of the Jewish administrators to enforce the special taxes that were laid upon the Jews and thus gave them an official status.

With the progress of emancipation of the Jews, beginning at the end of the 18th cent., as well as their growing participation in the cultural and national life of the countries in which they lived, this cultural and communal autonomy broke up. The communities again became purely religious organizations, and their jurisdiction was limited to matters within the realm of religion. Jewish children attended the public schools, and were more and more compelled to do so as the state insisted on a uniform education for all its children; Jewish courts disappeared, and individual Jews broke away from the control of the communities. Thus in Western Europe, self-government on the part of the Jews disappeared because the Jews themselves abandoned it; in Eastern Europe the governments, instead of permitting Jewish self-government, were concerned with destroying the Jewish communal system in the hope of converting the Jews or of forcing them to adopt European culture. Thus by the end of the 19th cent. practically all vestiges of the Jewish self-government of the Middle Ages had disappeared; there remained only the differences as to religion and, in countries of Eastern Europe, the use by the Jews of a vernacular of their own.

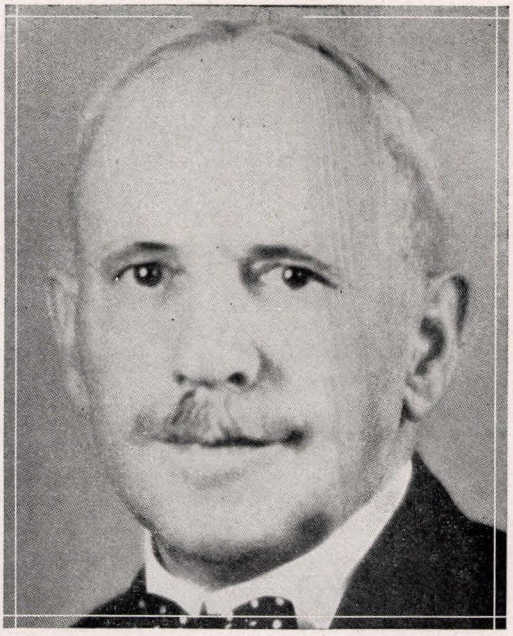
The rise of nationalism in the 19th cent., as well as the principles of self-determination advanced at the close of the first World War, led many Jews to propose the revival of Jewish self-government as a means of meeting the problems of the Jews and of their relationship to the peoples among whom they lived. Since it was obvious that even the creation of a Jewish state in Palestine would not provide a homeland for all the Jews of the world, it was necessary to establish a status for the Jews outside of Palestine. In the Soviet Union, attempts were made to organize a separate Jewish nationality, to sanction Yiddish as a separate national language, and to create a special Jewish center in Birobidjan. In other countries proposals were made for minority representation; the Jews were to vote for their own representatives in national parliaments and to be given a certain amount of jurisdiction in their internal affairs. Some countries set up separate Jewish ministries and established Jewish minority rights, but these had all disappeared by 1943. Still others proposed a cultural autonomy, whether religious or national, which would permit the Jews to have control over their language and education for the purpose of preserving the cultural values of Judaism. Such a cultural autonomy was granted to the Jews of Germany by the Nazis in 1933, though it was practically nullified by the sweeping decrees of 1938 and after. Since that time, in those countries where Jews have been once more shut up in ghettos (1939 and after), the administration of these crowded haunts of Jews has been put in the hands of Jews elected or appointed for that purpose. In a number of countries in Eastern Europe, prior to the second World War, Jewish school systems were in existence, and these in one form or another provided a certain amount of cultural autonomy. In Western countries, national autonomy has never been sought by Jews, and cultural autonomy only in the sense of instruction in specifically Jewish values in addition to the elements of universal culture.

See also: COURTS; JEWISH COMMUNITY AND COMMUNAL ORGANIZATIONS; KAHAL; MINORITY RIGHTS.

SIMON COHEN.

Lit.: Baron, S., *A Social and Religious History of the Jews;* Renner, K., *Synopticus, Staat und Nation* (1899); idem, *Das Selbstbestimmungsrecht der Nationen* (1918); Rosenfeld, Max, *Die polnische Judenfrage* (1918), chap. 5; Finkelstein, L., *Jewish Self-Government in the Middle Ages.*

SELIGMAN, ARTHUR, governor of New Mexico, b. Santa Fe, N. M., 1873; d. Albuquerque, N. M., 1933. He was educated at the Swarthmore College Preparatory School and at a business college in Philadelphia, and returned to New Mexico, where he entered the merchandising field at an early age. From 1903 to 1926 he was president of Seligman Brothers. Among his other business activities were the building



Arthur Seligman

of La Fonda, one of New Mexico's show hotels and his presidency of the First National Bank of Santa Fe. Seligman entered political life, joining the Democratic Party, before New Mexico attained statehood, and was chairman of the Territorial Democratic committee from 1895 to 1911. From then until 1920 he was chairman of the state committee, and subsequently became national committeeman. His occupancy of various political posts, including six years of office as mayor of Santa Fe, was characterized by a progressive attitude, stabilization of finances and modernization of life.

While chairman of the Santa Fe county commissioners he effected large savings for the taxpayers and improved the schools. The floating of a $500,000 bond issue for state highways found no buyers, because of a low rate of interest, and Seligmann bought out the entire issue himself. His election to the governorship in 1930 was a personal triumph, overthrowing traditional Republican strongholds. He was reelected in 1932, and died while in office.

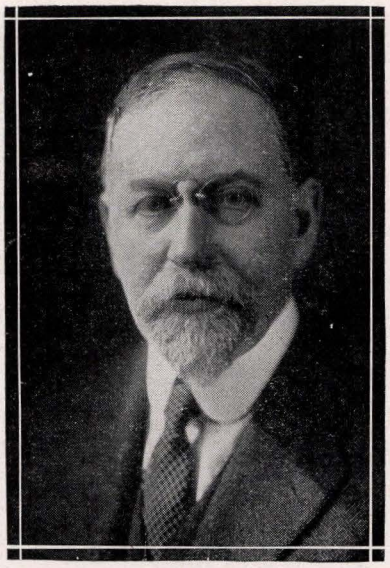
Lit.: *American Hebrew,* Nov. 14, 1930, p. 775.

SELIGMAN, SIR CHARLES DAVID, banker and philanthropist, b. London, 1869. He was the son of Isaac Seligman, whom he succeeded as senior partner of the banking house of Seligman Brothers. Charles David Seligman, after receiving the M.A. degree from Cambridge, became director of the Commercial Union Assurance Company and of the National Discount Company.

In 1921 he was appointed member of the advisory committee of the Export Credits of the Board of Trade, and in 1933 member of the British Oversea Development Council of the Board of Trade. In 1934 he participated in the Federation of British Industries Mission to Japan and Manchukuo. He supported many Jewish charitable institutions, and was vice-president of the Home for Jewish Incurables.

SELIGMAN, CHARLES GABRIEL, anthropologist and ethnologist, b. London, 1873; d. London, 1940. He was educated at St. Paul's School, London, and studied medicine.

Seligman became house physician of St. Thomas's Hospital, and some years later director of its clinical laboratory. He lectured at the Royal College of Surgeons. In 1898 Seligman, although he had not yet had any anthropological



Edwin R. A. Seligman

training, participated in the Cambridge Anthropological Expedition to Torres Straits and Borneo. He paid particular attention to native medicine and surgery; he discovered and wrote informatively on women's puberty customs in the Western Island of Torres Strait.

From 1901 on Seligman concentrated more and more on anthropology while he continued medical writing until 1914. In 1905 he married Brenda Z. Salaman, a learned zoologist who assisted him in anthropological research work. Seligman succeeded in interesting the American Major Cooke Daniels in an expedition to New Guinea. The results of this expedition, financed by Daniels, were published in 1910 in Seligman's first greater anthropological book, *The Melanesians of British New Guinea.* The British government entrusted Seligman with official anthropological work in Africa and Ceylon. In 1911 he published *The Veddas.*

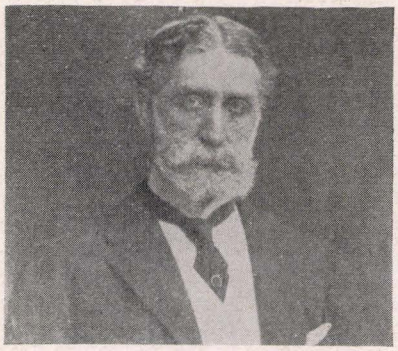
His African studies were based on three important expeditions to the Sudan (1909-10, 1911-12, and 1921-22). Their fruits were *The Races of Africa* (1930); *Pagan Tribes of the Nilotic Sudan* (1932); and *Egypt and Negro Africa* (1934), mainly a study on comparative religion.

Seligman was professor of anthropology at the University of London until 1934, president of the Royal Anthropological Institute from 1923 to 1925, and member of numerous learned societies. He received the Annandale Memorial Medal from the Asiatic Society, and the Huxley Memorial Medal. From 1919 on he was fellow of the Royal Society. Proceeding from medical studies, Seligman step by step widened his scientific sphere until he embraced physical anthropology, archeology, comparative religion, and the social structure of the peoples and tribes observed by him. He became an authority also on Chinese ceramics, and edited the *Cresset Historical Series,* devoted to the knowledge of China and Japan.

Lit.: *Essays Presented to Charles Gabriel Seligman* (1934).

SELIGMAN, EDWIN ROBERT ANDERSON, economist, b. New York city, 1861; d. Lake Placid, N. Y., 1939. He was the son of Joseph Seligman. He studied at Columbia University, from which he received the Ph.D. degree in 1885, and also at various European universities.

Appointed a lecturer on economics at Columbia in 1885, he retained a connection with the university until his death; from 1888 to 1891 he was adjutant professor of political



Isaac N. Seligman

economy, from 1891 to 1904 professor of political economy and finance, from 1904 to 1931 McVickar professor, and after 1931 professor emeritus in residence.

The scope of Seligman's advisory work in taxation and other fiscal problems extended from municipal undertakings through national matters into the requirements of foreign countries and the League of Nations, for whose committee on economics and finance he was an expert in 1922 and 1923. From 1905 to 1910 Seligman was chairman of the trustees of the Bureau of Municipal Research; later he was chairman also of the Mayor's Tax Committee. He was adviser to the Ways and Means Committee of the House of Representatives (1918-25), and expert adviser to the Joint Legislative Tax Committee (1919-22). Among his notable accomplishments for foreign countries was his reorganization of the fiscal system of Cuba, a study of which he undertook at the request of President Gerardo Machado in 1932, while he was lecturing at the University of Havana. In recognition of this he was made a Commander of the Order of Manual de Cespedes. Seligman was also for a time honorary economics adviser to China.

His first published work was *Finance Statistics of American Commonwealths* (1889). The numerous studies on taxation and other phases of economics which appeared subsequently brought the total of his books to fifteen. Among them were: *Economic Interpretation of History* (2nd ed., 1937); *Principles of Economics* (12th ed., 1929); *Essays in Economics* (1925); *The Economics of Farm Relief* (1929); and *Price Cutting and Price Maintenance* (1932). Seligman's accomplishments as editor produced some of the most informative material available on economic subjects from a 20th cent. viewpoint; he edited the *Columbia Series in History, Economics and Public Law,* the *Political Science Quarterly* and the fifteen-volume *Encyclopaedia of the Social Sciences* (New York, 1930-35). His private library of 50 000 volumes, valued at $1,000,000, was acquired in 1930 by Columbia University. NATHAN RICARDO.

Lit.: *New York Times,* July 19, 1939.

SELIGMAN, HERBERT SPENCER, British army officer, b. London, 1872. He was the son of Leopold Seligman (1831-1911). He was educated at St. Paul's School, London, and at the Military Academy, Woolwich. From 1892 to 1919 he served in the Royal Artillery, and retired as brigadier general. In 1900 Seligman participated in the South African War, and was decorated with the Queen's Medal. In the first World War (1914-18) Seligman was mentioned six times in the despatches of the British High Command and decorated with the Distinguished Service Order and the Legion of Honor.

SELIGMAN, ISAAC N., banker, Jewish communal worker and philanthropist, b. Baiersdorf, Germany, 1834; d. London, 1927. He was the tenth child of David Seligman (1790-1845), who emigrated to the United States at the end of the 1930's. Isaac Seligman and some of his brothers returned to Europe, and became bankers at London, Paris, and Frankfort, while others founded similar businesses at New York city and San Francisco. He was educated at New York College, and graduated there. He came to London with his brother Leopold (1831-1911), and founded the firm of Seligman Brothers, which became one of the leading banking concerns of England. Seligman was a prominent Jewish communal worker. He was a member of the Jewish Board of Guardians, a treasurer, and vice-president of the Anglo-Jewish Association, whose sessions he attended from the first preparatory meeting until his death.

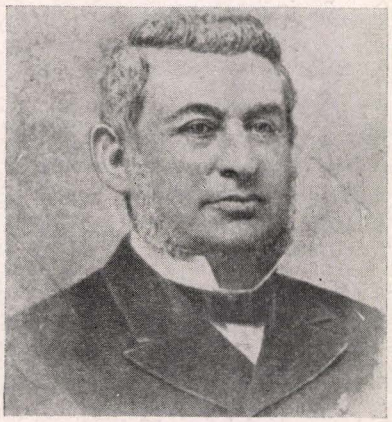
He was a member also of the board of directors of the West London Synagogue, and supported many Jewish charitable and educational institutions. He took a keen interest in Jewish affairs abroad and was one of the most active members of the Joint Foreign Committee. On the occasion of the celebration of his ninetieth birthday, when he was honored by Jewish organizations and British authorities, he handed over his magnificent country house to the Order Achei B'rith and Shield of Abraham, to be used as a convalescent home.

SELIGMAN, JESSE, banker and philanthropist, b. Baiersdorf, Germany, 1827; d. Coronado Beach, Cal., 1894. He came to the United States in 1841 and settled in Selma, Ala. In 1848 he moved with his brother Henry to Watertown, N. Y., where he became friendly with Ulysses S. Grant. In 1850 he went to San Francisco with his brother Leopold. There he was a member of the various vigilance committees. Seligman left California in 1857 and joined in establishing the banking business of J. and W. Seligman in New York city, of which he assumed charge in 1880.

In 1859 he helped found the reorganized Hebrew Orphan Asylum Society, and was president of it until his death. He was one of the original members of the board of the Baron de Hirsch Fund, and was a prominent worker in the Republican Party, twice refusing the nomination for mayor of New York.

Lit.: Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 430-40; *National Cyclopaedia of American Biography,* vol. 4 (1897) 224.

SELIGMAN, JOSEPH, banker and philanthropist, b. Baiersdorf, Germany, 1819; d. New Orleans, La., 1880. He came to the United States in 1838, and was soon followed by his seven brothers.



Jesse Seligman

After working as a cashier in Philadelphia he became a dry goods merchant in Greensboro, Ala., and in 1848 opened an importing house in New York city. In 1857 he visited Germany to establish relations with German bankers, and in 1862 he founded the firm of J. and W. Seligman and Company in New York, with branches in New Orleans, San Francisco, Frankfort, London and Paris.

Seligman was a friend of President Abraham Lincoln, and his firm negotiated the raising of European loans to finance the Civil War. The appointment of Ulysses S. Grant to the supreme command of the army was partially due to Seligman's influence with Lincoln. In 1877 Seligman rendered an important service to the Navy Department of the United States by holding over to the next fiscal year a large debt due to his firm. Thenceforth he was the financial representative of the department. He was an intimate friend of President Grant, who offered him the office of Secretary of the Treasury, which he refused. From 1868, with the exception of the two administrations of Grover Cleveland, his firm served as fiscal and naval agents of the United States.

Seligman was one of the founders of the reorganized Hebrew Orphan Asylum. He was also a founder of the Society for Ethical Culture, of which he was president until his death. He served as member of the Board of Education of New York for several years, and presided over the first Rapid Transit Commission. He was also an early president of the American Geographical Society.

WILLIAM SELIGMAN (b. Baiersdorf, Bavaria, 1822; d. Paris, 1910) was a brother of Joseph. In 1839 William Seligman came to the United States, settling in Alabama. He was a resident partner of J. and W. Seligman and Company in New York city and in 1864 went to Paris to establish the French branch of the concern, Seligman, Frères et Cie., of which he was the senior partner. He interested the French public in American government bonds and other securities, and did much towards effecting satisfactory trade relations and treaties between the United States and France.

In 1879 he was decorated with the Legion of Honor by the French government. Seligman was dean of the American Chamber of Commerce in Paris, and he represented American Jews in the International Jewish Conference in Paris in 1876. From 1860 to 1864 he was a director of Mt. Sinai Hospital. Seligman's descendants include many notable figures on two continents, among them the French playwright Henry Bernstein.

Lit.: National Cyclopaedia of American Biography, (1893) vol. 3, p. 342-43.

SELIGMANN, CAESAR, rabbi, leader of Liberal Judaism in Germany, b. Landau, Germany, 1860. In 1889 he became rabbi of the Temple in Hamburg, and in 1902 rabbi of the Jewish community of Frankfort. Seligmann attained international repute in 1910 through his radically reformist *Israelitisches Gebetbuch,* and composed also a German *Hagada für den Sederabend* (1913). He took an active part in the organization of the Vereinigung für das liberale Judentum in Deutschland, and was editor of *Liberales Judentum,* the organ of this society, published until 1922. *Richtlinien zu einem Programm für das liberale Judentum in Deutschland,* of which he was co-author, was adopted by a group of forty-seven liberal rabbis who met at Frankfort in 1912. After the pogroms of November, 1938, Seligmann emigrated to London where he was still living in 1943.

Besides sermons and short essays, Seligmann published: *Judentum und moderne Weltanschauung* (1905), a popular presentation of Jewish philosophy; *Geschichte der Reformbewegung von Mendelssohn bis zur Gegenwart* (1922); and a prayer-book (1929, in collaboration with Ismar Elbogen and Hermann Vogelstein), by commission of the Liberal Jewish Committee of the Preussischer Landesverband jüdischer Gemeinden.

SELIGMANN, JACQUES, art dealer, b. Germany, 1859; d. Paris, 1923. He went to Paris in 1873, and built up a considerable art dealing business. He became one of the greatest art dealers of his time and one of the best renowned experts in art. Seligmann was a trustworthy adviser of his patrons, who included J. P. Morgan, and exposed many frauds and forgeries. He opened a branch at New York city, and contributed greatly to American art collections by selling, donating and lending works of art for exhibitions.

SELIGMANN, KURT, painter, b. Basel, Switzerland, 1900. He was one of the few Jewish artists to ally himself with the abstractionists and surrealists; the simultaneously current expressionist movement held the greatest lure for Jewish—particularly East European Jewish—painters.

Beginning with 1920, Seligmann studied at the École des Beaux Arts in Geneva and the Academia in Florence. Even earlier (1918) he held his first exhibition at the Kunsthalle in Basel, where he showed canvasses and original paintings under glass which betrayed the intermingled influences of the post-impressionists as well as such fanciful Renaissance masters as Konrad Witz, Urs Graf and Baldung-Grien.

In 1929 Seligmann went to Paris, to become a member of the abstraction-creation group led by Auguste Herbion. Later (1936) he joined the surrealists under André Breton. With rare imagination, Seligmann developed a very personal "art non figuratif" of great momentum and wealth of shimmering color which were conjured up by his bubbling inventiveness and which were often reminiscent of the haunted work of Hieronymous Bosch and Matthias Grünewald. His later compositions tended toward a tighter plane order and brighter illumination.

Seligmann's exhibitions in Paris, London, Milan, Rome and especially in Tokio and New York were very successful. In 1939 he moved to New York, in time for his first exhibition at the Nierendorf Galleries. Exhibitions in other American and Canadian cities followed. His work is represented at the Museum of Basel, the Museum of Modern Art (New York), Jeu de Paume (Paris), in the Museum of Lodz, Poland, and in the Gobelin collection of Aubusson. Among his etchings and illustrations are those for *Protubérances Cardiaques; Vagabondages Héraldiques; Métiers des Hommes* and *Une Écriture Lisible.* MAX OSBORN.

Lit.: Almanach neuer Kunst in der Schweiz (1940); *Catalogue* (Nierendorf Galleries, 1939); *Catalogue* of "Artists in Exile" Exhibition (Pierre Matisse Gallery, 1942).

SELIGSBERG, ALICE L., communal leader, and Hadassah and Zionist worker, b. 1873; d. 1940. Throughout her extraordinarily active life she gave of herself fully to serve the underprivileged, and made a notable contribution to the furtherance of Zionism in the United States and in Palestine. Reared in the principles of the Ethical Culture Society, of which her parents were founders, she nevertheless identified herself fully with the Jewish community in its religious and cultural aspects.

Alice L. Seligsberg received her academic training at Barnard College, New York city, and after studying at Columbia University and at the Friedrich Wilhelm University in Berlin, became active at once in the field of social work. For many years she conducted girls' clubs at Madison House. She was also deeply interested in the Hebrew Sheltering Guardian Society orphanage at Pleasantville, N. Y., of which her father was a director, and made an outstanding contribution to social welfare when she founded Fellowship House,

which placed thousands of boys and girls in homes and in positions, and helped them, on leaving Pleasantville, to adjust themselves to the life of the city.

Another outgrowth of her affiliation with the Hebrew Sheltering Guardian Society was the "boarding-out" of dependent children, free from institutional control, a program which she was instrumental in starting, and which changed the course and character of child-care throughout the country. She was largely responsible, too, for the establishment of the Jewish Children's Clearing Bureau, a pioneer in the placement of dependent children in homes or institutions on a basis which recognized their individual needs, and served as its executive director from 1922, when it was founded, until 1936.

In Hadassah, the Women's Zionist Organization of America, she found another outlet for her humanitarianism as well as for her deep interest in Zionism. In June, 1918, when the United States entered the first World War, she headed the American Zionist Medical Unit which sailed secretly from New York in a convoy of American troop ships. After a hazardous voyage through submarine lanes in the Atlantic and in the Mediterranean, she arrived in Palestine with the forty-four physicians, dentists, nurses, sanitary engineers and administrative staff comprising the unit. There she helped to lay the foundations of the country-wide medical service now developed and maintained by Hadassah. In 1919 she became executive director of the Palestine Orphan Committee of the Joint Distribution Committee, and in that capacity introduced modern methods in the care of dependent children.

From 1924 to the end of her life she was adviser to Junior Hadassah on Palestinian problems, and an active worker in the Senior organization. The Junior organization honored her memory by establishing a clinic in its Children's Village in Palestine, and in 1942 Senior Hadassah established the Alice Seligsberg Memorial, a vocational training school for girls, conducted on modern progressive lines, for the underprivileged youth of Palestine.

MINA BROWNSTONE.

Lit.: American Jewish Year Book, vol. 43 (1941-42) 431-36.

SELIGSOHN, ARNOLD, lawyer and author on German patent law, b. Samotchin, Posen, 1854; d. Berlin, 1940. An honorary doctor of the University of Berlin, he was for thirty years active as corresponding secretary of the Law Society in Berlin, chairman of the Union to Aid Jewish Students, also honorary chairman of the board of regents of the Lehranstalt für die Wissenschaft des Judentums.

Seligsohn's more important writings were *Patentgesetz und Gesetz betreffend den Schutz von Gebrauchsmustern* (1892; 7th printing, 1932) and *Gesetz zum Schutz der Warenbezeichnungen* (1894; 3rd printing, 1925). He wrote also numerous articles for scientific periodicals, and was publisher of the *Zeitschrift für das gesamte Handels- und Konkursrecht.*

Lit.: C.-V. Zeitung, Sept. 6, 1934; *Jüdisches Nachrichtenblatt,* Feb. 15, 1939.

SELIGSOHN, JULIUS LUDWIG, patent lawyer and communal worker, b. Berlin, 1890; d. in the Nazi concentration camp Sachsenhausen, 1942. The son of Arnold Seligsohn, he was educated at the Universities of Berlin, Munich and Freiburg, and received the LL.D. degree from that of Halle in 1921. Serving with the German army in the first World War, he was made a first lieutenant and awarded the Iron Cross of the first class and the Bavarian medal for military merit. Seligsohn was a distinguished patent lawyer whose opinions were published by a number of German law journals. He took an active part in Jewish communal affairs, being chairman of the Youth Organization of Reform Jews, a member of the assembly of the Jewish Community of Berlin, and a member of the Council of German Jewish War Veterans. He served also on the board of the Reichsvertretung der Juden in Deutschland and as president of the Hilfsverein der Deutschen Juden, the only organization of the German Jews tolerated by the Nazis.

In 1940 he published for the benefit of those seeking to emigrate *Die Einwanderung nach U. S. A.* (Immigration to the United States of America). In October, 1940, the Jews of Baden and of the Palatinate were deported to unoccupied France. On this occasion Seligsohn called upon the German Jews to observe a fast day. This passive form of protestation was resented by the government, and Seligsohn was taken to a concentration camp. In March, 1942, his death was reported. His wife and children later came to the United States.

SELIHOTH ("pardonings," "forgivenesses"), a designation for prayers for the forgiving of sins and for penitential prayers. According to the Talmud (*R. H.* 17b), God Himself taught Moses the "Selihoth" in the "thirteen attributes" enumerated in *Ex.* 34:6-7 ("The Lord, the Lord, God, merciful and gracious . . . forgiving iniquity, transgression and sin"). These attributes still form the nucleus and the ever-recurring refrain of all Selihoth; the introduction to the Selihoth, the El Melech Yosheb, reechoes these ideas.

In former days penitential prayers were early felt to be a necessary requirement for fast days, which, whether such fast days were historic in nature or occasional fast days (the result of a general misfortune), brought home to the repentant soul the thought that each misfortune had been caused by sin. The old liturgy of fasts from the time of the Temple (*Taan.* 2) consisted in an amplification of the prayers (Tefillah) through psalms and litanies. This old fast day liturgy became the model of the Selihoth used today. At the repetition of the Eighteen Benedictions (Shemoneh Esreh), the Selihoth are inserted into the sixth benediction and consist chiefly of Biblical passages and litanies. Selihoth are characteristic of Yom Kippur prayers likewise. In order to create the proper penitential mood "Selihoth days" were instituted even before the great holiday of the Day of Atonement. Among the Sephardim these begin as early as the 1st of Elul; among the Ashkenazim these Selihoth days commence on the Sunday before Rosh Hashanah or, if Rosh Hashanah begins on Monday or Tuesday, even on the preceding Sunday, and last until the Day of Atonement. These Selihoth are altogether separate from the Tefillah (the prayers) proper; they are mostly recited before dawn, and often, in certain regions, at midnight.

When the Paytanim (composers of Piyutim, or liturgical poems) began to turn their skill also to the Selihoth and to fix the beliefs and history of their period in this form, the old simple material of the Selihoth was interrupted by artificial poetic creations and even often entirely supplanted thereby. Thus the Selihoth became so numerous that whole collections of them were gathered together. These collections of Selihoth poems number into the hundreds, and are arranged according to the different types of poetry used (Pethihah, Pizmon, and the like). An important part of all Selihoth is formed by the theme of the Akedah, the recollection of Abraham's sacrifice of Isaac, which was frequently elaborated and was employed with reference to martyrdom.

Perhaps the best-known Selihah is Gershom ben Judah's "Zechor Berith" (Remember the Covenant). Many Paytanim, in addition, enriched the body of the Selihoth through the composition of profound and moving elegies. An important model in the field of the composing of Selihoth was Solomon ben Judah Hababli, who lived at Rome between 950 and 980. For a long time Selihoth were called Shalmonith, after his name.

JULIUS JARECKI.

Lit.: Seligsohn, M., and Cohen, F. L., in *Jewish Encyclopedia,* vol. 10, pp. 170-80; Dembitz, L. N., *Jewish Services* (1898) 169-70, 192, 223-30, 239-40.



Benjamin Selling

SELIKOVITSCH, GEORGE (GOETZEL), editor and scholar, b. Rietavas, Lithuania, 1863; d. New York city, 1926. Well versed in Semitics and Egyptology, he was attached to the Bibliothèque Nationale de Paris and was head interpreter to Lord Wolseley and Lord Kitchener during the British expedition to relieve General Gordon from the Soudanese at Khartoum (1885). After his arrival in the United States (1887) Selikovitsch lectured on hieroglyphics and Egyptology at the University of Pennsylvania and at the Franklin Institute of Philadelphia. He was editor of the *Hamelitz* (St. Petersburg) and *Hamaggid,* and was a contributor to the *Reform Advocate* (Chicago). From 1901 to his death he was literary editor of the New York *Jewish Daily News* (*Der Tageblatt*).

He was author of many works in various languages, including *Le Schéol des Hébreux* (1881); *Dawn of Egyptian Civilization* (Philadelphia, 1887); *Tziure Massa* (1910); and *Torath Buddha* (New York, 1922), the original text of Buddha's gospel translated for the first time into Biblical Hebrew. He was president of the board of directors of the Association of the Jewish Blind, a member of the advisory board of the Hebrew magazine *Hadoar,* and honorary president of the Goetzel Selikovitsch Club, a Hebrew-speaking club in New York.



Edgar Selwyn

SELLING, BENJAMIN, merchant and civic leader, b. San Francisco, 1852; d. Portland, Ore., 1931. The son of pioneers, Philip and Caroline Auerbach Selling, he was brought to Portland at the age of ten. One of the most prominent and energetic citizens of the state, he was elected to several public offices. He was commissioner of ports and of docks, member of the state assembly and its speaker, member of the state senate for eight years and its president for one year, and for a brief period acting governor of the state.

Apart from being a leading figure in politics and a wealthy clothing merchant, he was known for his philanthropy. He founded the Waverly Baby Home, was president of the Portland Jewish Federation and of several other Jewish charities, as well as of the B'nai B'rith, and provided the first considerable fund for the purchase of books for the Hebrew Union College Library. In 1931 he established the Ben Selling Scholarship Loan Fund with a view to extending loans to students in Oregon colleges and to students in rabbinical colleges throughout the United States.

In 1928 the Portland Realty Board voted him Portland's "first citizen." In 1929 he was appointed a non-Zionist member of the Jewish Agency.

SELTMANN, REZSŐ, sociologist and historian, b. Hódmezővásárhely, Hungary, 1889; d. Budapest, 1930. He was the son of Lajos Seltmann (1854-1932), rabbi of Hódmezővásárhely, who contributed to the Hebrew periodicals *Hayehudi* and *Otzar Hasifruth* and was an authority on Jewish marriage law. Rezső Seltmann studied philosophy and political science in the Universities of Budapest and Leipzig. A teacher in one of the state Gymnasiums at Budapest, he fell a victim to the anti-Jewish purge in 1920. By that time Seltmann had published (in Hungarian) books on Russian agrarian reform (1915), on feudal society (1919) and on several subjects of political history and economy. After 1920 he had to depend on his writings for a living.

In addition to newspaper articles, he published: *Fascista ideológia és angol reálpolitika* (Fascist Ideology and British "Realpolitik"; 1926); *A szocializmus Szovjetoroszországban* (Socialism in Soviet Russia; 1926); *J. Bellers, a Páneurópa gondolat atyja* (J. Bellers, the Father of the Pan-Europa Concept; 1926). His book *A fejlődés törvényszerütlensége a történelemben* (On the Irregularity of Evolution in History; 1926) was translated into Serbian. In 1928 he published the monograph *Az inkvizivió a történelmi kutatások megvilágításában* (Inquisition in the Light of Historical Research). Seltmann was an editor of the *Magyar Zsidó Lexikon,* to which he contributed numerous articles on Biblical and Talmudic subjects as well as biographies. The cause of his premature death in 1930 appears to have been suicide due to financial troubles. His father, aged seventy-six, officiated at his funeral.

SELVER, PAUL, writer, b. London, 1888. He was attached to the staff of the Czechoslovak Legation in London, and endeavored to spread the knowledge of Czech literature by means of his translations.

He edited *Anthology of Bohemian Literature* (1912); *Modern Czech Poetry* (1920); and *Anthology of Czech Literature* (1929), and translated *R. U. R.* by Karel Capek, *War Memoirs* by Eduard Benes and poetry by Brezina and Machar into English. Selver's original works include two volumes of poetry, *Personalities* (1918) and *A Baker's Dozen of Tin Trumpets* (1935), and several books of fiction, such as *Schooling* (1924); *One, Two, Three* (1927); and *Private Life* (1931).

SELWYN, EDGAR, playwright, theatrical producer and motion picture director, b. Cincinnati, Ohio,

George Wolf

1875. Originally an actor, Selwyn made his debut in New York (1896) and subsequently appeared in many shows, including such hits as *Arizona* (1900) and *King's Musketeers* in which he made his London introduction in 1902. Since writing his first play (1911), he authored such hits as *Rolling Stones; Mirage,* and *Dancing Mothers.* In 1917, in partnership with Samuel Goldwyn, Selwyn was founder and vice-president of Goldwyn Pictures, Inc.

For many years he was president of Selwyn & Co., theatrical producers of *White Peacock; The Circle; Dancing Mothers; Charlotte's Revue,* and others. In bringing *Charlotte's Revue* to the United States he introduced to American audiences Gertrude Lawrence, Beatrice Lillie and Noel Coward. Following the dissolution of Selwyn & Co. (1924) Selwyn, together with others, produced *Gentlemen Prefer Blondes* (1925); *The Barker* (1927); *Strike up the Band* (1930), and others. Among Selwyn's best known motion picture productions were *The Sin of Madeleine Claudet* and *The Mystery of Mr. X.* At various times during his career he was associated with his brother, Archibald.

HENRY W. LEVY.

SELZNICK, DAVID O. (OLIVER), motion picture producer, b. 1902. One of the most successful of motion picture producers, the president of David O. Selznick Productions, Inc., Selznick represented the second generation of the family in pictures.

His father, Lewis J. Selznick, who went into the industry in 1910, was one of the early film pioneers. Before getting into financial difficulties in 1923, the father's Selznick Corporation was a $60,000,000 business. David O. Selznick, along with his brother Myron, who in 1943 was a leading agent in Hollywood, were child prodigies in the industry during the days of their father's affluence. But so complete was the elder Selznick's failure that both boys had to start all over in the business. David O. Selznick's initial independent production was a one-reeler starring Luis Firpo, the boxer, called *Will He Conquer Dempsey?* It netted a $2,000 profit.

In 1939 American theatre-goers paid $32,000,000 to see the Selznick production of *Gone With the Wind,* which was produced at a cost of $4,250,000, made a profit of $6,000,000 for MGM Pictures, and netted Selznick $2,000,000. Selznick's first real job in Hollywood was as story editor of Metro-Goldwyn-Mayer (1926). He was successively producer, Paramount Pictures (1927-31); vice-president and producer, MGM (1933-35); organizer and president, Selznick International Pictures (1936-40); and founder and president, David O. Selznick Productions (1940). For ten successive years the motion picture exhibitors voted David O. Selznick the Number 1 producer of outstanding box office attractions. In 1942 Selznick and 20th Century-Fox united for the duration of the war.

Among them were: *Dinner At Eight; Viva Villa; David Copperfield; Tale of Two Cities; Anna Karenina; Little Lord Fauntleroy; A Star Is Born; Tom Sawyer; Gone With the Wind; Rebecca. Gone With the Wind* won the Academy Award for Selznick in 1939, as did *Rebecca* in 1940. The rights to these two pictures, as well as to *Claudia* and *The Keys of the Kingdom,* were sold to Twentieth Century Fox in 1942. In 1939 he was the winner of the Irving Thalberg Memorial Award for Most Consistent High Quality of Production.

One of the high points in Selznick's career was his production of Charles Dickens' *David Copperfield.* Against all prevailing Hollywood opinion, Selznick insisted that a careful transcription of the original film story would merit public approval. Thereafter he became the leading proponent of cinematic versions of literary classics. Selznick gave Katharine Hepburn and Mickey Rooney their film starts, and is credited with introducing Myrna Loy to sophisticated comedy roles.

HENRY W. LEVY.

SeMaG (abbreviation for the Sefer Mitzvoth Gadol), *see* MOSES BEN JACOB OF COUCY.

SEMAHOTH ("joys"), euphemistic designation of one of the minor tractates of the Talmud, called *Ebel Rabbathi* (the large tractate on "mourning"), which deals with mourning for the deceased. A collection of Baraithas bearing the latter name is mentioned in the Talmud (*M.K.* 24a, 26b; *Keth.* 28a). There was another tractate of the same sort called *Ebel* or *Ebel Zutarti* (the small tractate on "mourning"), from which citations are made by post-Talmudic authorities. However, the present tractate is not identical with either of these, but is a post-Talmudic compilation from older works which originated in Palestine and was enlarged in Babylonia. The work was in existence in the time of Rashi (11th cent.).

Semahoth has fourteen chapters and deals with such subjects as the following: the mourning to be observed for pagans, slaves, suicides, persons condemned to death, and renegades; differences in mourning customs according to the age of the deceased; the duties of members of priestly families; the mourning observed during the first seven and the first thirty days; customs which may be observed even though they are of heathen origin; mourning for various relatives, for scholars and priests; mourning of a woman for her husband's relatives; the manner of interment; the mourners' meal.

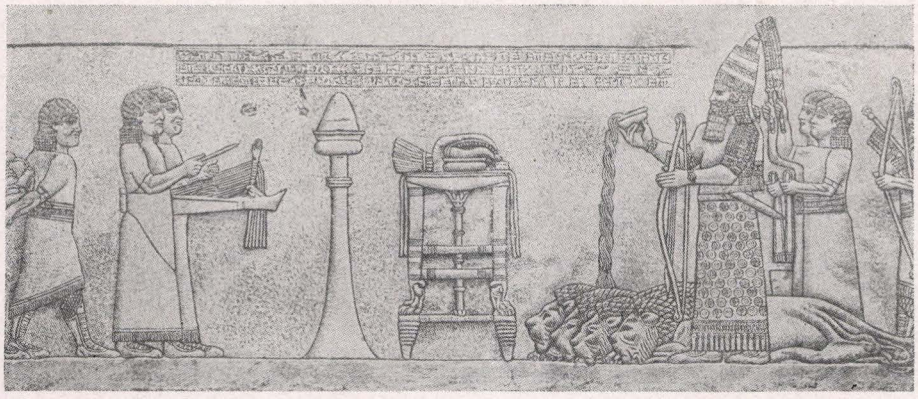
Lit.: Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, pp. 180-82.

SeMaK (abbreviation for the Sefer Mitzvoth Katan), *see* ISAAC BEN JOSEPH OF CORBEIL.

SEMAN, PHILIP L., educator and social worker, b. Warsaw, Poland, 1881. He was brought to the United States at the age of twelve. After receiving the B.S. degree from Adelphi College, Brooklyn, he taught at the Jewish Orphan Asylum of New York city (1900-2). From 1905 to 1910 he was superintendent of the Jewish Educational and Charitable Association, St. Louis; he also taught at the school of social economics, Washington University (1907-10), and received the LL.B. degree from that university in 1910. After two years as executive director of the Federation of Jewish Charities, Brooklyn, Seman became (1913), general director of the Jewish People's Institute of Chicago which, under his direction, grew to be one of the most important factors in the life of that city's Jewish masses.

Seman served also as director and secretary of the Chicago Council of Social Agencies and as president of the Boys Workers Association of Chicago. He gave of his effort to state and national adult education councils as well as to the National Youth Administration. In 1931 he served on President Herbert Hoover's Committee on Child Health and Protection. In the same year he was president of the National Conference of Jewish Social Service, and in the following year vice-president of the National Conference of Social Work. Having been instrumental in the founding of the Chicago Recreation Commission, he became its chairman in 1934. He was a member of the executive commission of the Jewish Welfare Board and of its Army and Navy Committee, and president of the National Association of Jewish Community Center Workers. He was also the representative of this association on the selection committee of the department of social institutions of the *Universal Jewish Encyclopedia.*

Seman lectured at the Hebrew Theological College, Chicago, and at the Garrett Biblical Institute of Northwestern University. He contributed to many periodicals, including



Dress and Figures of Semites at the height of Assyrian culture

Religious Education, American Citizen and *Social Science*. In 1932 the Liberal Church of America conferred upon him the honorary Ph.D. degree. In 1942 he was awarded the forty years' service medal by the Boys' Clubs of America.

Among his published books were: *Jewish Community Life* (1924); *Program of a Jewish Community Center* (1926); *Problem of the Leisure Hour* (1927); *Training for Leadership* (1928); *Social Orientation* (1930); *Community Culture in an Era of Depression* (1932).

SEMEL, BERNARD, merchant and communal worker, b. Bolechow, Galicia, 1878. He was educated at a Gymnasium and a Yeshiva in his native country which he left at the age of twelve to come to the United States.

Early in life he divided his time between work in commerce which eventually resulted in his becoming an important cotton merchant, his yearning for a solid education which made him pursue university evening courses at New York, and his desire to be of service to the masses of Jewish immigrants who found themselves in a new world, uprooted and disoriented.

From early manhood on Semel was an active Zionist and in 1909 was appointed a member of the executive committee of the Zionist Organization of America. In an effort to serve the group of Jews who came from his native East Austria, he was comptroller (1904) and president (1906 to 1913) of the Federation of Galician and Bucovinian Jews of America. Semel wholeheartedly associated himself with the Kehilla movement which to him meant a more articulate Jewish life and the salvaging on a new continent of the best Jewish tradition. In 1914 he founded, together with Judah L. Magnes, the Yiddish daily newspaper *Der Tog* (The Day), which was still appearing in 1943.

Semel's main interest in life, around which were gathered all his other activities, was Jewish education. In the lifelong endeavor which he gave to this cause he was actuated not only by an idealistic urge to perpetuate the Jewish way of life, but also by the conviction that, in order to be good Americans, the Jewish masses would have to be good Jews. Semel, one of the organizers of the Jewish Education Association in 1918, became its honorary secretary and a member of the board and secretary of the Jewish Education Committee.

Active in many other important Jewish communal endeavors, Semel was a member of the executive committee of the Jewish Welfare Board; a trustee of the Federation for the Support of Jewish Philanthropic Societies and of the Society for the Advancement of Judaism. He was a member of the American Jewish Committee and of the Joint Distribution Committee in addition to membership in more than a hundred charitable and religious organizations. Among civic activities his appointment by Mayor John Purroy Mitchel as a member of the committee on unemployment (1917) and his services as an arbitrator in the garment industry were notable.

His articles on Jewish education appeared in various Jewish publications.

SEMICHAH, *see* LAYING ON OF HANDS; ORDINATION.

SÉMINAIRE ISRAÉLITE, rabbinical seminary, later École Rabbinique de France. It evolved from the Yeshiva founded in 1704 by Abraham Schwab at Metz. This Yeshiva functioned regularly up to 1793 but during the Reign of Terror it was closed. It was reopened in 1819 as a Talmud Torah and in 1829 it was elevated into a modern rabbinical school, the first of its kind in the Western world. In 1859 the seminary was transferred to Paris where a Talmud Torah, also known as Minor Seminary, had been founded in 1852. This was directed successively by Isaac Trénel, Zadoc Kahn, Lazare Wogue and others. In 1873 it was joined to the major seminary and, though retaining its own organization, was placed under the same directorship. In 1860, the seminary was placed under the supervision of the Central Consistory of France.

Its directors were: Lion-Mayer Lambert (1829-37), Mayer Lazard (1837-56), Isaac Trénel (1856-90), Joseph Lehmann (1890-1917) and Jules Bauer (1919-31). Maurice Liber directed the Séminaire Israélite until 1940 when it was closed as a result of the occupation of Paris by the German Army. Among its teachers were Isidore Loeb, Lazare Wogue, Hartwig Derenbourg and Israel Lévi. Prior to its being closed down in 1940, the teaching staff included S. Back (Talmud), George Vajda (Judéo-Arabic literature) and Julien Weil.

The seminary was maintained by the Jewish community of France; for several decades it was also subsidized by the state. In 1892 a teachers' training class was established and a class of Hazanim in 1899. During the first century of its existence, a total of 259 students were enrolled.

SEMITES, a term derived from Shem, the son of Noah and reputed ancestor (*Gen.* 10) of the Hebrews, Arameans and Arabs, and applied since the middle of the 18th cent. to the peoples who speak the related group of tongues known as the "Semitic languages." The list of the nations in that chapter of *Genesis* is based not so much on a linguistic or ethnological basis, as on geographic and political conditions; thus the Canaanites, who certainly spoke a Semitic language, are placed among the Hamites. Most of these so-called Semitic peoples appear to have spread out from a

common ancestral home, which most scholars place in Arabia.

However, there is much uncertainty about the elements composing the Semitic peoples, as well as the relationship of the language they spoke to the Hamitic languages on the one hand and the Indogermanic group of languages on the other; there are evidences of kinship in the early forms of Semitic, Hamitic and Indogermanic languages, as well as of intermixture of various groups of peoples.

In the 19th cent., when the discovery was made of the family of Indogermanic languages stretching all the way from Sanskrit in India to the extreme west of Europe, the fallacy arose that there was an Indogermanic race, personified as Aryans. This in turn was contrasted to the so-called Semitic race. The tall, blond, dolichocephalic Aryans were contrasted to the short, dark, brachycephalic Semites; the latter were regarded as the antithesis of the ideal spiritual and moral "Aryan" character. Various authors represented the Semite as the product of his wilderness origin: empty-headed, uncreative, unmetaphysical, materialistic, cruel and impatient. Scientific criticism rejects these pretended racial types of Aryan and Semite. There is abundant proof that there is no such thing as a pure Aryan or Semite type, that common speech is far from denoting common race and that there are blond Semites as well as brunette Aryans. Max Müller, himself a former advocate of the Aryan theory, later remarked that it was as absurd to speak of an Aryan race or Aryan blood as to speak of "a dolichocephalic vocabulary or a brachycephalic grammar."

Despite these limitations of the concept "Semite" by scholars to the field of philology, it has been retained in a racial sense by the apostles of chauvinistic race theories, and particularly by anti-Jewish writers. Actually, the Jews of the present day are a mixed race, considerably different in ancestry from their original "Semite" forebears.

See also: AMORITES; ANTI-SEMITISM; ARYANISM; RACE, JEWISH.

Lit.: Hankins, F. H., *The Racial Basis of Civilization* (1926); Hertz, F., *Race and Civilization* (1928); Barzun, J., *Race. A Study in Modern Superstition* (1937); Boas, Franz, *Race, Language and Culture* (1940).

SEMITIC LANGUAGES AND LITERATURE.

The term Semitic languages is given to a number of related tongues spoken in ancient times in an area reaching from Babylonia in the northeast to Ethiopia in the southwest; some of these have subsequently been borne, through the influence of Jews and Moslems, into many parts of the world. These languages possess similar root-forms, and are characterized by special ways of inflection and sentence construction that set them apart from other groups of tongues, such as the Indogermanic and the Mongolian. For convenience, Semitic languages are divided into two main groups, the North Semitic and the South Semitic. The North Semitic group includes the following: the Babylonian-Assyrian speech; the Canaanite dialects (Hebrew, Moabite, Phoenician, Punic; Aramaic, including the dialect of the Sendjirli inscriptions (8th cent. B.C.E.), Biblical Aramaic, the language of the Targums, Samaritan, Nabatean, Palmyrene, Syriac, the Aramaic of the Talmud, and Mandean. The South Semitic group includes: Arabic, with its numerous dialects; the language of the South Arabian inscriptions; Minean; early Ethiopic, from which the present-day language of Ethiopia is derived.

All these Semitic languages make use of a verb stem consisting of three consonants, with two main tenses to the verb, and changes in meaning resulting from changes in the vowels attached to the consonants. These features were recognized as far back as 1000 C.E., long before the discovery of the connection between the Indogermanic languages. Semitic languages are inflexional, that is, their words are composed of roots and additions that affect the meaning; these additions may be suffixes, prefixes or even infixes (insertions within the root itself). A characteristic feature of Semitic languages is that the consonants remain relatively fixed and that the vowels change freely to indicate a change in meaning. The amount of inflexion varies; it is naturally the greatest in the more primitive members of the group. Arabic has best preserved the oldest forms of the Semitic speech and has the richest vocabulary; it is therefore best adapted as a basis for a comparative grammar of Semitic languages.

A. The North Semitic Languages. 1. Hebrew. Hebrew is the best-known of the Canaanite dialects because it has been used as a language by the Jewish people for thousands of years and possesses an extensive literature. Research has established the fact that the neighbors of the Jews spoke dialects which were very close to Hebrew. This may be seen from the language of the Moabite Stone, which is practically the same as Hebrew. A still more emphatic proof is contained in the Tell el Amarna letters (15th and 14th centuries B.C.E.) which, although written in Babylonian, contain numerous expressions in the contemporary language of Canaan, all of which are practically the same as Hebrew. It is safe to assume that a dialect very close to Hebrew was spoken in Canaan even before the conquest of that country by the Israelites.

The oldest passages in the Bible go back to the 2nd millennium B.C.E. One of the most important of these is the Song of Deborah (*Judges* 5), composed immediately after the battle which it commemorates (about 1250-1200 B.C.E.). The Siloam Inscription and seals and gems with Jewish names also furnish specimens of the Hebrew of the times. The Hebrew language of the Bible attained its highest form in the speeches of the prophets, the teachings of the wisdom literature, and in the psalms.

The destruction of Jerusalem by Nebuchadrezzar (586 B.C.E.) had a damaging effect upon the Hebrew language. Despite the efforts of Nehemiah and the later Soferim, it was more and more replaced by Aramaic. After the conquest of the Persian Empire by Alexander the Great (4th cent. B.C.E.), Greek began to be spoken in the Near East and was adopted by many Jews as their language. Thus Hebrew ceased to be a vernacular and instead became a language for religion and study. Although *Sirach,* written about 200 B.C.E., is composed in a pure Hebrew, it is evident that Hebrew had completely died out as a spoken language by the time of the Maccabees (165 B.C.E. on).

The Hebrew used in the houses of study has been preserved in the Mishnah and the Talmud. Despite a certain artificiality of expression and certain borrowings from Aramaic, it contains genuine ancient Hebrew elements which are not found in the Bible. Up to the end of the 19th cent. Hebrew, aside from being the language of Jewish scholarship, philosophy, liturgy and poetry, acted as a bond to connect the widely scattered Jewish people. In modern times Hebrew has been revived as a vernacular and has become the language of most of the Jews who have settled in Palestine.

2. Aramaic. Nothing is definitely known about the original home of Aramaic, a language closely related to Hebrew. In course of time it became widespread; it was first the vernacular of Syria, then of Palestine, and in the 1st cent. C.E. it was spoken in Mesopotamia.

The oldest records of Aramaic are inscriptions found on seals and gems and legal pieces. Inscriptions have been found in northern Syria that go back to the 8th cent. B.C.E. In the Persian period (6th to 4th centuries B.C.E.) coins

of governors and vassal princes of the provinces west of the Euphrates bear Aramaic inscriptions. A proof of the spread of Aramaic as a spoken language is the fact that it is the language of the papyri written by the Jewish military colonies at Assuan and Elephantine at the end of the 5th cent. B.C.E. Old Aramaic inscriptions have been found at the oasis of Teima, in Arabia, some of which apparently come from the pre-Persian period. The Aramaic portions of the Bible have preserved the language as it was spoken by the Jews of Palestine. This Biblical Aramaic is closely related to both Palmyrene and Nabatean.

The adoption of Aramaic as a vernacular on the part of the Jews in Palestine brought about the compilation of the Targums, the Aramaic translations and interpretations of the Scriptures; however, the final redaction of the Targums took place in Babylonia. That form of Aramaic which was spoken in Galilee appears in a number of works, such as the so-called Jerusalem Targums, some Midrash compilations, and the Palestinian Talmud. The Eastern Aramaic of the Babylonian Talmud is the dialect that was spoken in Babylonian in the 3rd to 6th centuries C.E. The earliest Christians and apostles undoubtedly spoke Aramaic. Later on the Aramaic Christians of the countries near Palestine adopted the Aramaic spoken at Edessa, in western Mesopotamia; but since the word "Aramean" had come to mean "heathen" to both Jews and Christians, they called their language Syriac. This language produced a considerable literature in the 3rd to 7th centuries C.E., including an important translation of the Bible, the Peshitta.

The advances of the Arabs in the 7th cent. brought to an end the rule of Aramaic, which had lasted for more than a thousand years. Nevertheless it was still in use at the end of the Middle Ages as the language of the *Zohar,* the chief work of Cabala, and in other works of that mystic philosophy, although its form was artificial and its vocabulary limited.

Other dialects of Aramaic include the Samaritan, in which there is a translation of the Pentateuch, and the language of the Mandeans, a sect which combined paganism and Christianity, a tongue which showed many marks of similarity to the language of the Babylonian Talmud. An Aramaic dialect which, however, has been much influenced by Arabic is spoken in Malula and two other villages of the Anti-Lebanon near Damascus. Aramaic dialects, indirectly related to Syriac, are spoken today in the mountains of Tur Abdin, east and south of Mosul and on the western shore of Urmia lake.

3. Babylonian-Assyrian. The Babylonians and Assyrians spoke the same language, in which there were minor dialect variations. It was in use long before Aramaic, and goes back at least as far as the 5th to 4th millennia B.C.E. It is only in the latter part of the 19th and in the 20th cent. that it has been so studied by scholars that it has acquired a great importance for the knowledge of Semitic languages. Babylonian-Assyrian is rather closer to Hebrew than to Aramaic. It is not written in an alphabet, like these two branches, but in a writing of its own, the cuneiform, a complicated system of syllables and ideographs which, nevertheless, was used not only in Mesopotamia but also by the Persian kings and even as late as the Greek period (after the 4th cent. B.C.E.).

An extensive literature in this language has been excavated and deciphered. The most important parts of it are the penitential psalms, the letters which deal with both public and private affairs, the historical narratives and the legends, some of which give additional details to Biblical narratives or deal with material similar to them. The best-known work of this literature is the legal code of Hammurabi, which furnishes a picture of Babylonian law in ancient times long before Jewish law arose, and which undoubtedly exerted an influence upon the development of the latter. Babylonian was the dominant language of the entire Near East about 1500 B.C.E.

B. The South Semitic Languages. 1. Arabic. The term Arabic covers a wide variety of dialects spoken over the wide stretch of the Arabian peninsula. It is customary to make a distinction between northern and southern Arabic dialect groups. The oldest native inscriptions in the language come from the pre-Christian era. The dialect spoken by the Bedouins and city-dwellers in Arabia proper is regarded as the standard form of Arabic. During the pre-Islamic period it produced a poetry that was noted for its ability to depict in small compass and its strictness in meter and rhyme. This Arabic became a world language because it was the language of the Koran, which the conquests of the Mohammedans carried into many countries in Asia, Africa and the Iberian Peninsula.

The contact with foreign cultures brought many new valuable elements into Arab civilization. These became still stronger under the rule of the Abbasid caliphs (750-1258) and gave an impulse to comparative study and scholarship. In course of time the Arabs made important contributions to geography, historical study, philosophy, philology, medicine, mathematics, physics and astronomy. The chief historical study was the assembling of reports about the life of Mohammed and the victorious campaigns of early Islam.

Authorities endeavored to establish a sound chain of tradition all the way back to the "companions" of the prophet. The chief writer in the field of dogmatics was Ghazali, whose works, which were much studied by Jews, embraced the entire field of philosophy, ethics, mysticism, law and dogmatic theology. Arabic literature of the 19th cent. was much influenced by European thinking. In modern times scholars are endeavoring to make the most important works of Arabic literature accessible by means of new editions and translations. Arabic is the only Semitic language to be widely spoken in modern times, and is the vernacular of many Jews of the Orient.

2. South Arabic. Long before the time of Mohammed the Sabeans had developed an independent culture in the southwestern plateau of Arabia. Their inscriptions (often improperly called Himyaritic, after a people that lived within the territories of the Sabeans) date from pre-Christian times to the 6th cent. C.E. Their interpretation is attended with difficulties, which are partly due to the fact that the greater part of the inscriptions are devoted to peculiar religious expressions or architectural terms. This Sabean culture finally disappeared as a result of the wars of that region with the Ethiopians.

3. Ethiopic (Geez). Still another Semitic tongue was spoken in Ethiopia at a very early period. Its oldest monuments are royal inscriptions. Its script apparently did not develop gradually, but was artificially formed from the Sabean alphabet. Christian missionaries brought the Bible to the Abyssinians and wrote many theological writings in the language. When the so-called Solomonic dynasty arose in the 13th cent., Amharic became the language of the court, while Geez remained the language of the church and of literature. Today a number of dialects are spoken which represent modern forms of Geez. Amharic, although a dominant language used by Falashas and Ethiopians, has never become a literary language.

The relationship of the Semitic languages to other groups is still a moot question. It is noteworthy that ancient Egyptian had some relationships to Semitic languages, as did some of the languages of northern Africa. Hebrew terms, through the Bible, have become loan-words in all European languages, while Arabic expressions, through Islam, have spread through southern Asia as far as the Philippines, and south through Africa. HEINRICH SPEYER.

Lit.: Barton, G. A., in *Jewish Encyclopedia,* vol. 11,

pp. 187-92; Wright, *Comparative Grammar of the Semitic Languages* (1890); Zimmern, *Vergleichende Grammatik der semitischen Sprachen* (1898); there are also a number of grammars on the individual languages mentioned; *see also* under ARAMAIC; HEBREW LANGUAGE.

SEMKOVSKY, SEMEN IULEVICH, journalist, historian and philosopher, b. Russia, 1882. His original family name was Bronshtein. In 1901 he was a member of the "Iskra" social democratic group. Later he associated himself with the Mensheviks. Failure of the 1905 revolution induced him to identify himself with the so-called "liquidators," who turned away from revolutionary underground work and advocated a legal struggle for reforms. Semkovsky played a role in the Second International and contributed to the European social democratic press. In the 1917 revolution he was a member of the Central Committee of the Mensheviks, but in 1920 he broke away from that group and submitted to the victorious Bolshevik doctrine.

Semkovsky then taught in various Ukrainian universities, where he conducted historical and philosophical research. He was the author of a series of works on the philosophy of Marxism, the national question and other topics.

SEMON, SIR FELIX, laryngologist, b. Danzig, 1849; d. London, 1921. He studied medicine at Heidelberg, Berlin, Vienna, Paris and London, and became one of the leading specialists in diseases of the throat. During the Franco-Prussian War (1870-71) he served as a volunteer with the Prussian Guard. In 1874 he went to London, and after some years on the staff of the Hospital for Throat Diseases in Golden Square, and later as head of the throat department of St. Thomas Hospital, where he quickly gained a wide reputation, he was appointed laryngologist to the National Hospital for the paralyzed and epileptic. There, in association with Sir Victor Horsley, he conducted valuable researches in his field. He was one of the founders of the Laryngological Society (later merged in the Royal Society of Medicine), acting as its president (1894-96).

The German Emperor William II, in 1894, conferred on him the title of royal Prussian professor of medicine. Queen Victoria of England knighted him (1897), and in 1901 he was appointed physician extraordinary to King Edward VII. Besides publication of a selection of his more important writings, he edited the *International Journal of Laryngology and Rhinology,* which he founded in 1884.

Lit.: Semon, Henry C., *The Autobiography of Sir Felix Semon* (1926).

SEMON, RICHARD WOLFGANG, physician, b. Berlin, 1859; d. Munich, Germany, 1919. He was a brilliant physiologist, working extensively in the field of comparative morphology and experimental and practical biology. His work necessitated trips to Africa, Australia and the Malay Peninsula for the purpose of gathering information.

His major work was *Die Mneme als erhaltendes Prinzip im Wechsel des organischen Geschehens* (Leipzig, 1904; 3rd ed., 1911; English trans., Bella Duffy, *Mnemic Psychology,* London, 1923). This work is considered important as a contribution to the study of heredity and racial biology. Others of his works were *In the Australian Bush and the Coast of the Coral Sea* (New York, 1899) and *Das Problem der Vererbung erworbener Eigenschaften* (Leipzig, 1912).

SENATOR, DAVID WERNER, social welfare worker, b. Berlin, 1896. During the first World War he served in the German army (lieutenant of artillery) and subsequently he received the Ph.D. degree after writing a thesis on *The Conditions of Land Tenure and Ownership of the Jewish Settlements in Palestine.* In 1920 he assumed a leading position in the Arbeiterfürsorgeamt der jüdischen Organisationen Deutschlands (the workers' welfare office of the Jewish organizations in Germany) where he obtained experience in social work among Eastern European Jews. The following year Senator became a member of the staff of the Joint Distribution Committee, and from 1925 to 1930 he served as general secretary at the European headquarters of the J. D. C., participating in constructive relief (for example, the cooperative societies) and traveling extensively through Eastern Europe. He visited Palestine for the first time in 1924, the United States in 1929.



Hermann Senator

In 1935 he became a member of the Executive of the Jewish Agency for Palestine; the following year he was appointed head of the Jewish Agency's Immigration Department. Elected to the office of administrator of the Hebrew University in Jerusalem in 1937, he was still holding this position in 1943.

SENATOR, HERMANN, physician, b. Gnesen, Posen, Germany, 1834; d. Berlin, 1911. In 1873 he became assistant professor and in 1899 professor with the title of Geheimer Medizinalrat. After Ludwig Traube's death, Senator became director of the third medical clinic of the Charité, Berlin, and in 1907 he was elected chairman of the Berlin Medical Association. He was regarded as one of the greatest authorities on internal medicine in his day. His writings deal mostly with disturbances of the respiratory organs and their effects upon metabolism, and with the pancreas and kidney trouble. Senator was for fifteen years a representative of the Orthodox wing on the council of the Jewish community of Berlin.

Senator's published works include: *Untersuchungen über den fieberhaften Prozess und seine Behandlung* (1873); *Die Krankheiten des Bewegungsapparates* (1875); "Diabetes mellitus und insipidus" (in Ziemssen's *Handbuch der speziellen Pathologie,* 1879); *Die Albuminurie im gesunden und kranken Zustande* (1882); "Die Erkrankungen der Nieren" (in Nothnagel's *Handbuch der speziellen Pathologie und Therapie,* 1896).

Lit.: Hirsch, *Biographisches Lexikon der hervorragendsten Ärzte;* Pagel, *Biographisches Lexikon hervorragender Ärzte.*

SENDER, TONI, deputy, b. Biebrich-on-Rhine, Germany, 1888. She studied economics and entered the field of politics. From 1919 until the assumption of power by Hitler (1933) she was a member of the German Reichstag, first elected on the Communist,

then on the Social Democratic ticket. She was also for four years a member of the city council of Frankfort. As deputy in the German parliament she sponsored a great deal of social legislation and was a champion of the better understanding between the nations and of free trade. Sender edited the Social Democratic papers, *Volksrecht,* Frankfort, and *Frauenwelt* (Berlin), and a magazine of the union of metal workers. She played a vital role in the Verein für Frauenstimmrecht (League of Women Voters).

Upon Hitler's assumption of power she left Germany and in 1936 she emigrated to the United States where she was still living in 1943, engaged in lecturing and writing political articles. She was one of the sponsors of the anti-Fascist Association of Free Germans in the United States. Sender published *The Autobiogrphy of a Rebel* (1939).

SENIOR, MAX, business man and philanthropist, b. Cincinnati, 1862; d. Cincinnati, 1939. He was educated in the Cincinnati high schools and for two years attended the University of Cincinnati; thereafter he entered business. He was a pioneer in the United States in the movement for the federation of Jewish social agencies, a form of communal organization which to a large extent served as a model for the modern community chests. In 1896, he was chiefly responsible for the establishment of the United Jewish Charities of Cincinnati; later he became its president. In 1899, he was chosen as the first president of the National Conference of Jewish Charities, which he was instrumental in calling.

During the first World War, Senior and Boris D. Bogen went to Holland as representatives of the Joint Distribution Committee. There they established, through the Dutch Jews, the connections necessary for the distribution of American relief funds in German-occupied Poland and other distressed areas.

Among the philanthropic and civic causes to which Senior dedicated himself were the Juvenile Court Air Association of Cincinnati, the Cleveland Jewish Orphan Asylum, and the Shoemaker Clinic for the Promotion of Negro Health and Welfare (Cincinnati) of which he was for a time the head. He was also president of the Model Homes Co. (one of the first organizations to make a practical attempt at low cost housing) and of the Citizens Mortgage Loan Co., a company which made chattel mortgage loans on fair terms to necessitous borrowers. Senior served also as a member of the Ohio State Tuberculosis Commission.

Lit.: American Israelite, vol. 84 (1938) 49-52.

SENNACHERIB, *see* ASSYRIA.

SEPHARDIM (also Spaniols, Spagnioli), Jews of Spanish descent, a term applied especially to the descendants of the exiles and refugees from Spain and Portugal.

Large-scale migration of Spanish Jews commenced with the massacres and persecutions of 1391, which were followed by forcible mass conversions in 1412 to 1415. Spanish Jews in large numbers were then compelled to flee for safety to neighboring states in North Africa. The total expulsion of Spanish Jewry in 1492, followed by parallel action in Portugal in 1497, caused an overflow of Jewish migration into all parts of the Ottoman Empire (including North Africa and Asia Minor) and also Italy and Provence. The exiles were joined later by numerous Marrano families who escaped from the terrors of the Inquisition. These found their way to Holland, England and subsequently to North and South America. The Levantine and Balkan countries received their Sephardic settlements when they were part of the Ottoman Empire. Sephardic communities also established themselves in the mercantile centers of Germany, Denmark, Austria and Hungary. Outstanding centers of Sephardic influence were Constantinople, Adrianople and Salonika, in the Turkish Empire proper; Jerusalem and Safed, in Palestine; Cairo, in Egypt; and Venice, Ancona, Amsterdam, Bordeaux and London, in Western Europe.

With so extensive a geographical and political distribution, it was only natural that the character of the cultural, economic and social life of the Sephardic Jews developed great heterogeneity. Nevertheless, there were certain common traits of language, religious custom and general demeanor which unified the widely scattered Sephardic elements. In all parts of the world they retained tenaciously their own Spanish (or Portuguese) idiom, Ladino, as the language of speech and as a literary medium, secondary to Hebrew. Unlike Yiddish, Ladino is a close replica of the native language, in this case Castilian. Throughout their wanderings, the Spanish Jews and their descendants never lost their consciousness of aristocracy or a sense of intellectual and spiritual superiority. The sufferings of the exile and the tragic experiences of the Marranos did not break their spirit. On the contrary, they felt ennobled by their martyrdom for the sanctification of the Name.

Wherever they settled, they insisted upon retaining their own local customs and religious traditions, which often differed from the practices of the local Jewish communities. They insisted upon the right to found their own congregations and communal organizations. This complicated the structure of the Kahal organization and seriously interfered with its normal functioning. It not only created religious confusion but hampered the practical work of tax assessment, created friction in the operation of the Jewish courts and caused unnecessary duplication in the organization of the charities. The native communities naturally resented the attitude of the newcomers and opposed the process of disintegration, but ultimately they succumbed to the influence of the newer elements of the population so that the communities became predominantly Sephardic.

This triumph of Sephardic Jewry was in great measure due to an unprecedented revival of Jewish learning among the descendants of the Spanish exiles. Under the rabbinate of David ibn Abi Zimri, Samuel de Medina, Jacob Berab, Levi ibn Habib and Joseph Caro, great academies arose in Cairo, Salonika, Jerusalem and Safed, the like of which Spain itself had not known for fully a century before the tragedy of the Expulsion. Among the exiles and their descendants were also men of affairs, who continued the proud traditions of their forebears in Spain: statesmen and financiers, physicians and scientists, administrators in government, industry and commerce. They played an important role in the economic expansion of the Turkish Empire, upon which its military powers and conquest were based. They introduced the printing-press into Turkey, as well as the manufacture of various implements of war. Don Joseph Nasi, duke of Naxos, and his aunt, Gracia Mendesia, "the heart of her people," were romantic figures of this period.

It was not in the Orient, however, that the Sephardim were destined to wield the most enduring influence. For with the general decadence that attacked the Ottoman Empire after it reached its peak in the 16th cent., Jewish life, too, declined precipitately. The Messianic mirage of the Sabbatian movement was both a symptom and the cause of intellectual obscurantism and spiritual decay. In contrast to this progressive deterioration, Sephardic Judaism in the West grew in strength and vigor.

The communities which had established themselves in Holland, Italy and Southern France were increasing numerically through the accretion of Marrano families that were steadily escaping from the Iberian Peninsula. These were as a rule important families were international connections in finance and commerce. As their forebears had contributed heavily to the financing of Columbus' expeditions, so they now invested in the colonial enterprises of the Dutch in South and North America. Their weight as shareholders in the Dutch West India Company secured the legal status of the Jewish settlers in New Amsterdam (New York).

More distinctive than their wealth was their cultivation of science, literature and philosophy. The genius of Baruch Spinoza was rooted in Spanish Jewish thought. The contribution of Sephardim to Spanish literature was considerable. In Amsterdam they established poetical academies according to Spanish models. The best-known of these were the Academia de los Sitibundos and the Academia de los Floridos. Tenacious of their traditions, the Sephardim also preserved tales of folklore, songs and melodies of medieval Spain, which otherwise would have been lost.

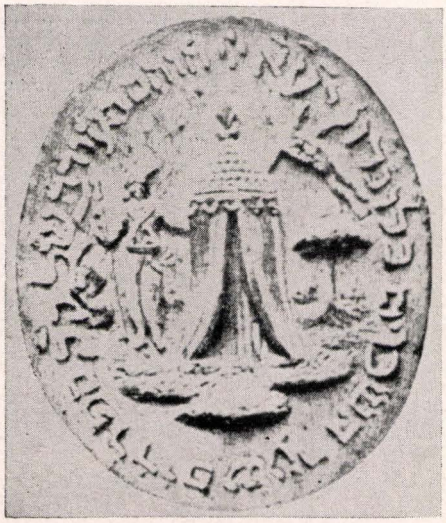
Highly characteristic of Spanish tradition was their devotion to the practice of medicine and their occupation with the affairs of state. Among the Sephardim in the East as well as the West were many celebrated physicians. The career of Amatus Lusitanus was typical of many of his confrères. As to political station, from Isaac Abravanel to Benjamin Disraeli, Sephardic Jews occupied the highest positions of honor and trust in the public service of their respective countries.

Their social prestige and intense self-consciousness caused the Sephardim to keep aloof socially from their fellow Jews of German or Polish origin or from intermarrying with them. This was equally true among the early Jewish settlers in America as in the older communities of Amsterdam, London and Bordeaux. As a result, although the Sephardic synagogue ritual was thereby kept intact, the Sephardic population dwindled in size, and with it followed an inevitable decline of leadership. It was only with the advance of the 19th cent. that through the double process of assimilation and nationalism the social barriers were broken down, leading in the Western countries to the gradual absorption of the Sephardim by the more numerous Jews of Ashkenazic origin.

At the time of the invasion of Holland by the Nazis in 1940, Amsterdam was the chief center of Western Sephardic Judaism. Influential, too, were the Sephardic congregations in London and Paris. In the United States, the Shearith Israel Congregation in New York (dating from the Jewish settlement in New Amsterdam in 1654) and the Mikveh Israel Congregation in Philadelphia (established in 1740) consistently maintained the Sephardic ritual notwithstanding the fact that the membership of these congregations has been largely or predominantly Ashkenazic. In Montreal, Canada, the Sephardic Congregation (Shearith Israel) has had a precarious existence.

Following upon the Turkish revolution in 1908, there was a considerable migration of Sephardic Jews from the Levant, the Balkans and Morocco to the United States. Some of these immigrants settled in Los Angeles, where they established three congregations, which are loosely federated and consist of about 600 families. Some settled in Atlanta, Ga. But the bulk of the new Sephardic immigration was, in 1943, to be found in New York city. Socially and culturally these newcomers represent a lower stratum than the earlier immigration from Eastern Europe. Under the leadership of Shearith Israel Congregation in New York, supported by Mikveh Israel Congregation in Philadelphia, the Union of Sephardic Congregations was established in 1929 with a view to stabilizing the new Sephardic communities in accordance with the standards of the older American Sephardic congregations.

ABRAHAM A. NEUMAN.



Seal of the Sephardic Portuguese Community of London

Lit.: Kayserling, M., *Sephardim, Romanische Poesien der Juden in Spanien* (1859); Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah* (1930); Franco, M., *Histoire des Israélites de l'empire ottoman* (1897); Ortega, M. L., *Los Hebreos en Marruecos* (1919); Gil, R., *Romancero judeo-español* (1911); Loeb, Isidore, *La situation des Israélites en Turquie, en Serbie et en Roumanie* (1877); Finn, James, *Sephardim* (1841); Roth, Cecil, *A History of the Marranos* (1932); dos Remedios, J. Mendes, *Os Judeus Portugueses em Amsterdam* (1911); Gaster, Moses, *History of the Ancient Synagogue of the Spanish and Portuguese Jews* (1901); *Ascamot; or Laws and Regulations of the Congregation of Spanish and Portuguese Jews, entitled Shaar Hashamayim* (1850); *History of the Corporation of Spanish and Portuguese Jews "Shearith Israel" of Montreal, Canada,* published on the celebration of its 150th anniversary in the year 5679 (1918); Pulido, Angel, *Los Israelitas españoles y el idioma castellano* (1904); Bloom, Herbert I., *The Economic Activities of the Jews of Amsterdam in the Seventeenth and Eighteenth Centuries* (1937).

SEPPHORIS, city in the district of Galilee, in Palestine, often called Diocaesarea by Greek and Roman authors from the time of Antoninus Pius on. It was once one of the largest and most strongly fortified cities in Galilee. In 20th cent. Palestine Saffuriye, a village north of Nazareth, was on its site. Its Hebrew name, Tzippore or Tzipporin (birds), is probably an allusion to its being perched at the top of a mountain (like a bird).

Sepphoris is first mentioned by Josephus, who asserts that Ptolemy Lathyrus tried unsuccessfully to conquer the city under Alexander Jannaeus. The Herodians devoted themselves to the development of Sepphoris. In the course of the disorders attending the death of Herod (4 B.C.E.) Sepphoris was destroyed by the Roman general Varus, and its citizens were sold as slaves. However, it was rebuilt by Herod Antipas into a magnificent city. The Roman procurator Felix (52-60) made it the capital of Galilee and granted it autonomy. Many prominent priestly families lived there.

At the beginning of the great uprising against Rome (66), Josephus fortified the town, yet it surrendered to the Romans without resistance. Refugees from

Jerusalem and Judea, among them many priests, settled in Sepphoris, which was presented to Agrippa II, after the year 70. Another wave of refugees appears to have reached there from Judea following the Hadrianic persecutions (after 135). Sepphoris was one of the five administrative units of the country organized by the Romans. For about one hundred years after the middle of the 2nd cent. Sepphoris was a center of Jewish learning. About the end of the 2nd cent. the Beth Din (court) was transferred thither, remaining there for fifty years.

Johanan bar Nappaha and Judah Hanasi taught in Sepphoris, and the patriarch Judah ben Ilai spent the last seventeen years of his life there, the high altitude of the city being beneficial to his health.

Sepphoris is often mentioned in rabbinic literature and is referred to as an important commercial mart (*B.B.* 75). It also played a part in the New Testament, but until the middle of the 4th cent. it was mainly a Jewish city. In 351 the governor, Gallus, punished a local uprising of the Jews by destroying Sepphoris, among other Galilean cities. An Aramaic and a Greek inscription, as well as a mosaic from a Sepphoris synagogue (there were eighteen of them in Talmudic times), are preserved, also the ruins of a church, for from the 5th cent. on Sepphoris became a Christian town.

Lit.: Schürer, Emil, *A History of the Jewish People in the Time of Jesus Christ* (1897-98); Klein, Samuel, *Beiträge zur Geographie und Geschichte Galiläas* (1909) 26 et seq.; idem, *Neue Beiträge zur Geographie und Geschichte Palästinas* (1929); idem, *Mehkarim Eretzisreeliyyim,* vol. 2 (1928-30) 44 et seq.; idem, *Eretz Yisrael* (1922) 58 et seq.; idem, *Jüdisch-palästinisches Corpus Inscriptionum* (1920); Büchler, Adolf, *The Jewish Community of Sepphoris in the First Century* (1922); idem, *The Political and Social Leaders of the Jewish Community of Sepphoris in the 2nd and 3rd centuries;* Vilnay, Zeev, *Legends of Palestine* (1932); the histories of Palestine; Krauss, Samuel, in *Jewish Encyclopedia,* vol. 11, pp. 198-200.

SEPTUAGINT (Latin, "seventy"; abbreviation, LXX), traditional name of the oldest Greek translation of the Bible. The name goes back to the legend which is found in the *Letter of Aristeas* and in Talmudic literature (*Meg.* 9a; *Soferim* 1:8) that seventy or seventy-two elders, six from each of the twelve tribes (*Soferim* 1:7, on the other hand, says that there were only five), were summoned by Ptolemy Philadelphus (about 250 B.C.E.) to translate the Torah into Greek. The *Letter of Aristeas* says simply that they met together and translated it; but later legend expanded this to a miracle: the seventy translators were each put into separate cells, yet every one of them produced the same translation—a proof of divine inspiration.

The story is unhistorical, as was proved by the earliest Jewish critic, Azariah dei Rossi, but it shows the importance in which this translation was held. As a matter of fact, it arose gradually out of the needs of the Jewish community in Alexandria. The Jews there had lost their knowledge of Hebrew, and required a translation for their general knowledge, for reading in the synagogues (the same cause brought about the Aramaic translations of the Bible, the Targums, in Palestine and Babylonia) and for propaganda for monotheism among the non-Jews. Some scholars still think, however, that the king played some part in the work; perhaps he had the translation written down or compiled in order to place it in his library. Others think that the Jews themselves made the translation in order to show the Greeks that they, too, had a literature. It is possible that all these reasons played a part in bringing about the translation.

The entire Bible was not translated at once. The earliest part to be rendered into Greek was the Torah, and the work of translating the remainder of the Bible was not completed until about 100 B.C.E. Hence the translation itself is far from uniform. Scholars have detected different hands even in individual books of the Bible. The capacities of the translators in both Hebrew and Greek were very different. Some knew both Hebrew and Greek; some knew Hebrew, but wrote only stumblingly in Greek; others showed the crassest ignorance of the Hebrew language. Furthermore, the Septuagint text itself is not uniform; there are many variants in the manuscripts, and these variants show a difference in knowledge of either Hebrew or Greek or both. The range of skill in translation extends from a mere senseless attempt to give a literal meaning to Hebrew expressions to highly artistic paraphrase.

The language of the Septuagint is not a Jewish dialect, but the ordinary language spoken at that time, the Hellenistic *koine,* or common dialect, such as is found in hundreds of papyri documents of the period from 300 B.C.E. on. Naturally there are Hebraisms, due to the fact that many of the translators were anxious to preserve the Hebrew idiom. This appears especially in the construction of the sentences, the presence of the absolute infinite (rendered as a participle) for emphasis, and the absence of the characteristic Greek particles. The translators were probably of Palestinian origin, since all the early reports (the *Letter of Aristeas,* the appendix to *Esther,* and the preface to *Sirach*) agree on this, and it is probable that the Palestinian Jews were more familiar with Greek than the Jews of Alexandria were with Hebrew. However, the translation itself was undoubtedly made in Egypt.

The translation of the Torah was probably made about 300 B.C.E., and that of the other books followed in due course. The preface to *Sirach* (about 130 B.C.E.) declares that by that time the Torah, the Prophets and other books had already been rendered into Greek. Naturally, some of the books of the Hagiographa were not translated until later than this period, as they were not in existence, or not in their final form, at this time.

The importance of the Septuagint at the time when it was made can not be set too highly. It was the first translation of a great literary work and thus marked a distinct literary and cultural advance on the part of humanity. Despite its defects it soon received recognition, for it had no predecessors and no aids (thus the Hebrew original had no final letters and no division into verses) and the two languages were as far apart as the entire culture and thought of the two peoples. The Septuagint made the Bible accessible to both the Jews and the heathens of all countries, since Greek was at that time the language of all educated persons; it preserved the Bible for posterity at a time when it might have perished with the fall of Jerusalem. It was with right that the Jews of Alexandria made an annual feast in its honor (Philo, *Life of Moses* 2:7) and adorned its origin with legends. The Talmud applied to it the blessing of Noah (*Gen.* 9:27) in the interpretation: "The beauty of Japheth shall dwell in the tents of Shem" (*Meg.* 9b); the Apocrypha were also included in this work, now regarded as sacred.

In the next centuries the Septuagint contributed to the spread of Christianity. The writers of the New Testament cite the Bible frequently in the form of the Septuagint, and some of them apparently knew it only in that version; the Septuagint had also prepared the heathen world to accept monotheism. For these reasons Christianity made the Septuagint its own Bible, and even the Vulgate was unable to replace it. However, in these centuries the church inserted into the Septuagint its own teachings, which were different from those of Judaism. As a result, the Jews later rejected it and said that the Septuagint translation had been as sinful as the making of the golden calf, and that both had been completed on the same day, the 8th of Tebeth; that immediately after, darkness had come upon the world for three days, and that the day was to be observed as a fast (*Soferim*

1:7). It is possible that the rejection of the Septuagint was to some extent due to a nationalism which regarded as profanation a translation of the Scriptures into a heathen tongue.

The deviations of the Septuagint from the current Hebrew text of the Bible led to three new translations of the Bible into Greek in the 2nd and 3rd centuries C.E.: the unduly literal rendering of Aquila; the revision of the Septuagint by Theodotion (which came to replace the Septuagint version in *Daniel* and a part of *Job*); and the well styled version of Symmachus. Origen made a comparison of these four translations, the Hebrew original and a Greek transliteration of the Hebrew, in his *Hexapla*. Unfortunately, he attempted to "correct" the Septuagint on the basis of the other versions and the Hebrew, and this, together with the mistakes of the copyists, brought about still more confusion in the text of the Septuagint.

About 300 three recensions of the Septuagint were made by Christian teachers, each of which was regarded as authoritative in a certain area: that of Eusebius and Pamphilus in Palestine, that of Lucian in Syria, and that of Hesychius in Egypt. Of these, at least the first half of the Lucian recension was published by Lagarde in 1883. This recension had revised a form of the Septuagint which had been used by Josephus, Theodotion and the earliest Latin translation (the Itala); it is termed by scholars the Ur-Lucian. It is notable for doublets, that is, a Hebrew word is twice rendered, once by the original Septuagint and once by a Lucianic rendering.

There are numerous manuscripts and editions of the Septuagint. The most important are three which are written in capitals (uncials) and come from the 4th and 5th centuries, making them about 500 years older than the oldest Hebrew manuscript of the Bible. These three are: Codex Vaticanus 1209, at Rome (generally known as B); Codex Sinaiticus, at Leningrad (designated as ℵ); Codex Alexandrinus, in London (called A). In addition, there are about a dozen other uncial codices of the first millennium and hundreds of manuscripts written in small letters (minuscules).

From the 16th cent. on there have been various printings of these different manuscripts either singly or collectively for purposes of comparison. Scholars of the past three centuries have been engaged in the tremendous work of examining all these manuscripts and their variants and from them trying to arrive at the original Septuagint text. In addition to the texts themselves, there are such aids in this work as ancient lectionaries and citations on the part of the church fathers (though often unexact), and the daughter translations made from the Septuagint into Latin, Syriac, Armenian, Ethiopic and Gothic.

The Septuagint is of considerable importance for the scholarship of the present day. Its transliterations of Hebrew names are of great value in determining the proper pronunciation of Hebrew in ancient times, although due attention must be paid to the fact that the Hebrew names have been Grecized, as well as to possible errors in transcription. Still more important is the testimony of the Septuagint to an underlying text which differs in many respects from the present Masoretic text of the Hebrew Bible. Since the Septuagint was made in the years 300-100 B.C.E. and the Masoretic text can not be established earlier than the 2nd cent. C.E. it is an important early witness.

Both the order and the number of the books are different in the Septuagint version from the order and number found in the Hebrew Bible. The Septuagint includes the Apocrypha and arranges the books according to subject matter, as follows: 1. Historical Books. The Torah, *Joshua, Judges, Ruth,* four books of *Reigns* (equivalent to the two books of *Samuel* and the two books of *Kings*), *Chronicles,* two books of *Ezra* (*I Esdras, Ezra* and *Nehemiah*), *Tobit, Judith* and *Esther*. 2. Poetical Books. *Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon* and *Sirach*. 3. Prophetical Books. The Minor Prophets, *Isaiah, Jeremiah, Baruch, Lamentations, Epistle of Jeremiah, Ezekiel, Daniel,* the books of *Maccabees* and the *Prayer of Manasseh*. *Esther* and *Daniel* include the apocryphal additions.

Next there are differences within the books themselves. The most notable of these is in *Ex.* 35 to 40, which describes the making of the tabernacle. The Septuagint has an entirely different order, which seems to represent an earlier arrangement of the material than is to be found in the Hebrew. *Jer.* 46 to 51, the prophecies against the nations, is placed in the middle of the book in the Septuagint version, and in a different order of chapters. The numbering of *Psalms* is different throughout the greater part of the book, as the Septuagint combines *Ps.* 9 and 10 and makes two psalms of *Ps.* 147.

Finally, the Septuagint points to a Hebrew text which in many details differed from that of the Hebrew. Thus it often has expanded introductions to the *Psalms* (as in *Ps.* 27 and 91); it correctly preserves traditions about the psalm to be sung for certain weekdays in its introductions to *Ps.* 24, 48, 93 and 94. An apocryphal psalm, said to have been composed by David after he defeated Goliath, is added at the end of the Psalter. There is an appendix to *Job* and an additional introductory verse to *Lamentations*. There are thousands of other variations in the text which have been carefully studied by Bible scholars. Many of these point to a text which is superior to that of the present Hebrew Bible, and such emendations as they suggest have been accepted by scholars.

The testimony of the Septuagint on these points, however, must be cautiously examined before being accepted. The translators, it is very clear, did not feel bound to render the Hebrew literally; it was their task to give a version of the Bible that agreed with their own religious views or which served the purpose of bringing out the stories and the teachings. In hundreds of cases they added words in order to make the somewhat terse Hebrew more intelligible; thus in the Torah they often mention the actual subject in cases where the Hebrew was content with "he" or "it" in a narrative. They altered passages which were regarded as improper or not suitable to be rendered literally.

In fact, *Meg.* 9ab records thirteen or fourteen passages which the translators are said to have deliberately changed, including the rendering of *'arnebeth,* "hare," by a word (*dasupous*) that would not be the same as that of the Ptolemaic dynasty (*lagos*); some of these verses still show changes in the rendition, although not exactly the same as those given by the Talmud (as in *Gen.* 18:12). In other cases they made changes deliberately so as to square the text with the Halachah of their time. The most striking example of this is in *Lev.* 23:15, dealing with the counting of the fifty days from Passover to Shabuoth; here the Septuagint renders the Hebrew *mimohorath hashabbath,* "from the day after the Sabbath," as "from the day after the festival," in accordance with the Pharisaic opinion. In some cases the Septuagint seems to guess at the meaning of the Hebrew and to choose a rendering from similarity of sound to another word; this has led some scholars to hold that the translation was made, not from a Hebrew text, but from a transliteration of it in Greek letters.

Despite the caution with which the Septuagint testimony is to be used, it furnishes many valuable aids to recovering a better Hebrew text. Thus it is undoubtedly right in placing the words "and it was so" at the end of *Gen.* 1:6 instead of at the end of verse 7. It supplies the missing speech of Cain in *Gen.* 4:8, and furnishes a lucid and understandable text for *I Sam.* 14:41. In numerous places of the Bible it helps to remove obscurities, to detect glosses and omissions, and to interpret difficult passages. Thus the Septuagint is of such great aid to Bible scholars that it is an indispensable source for the study of the Bible.

HUGO FUCHS.

Lit.: Texts: Brooke and McLean, *The Old Testament in Greek* (1906 et seq.; contains text and all important variants); Swete, H. B., *The Old Testament in Greek* (3 vols., 3rd ed., 1901-7; gives the readings of the four main



Rudolph Serkin

codices); *He Palaia Diatheke* (1587; Pope Sixtus V's edition of the Codex Alexandrinus); Holmes and Parsons, *Vetus Testamentum Graecum* (1798-1827; the first attempt to group and compare all the readings).

General: Swete, H. B., *Introduction to the Old Testament in Greek* (2nd ed., 1914; with additional literature); Thackeray, H. S. J., *Grammar of the Old Testament in Greek* (vol. 1, 1909); idem, *The Septuagint and Jewish Worship* (1920); Hastings, James, *Dictionary of the Bible*, vol. 4 (1919) 437-54; the writings of Paul de Lagarde; Frankel, Zacharias, *Vorstudien zur Septuaginta* (1841); Conybeare and Stock, *Selections from the Septuagint* (1905); Rahlfs, *Septuaginta-Studien;* Kenyon, F. S., *Recent Developments in the Textual Criticism of the Greek Bible* (1933).

SERAPHIM, a class of angels, distinct from the cherubim and Ofannim. They are mentioned once in the Bible (*Isa.* 6), where they are described as having six wings, attending the throne of God, and serving as His messengers. This representation seems to be borrowed from Assyrian and Babylonian models. The exact meaning of the word is uncertain. It may mean "fiery ones," with fire as the element of their being; some think, however, that it is connected with serpents.

Lit.: The Biblical dictionaries.

SERBIA, *see* YUGOSLAVIA.

SERF, *see* SLAVERY.

SERKES, JOEL BEN SAMUEL SEGAL JAFFE (called also BaH), rabbi, b. Lublin, Poland, 1561; d. Cracow, Poland, 1640. He was rabbi at Pruzanij, Lublin, Brest-Litovsk and finally Cracow, where he remained until his death. He wrote a lengthy commentary on the *Arba Turim* of Jacob ben Asher under the title of *Bayith Hadash* (Cracow, 1631-40), after which he was called BaH.

His other writings include responsa, *Sheeloth Uteshuboth Bayith Hadash Hahadashoth* (Koretz, 1785), which contain valuable material on the history of the Jews in Poland, Lithuania and Russia.

Lit.: Zinz, J. M., *Ir Hatzedek,* 62; Güdemann, Moritz, *Quellenschriften zur Geschichte des Unterrichts,* 232; Friedberg, *Epigraphien und Grabsteine des israelitischen Friedhofes zu Krakau,* 27; Dembitzer, *Kelilath Yofi,* 18b; Baron, Salo W., *The Jewish Community* (1942).

SERKIN, RUDOLPH, pianist, b. Eger, Czechoslovakia, 1903. He was discovered by the eminent Viennese pianist, Alfred Grünfeld, who arranged for him to come to Vienna to study with Richard Robert. Serkin made his concert debut when he was twelve years old, appearing as soloist with the Vienna Symphony Orchestra. A tour followed, despite the success of which he soon deserted concert work to return to more intensive study. When he emerged from this retirement he proved that he had grown into one of the greatest of living artists. A style of extraordinary sensitivity, a musical perception that was profound, a thorough command of the keyboard, a poetic temperament were the qualities which placed him in the front ranks of concert pianists. Following his many concerts in Europe, Serkin made his American debut in 1933 and was at once hailed as a master of his instrument. In the United States he gave many recitals, appeared frequently as soloist with the major orchestras, and upon three different occasions offered in New York city monumental cycles of piano concertos.

Serkin also appeared frequently in sonata recitals with his father-in-law, Adolph Busch, and in chamber music concerts with the Busch Quartet. In 1941 he became a member of the faculty of the Curtis Institute of Music.

SERMON, an address usually given for religious edification during divine services. Sermons are classified into those given for special occasions, such as weddings, funerals, patriotic or other observances, and those which are delivered during the regular congregational worship. The latter class are of two kinds: analytic and synthetic. In the former the preacher begins with a verse from the Scriptures, explaining and applying it to the conditions of his own time. In the latter, the preacher takes up a theme of present-day significance, bases his conclusions on his own reasoning, and uses quotations from the Scriptures only by way of confirmation.

As a regular religious institution the sermon is a unique creation of Judaism which was adopted by other religions. Although the prophets were the earliest preachers in Israel, their addresses cannot be termed true sermons, because they were original pronouncements not based on known truth as embodied in texts.

The sermon developed out of the vernacular expositions of the Scriptures inaugurated in the time of Ezra. These expositions were made necessary by the need of applying scriptural truth to current conditions, and thus in the 1st cent. C.E. the Jews who spoke Aramaic or Greek were already familiar with the sermon. Philo speaks of learned discourses by the Essenes in the synagogue. In fact, *IV Maccabees,* while not actually delivered as such, may be regarded as the first complete sermon preserved.

At first the sermon was a combination of edifica-

tion and instruction in the Law. In later ages, the sermon became mostly Haggadic in character, ordinarily closing with the "comforting assurance" of the "redemption of Zion."

In the period of the Amoraim (3rd to 5th centuries) sermons were given in the houses of prayer or of study, on Sabbaths, festivals and fast days; the especial occasion for sermons was the "Kallah Sabbath" before a festival. The Talmud mentions addresses which were given on other special occasions, as on the arrival or departure of famous guest teachers. Sermons of a Haggadic nature were more frequent than those of Halachic content (known as *pirka*), although on occasion there was a mixture of both elements. The *hesped,* or funeral oration, was delivered by the funeral orator, or *sapdana.* It began with an exposition of the Scriptures, followed by words of lamentation and consolation, and closed with a doxology and a blessing pronounced upon all those present.

At first the sermon followed immediately the Haftarah, but in later times it was given at other places in the service, and sometimes apart from it. The introduction (*pethihtah*) opened with a passage from the Scriptures which was taken from a book outside the Pentateuch. At a later period this introduction often consisted of a law, introduced by: "Let our masters teach us." A short formula, such as: "Therefore the Torah says," introduced the main portion of the sermon, which either interpreted the portion of the Torah for that day verse by verse, or selected an individual verse and gave several Haggadic interpretations. The conclusion was formed by a doxology, a prayer, or a reference to the redemption. On the three Sabbaths before and the seven after the Ninth of Ab, the sermon usually expounded the weekly Haftarah.

The preacher did not always confine himself to a single theme. In the main he sought to inculcate such virtues as steadfastness in suffering and fidelity to the Law.

In the first period of its growth (3rd to 5th centuries) the sermon occupied a prominent position in Jewish worship, and was also used advantageously by Christian teachers to inspire their followers. In the Saboraic and Gaonic periods (6th to 10th centuries) there was little change in the form of the sermon, or the *derashah,* as it was then called. It spread also to the Occident; and where it assumed artistic form, even Christians came to listen. The height of preaching during that period was probably reached by the author of *Tanna Debe Eliyahu* (about 10th cent.).

In the 13th cent. and after, a new type of sermon developed. This was based on a text, and laid emphasis on unity of thought, proper method and artistic style. The background for this type of sermon had been prepared by the philosophical interpretations of Scriptures introduced by Maimonides. The best examples of this style of preaching are seen in the *Malmad Hatalmidim* of Jacob Anatolio, the writings of Nahmanides and Nissim Gerondi, the *Kad Hakemah* of Bahya ben Asher, and in the *Akedath Yitzhak* of Isaac Arama.

As a rule the rabbi was the preacher; he received a special honorarium and his ability in speaking was considered at the time of his election. His sermons were delivered from the Almemar; he spoke on Sabbaths and holidays, and also on many other occasions. In Spain the content of the sermon was generally philosophical; elsewhere it was both Cabalistic and ethical, dealing with religious law and interpreting the Scriptures.

While the sermon was eclipsed somewhat in such countries as Germany and Poland by persecution and economic discrimination, nevertheless preachers in large Jewish communities pursued their tasks with vigor and left us volumes of sermons which even today give inspiration to those who read them. Notable among these are Ephraim Luntshitz and Jonathan Eybeschütz.

In the 19th cent. the sermon received fresh impetus and widest acceptance. Its popularity was such that not even the prohibition of the Prussian government against sermons in the vernacular (1823) could halt its progress. The modern sermon however is more like a secular address, even though it uses a text and scriptural citations. The modern sermon deals, in the main, with such themes as faith and piety, ethical virtue, love of humanity and devotion to Jewish ideals, in such a manner as to demonstrate how Jewish thought handed down from the past applies to the problems of the present.

See also: HOMILETICS; MAGGID; MISHNAH; PREACHING.

LEONARD A. GREENBERG.

Lit.: Maybaum, S., *Jüdische Homiletik* (1890); Zunz, L., *Gottesdienstliche Vorträge der Juden* (1832); Bettan, I., *Studies in Jewish Preaching* (1939).

SERMON ON THE MOUNT, a speech of Jesus reported in *Matt.* 5 to 7 and generally considered to be the expression of the essential teachings of Jesus and, in particular, of the Christian concept of true religion and morality. According to *Matt.* 5:1, this discourse was delivered on a mountain; according to *Luke* 6:17, it was delivered in a field. The speech as reported by *Luke* 6:20-49 is briefer and its content differs in many essentials. The additional material found in *Matthew,* such as the Lord's Prayer and the sayings concerning anxiety and the amassing of wealth, are, in *Luke,* referred to other occasions and are found in different passages (*Luke* 11:1-4; 12:22-34). The Sermon on the Mount is therefore to be regarded as composed by the writers of the Gospels; some of its individual groups of sayings were taken from the so-called "Logia," others from oral tradition.

In many passages there are echoes of the position of the Christian community in the 2nd cent. C.E. The author of the gospel had in mind the persecutions of the Christians of that time by the heathens and a separation from Judaism. The consideration of this fact and of the essential differences in content between *Luke* and *Matthew* exclude the possibility that the traditions are completely reliable. It can not be conclusively decided which sayings are to be attributed to Jesus and in what form they were uttered by him. This is particularly true of *Matt.* 5:10-12, on persecutions; *Matt.* 7:21-23, on false prophets; perhaps also *Matt.* 5:21-48, where the literal and spiritual meanings of the words of Scriptures are discussed.

As regards the relation of the Sermon on the Mount to the teachings of Judaism: there are exact parallels in Talmudic and Midrashic literature to the views found in the Sermon on the Mount on adultery, oaths, the giving of alms, prayer, fasting, faith in God, the gathering of treasures, anxiety, and the serving of God alone.

Literal or almost literal parallels are found in this same Jewish literature to the views on forgiveness (*Matt.* 6:14-15; cf. *Yoma* 87b), on judging one's fellow men and on a mote in the eye of one's fellow man (*Matt.* 7:2-5; cf. *Sotah* 1:7; *Arach.* 18b), also to the comprehensive principle "all things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (*Matt.* 7:12; see *Sab.* 31a); the same is true of the Lord's Prayer (*Matt.* 6:9-14). The nine beatitudes (*Matt.* 5:3-11) are in accordance with the teachings of Judaism, especially those about the poor and the suffering, with whom Jesus especially concerned himself. On the other hand, the views on the extreme formulation of the prohibi-

tion of murder (*Matt.* 5:21-22) and on that of divorce (*Matt.* 5:31-32) and on the morality of non-resistance (*Matt.* 5:39-41) which are advanced there have no parallels in Biblical or in Talmudic Judaism. These views can be explained as due to the belief of Jesus and his followers that the kingdom of heaven was near at hand and that if one understood and carried out the written word to the utmost degree and also bore the greatest possible burden of undeserved suffering, one would be all the more worthy of the splendors of the imminent kingdom of heaven. From this same point of view must be considered also the formulation of the command in *Matt.* 5:44 to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you."

The Bible contains various statements concerning one's enemies and the recommendation not to requite them as they deserve or to rejoice at their discomfiture (cf. *Prov.* 24:17, 29; 25:21; *Ex.* 23:4-5). Similarly, a prayer preserved in the Talmud and which for many centuries has formed the conclusion of the main daily prayer or Eighteen Benedictions reads: "Unto those that curse me may my soul be dumb, and may my soul be unto all as the dust (i.e. humble)." *Sanh.* 48b-49a says: "Rather belong to those who are cursed than to those who curse."

A similar passage in *B.M.* 93a states: "Be always rather one of the persecuted than one of the persecutors." *Sab.* 88b says: "Our rabbis taught: Those who would rather be oppressed than oppress others, who listen to words of insult and do not insult in return, who do everything for the love of God and rejoice in the sufferings they must endure, of them it is written (*Judges* 5:31): But they that love him be as the sun when he goeth forth in his might." Beruriah, the wife of Meir, expressed the opinion that one should not pray for the removal of sinners, but rather for the destruction of sin (*Ber.* 10a). According to *R.H.* 17a, "God forgives the sins of him who forgives an injury committed against himself." The expression "eye for eye, tooth for tooth" (*Lev.* 24:19-20), is to be understood not in the moral sense, but rather as an expression of legal justice; in Talmudic jurisprudence the penalty is understood as not to be taken literally, but in the sense of a repayment for the injury; the prevalent moral view is that given above. Moreover, the saying reported in *Matt.* 5:43: "Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy," has no definite object and constitutes one of the strangest passages in the New Testament and one that is still unexplained.

See also: JESUS; LORD'S PRAYER; PARALLELS BETWEEN THE GOSPELS AND JEWISH TEACHINGS.

MAX JOSEPH.

Lit.: Friedlander, *The Jewish Sources of the Sermon on the Mount* (1911); Fiebig, *Jesu Bergpredigt* (1924); Allen, *St. Matthew* (*International Critical Commentary*) 37-73; Marriolt, *The Sermon on the Mount* (1925); Kohler, Kaufmann, *Jewish Theology,* 438-39; Dalman, Gustaf, *Jesus-Jeshua Studies in the Gospel* (1929) 56-85; Montefiore, Claude G., *The Synoptic Gospels* (2nd ed., 1927) 29-127.

SERMONS, COMPULSORY. During the Middle Ages, beginning with the latter part of the 13th and the first part of the 14th centuries, the practice became common of compelling Jews to listen to conversionist sermons whose object was to persuade Jews to accept Christianity. Such sermons were usual especially in Italy (Rome), in parts of France, and in the lands controlled by the Holy Roman Empire (Germany, Austria, Bohemia). In Rome the practice was continued until far into the 19th cent., being finally abolished by the liberal Pope Pius IX shortly after his accession to the papacy in 1846.

Through the support of the apostate Pablo Christiani, Pope Clement IV (1265-68), urged the king of Aragon to force Jews to listen to conversionist sermons. Pope Nicholas III (1277-80), in 1278, declared the necessity of preaching such sermons to the Jews. In England, in 1280, King Edward I, at the prior's request, granted the Dominican friars permission to preach sermons to the Jews in an attempt to convert them to Christianity. Edward even went so far as to issue a warning to all the Jews that they listen to these sermons in patience, and silently, without attempting to contradict or to blaspheme.

Beginning with the year 1311, Pope Clement V and subsequent popes became interested in the establishment of chairs of Hebrew at the various universities in Italy, in order to prepare preachers who were to deliver such compulsory sermons to the Jews.

In France, in March, 1368, King Charles V (1364-80), in answer to a complaint that a number of Jewish converts to Christianity had joined forces with the Christian clergy to compel the Jews to go to the churches in order to listen to Christian sermons, issued an order forbidding such procedure.

In 1375 Pope Gregory XI (1370-78) wrote to King Henry of Castile a letter in which he urged him to compel the Jews to listen to such sermons delivered by apostates from Judaism. Gregory XI himself granted to a converted Jew permission to preach conversionist sermons in the Avignon (Southern France) synagogue.

The bull issued on May 11, 1415, by Pope Benedict XIII (1394-1423) contained, in its eleven anti-Jewish clauses, one requiring all Jews to listen to compulsory sermons on Christianity three times in the course of the year: during Advent (the period including the four Sundays before Christmas), at the Easter season, and during the summer. It was provided that the entire bull (*Etsi doctoribus gentium*) was to be read aloud at the conclusion of each of these three annual sermons, and that each year their contents were to consist of proof to the Jews that the real Messiah had already come in the person of Jesus, that the Jews were guilty of the commission of abominations and heresies, all of which were contained in their Talmud, and had proved unfaithful to God, and, finally, that the destruction of the First Temple and of Jerusalem and the scattering of the Jews had been foretold by Jesus. However, the provisions of this entire bull were never actively enforced, since Benedict XIII was deposed from his office shortly thereafter by the Council of Constance.

In Sicily, on February 5, 1428, during the reign of Alfonso V, a decree ordered all Jews throughout the island to listen to sermons intended to convert them to Christianity. This decree was apparently obeyed after a fashion by the Jews of Sicily until January 1, 1430, when it was repealed by the king as the result of the appeal made by a large deputation of Jews sent to the king at Naples and the payment of a considerable amount of money.

At its session of September 7, 1434, the Church Council of Basel, revising and amplifying the various restrictions against the Jews, added a new one which required all Jews to listen to conversionist sermons; if they refused to attend willingly, force was to be employed.

By statute of May 19, 1454, the liberal King René of Provence, in southern France, freed the Jews from the requirement of attending compulsory services in the churches. For their protection he ordered that all such sermons were to be rigidly supervised.

In 1535, under Pope Paul III (1534-49), according to the terms of an extremely favorable charter granted to the Jews of Ancona and of the Italian province of Romagna, it was ordered that all conversionist sermons were to be prohibited. However, Pope Gregory XIII (1572-85) played an important role in the restaging and regulation of compulsory sermons. In September, 1577, he issued an order compelling the Jews of Rome to listen to such sermons, which were to be preached mostly by converted Jews. These sermons were to be delivered in the Jewish houses of worship on all Sabbaths of the year and on all the Jewish holy days; their subjects were to be the doctrines and beliefs of Christianity, and they were to be preached in Hebrew whenever possible. About the same time a school was established for the training of such preachers of sermons to the Jews. In September, 1584, by the terms of the bull *Sancta mater ecclesia,* Gregory XIII ordered the Jews of Rome to see to it that every week at least one-third of the total number of members of the Jewish community there, i.e. one hundred men and fifty women above the age of twelve, were in attendance at all

compulsory sermons. As a result of these and other strenuous conversionist activities, and because of fear or of social and economic advantage, many Jews of Rome submitted to conversion, and a large number of other Jews left the city.

Pope Sixtus V (1585-90), in his bull *Christiana pietas,* issued in October, 1586, reduced the number of compulsory sermons which Jews were to attend in the course of the year from fifty-two (weekly) to six.

Clement VIII (1592-1605), in a bull of February, 1593, reordered the compulsory attendance of Jews at conversionist sermons every week, since the practice had seemingly lapsed into non-observance or was carried out with great laxity during the papacy of his predecessor, Sixtus V. On instructions from Clement VIII, the papal vicar published detailed regulations as to the number of Jews of Rome who had to attend such sermons and as regards the seating arrangements to be employed at such sessions.

In 1627 the Holy Roman Emperor Ferdinand II (1619-37) introduced into the city of Prague, in Bohemia, the compulory attendance of all adult Jews and Jewesses at Christian sermons to be delivered on every Sabbath. Some three years later, in February, 1630, Ferdinand II, deeply interested in the conversion of the Jews to Christianity, issued a decree, patterned after the compulsory sermon decree of Pope Gregory XIII, in which he ordered that the Jews of Vienna were to be forced to listen to conversionist sermons on every Sabbath morning between the hour of eight and nine; at least one hundred Jewish men and boys and one hundred Jewish women and girls were to be present at each service, including forty young Jewish persons of both sexes between the age of fifteen and twenty. Summonses to attend these sermons were to be issued weekly to different persons of the Jewish community of Vienna, and those who failed to appear were to be fined one thaler for each such absence, and increased sums for each subsequent failure to attend. All such sums collected as fines were to be used solely for the support of Jews already converted to Christianity. Jews who talked or fell asleep during these sermons were to be punished. However, these regulations of Ferdinand II were not rigorously enforced, partly because the court councillors accepted gifts of money for the purpose of relaxing them, and partly because both they and the Jesuits preferred to oppress the Protestants and to enhance their own authority rather than gain Jewish converts.

In 1627 the clergy of Hamburg, Germany, demanded the appointment of a Christian to act as "rabbi" to the Jews and to preach Christian sermons to them either in their own synagogues or in other places.

The German professor Johann Christoph Wagenseil (1633-1705), kindly disposed toward the Jews and their defender from a number of false accusations, expressed it as his opinion that in his days only a bare handful of Jews used to listen to the preachments of a Dominican monk at Rome on certain Sabbaths of the year whereon they were compelled to attend such sermons. Wagenseil declared that often the Jews made fun of the preacher, or ignored his words, and he urged that the Protestant princes evolve and enforce a better method of winning the Jews over to Christianity if they actually desired to do so.

Innocent XI, who was pope from 1676 to 1689, again stringently enforced the requirement of the Jews' attendance at weekly conversionist sermons. However, he gave orders that in their sermons the preachers were not to offend their auditors' sensibilities.

Pope Pius VI (1775-99) again revived the compulsory sermon, and it was once again renewed under Pope Leo XII (1823-29). However, the liberal and progressive Pope Pius IX (1846-78), early in his reign, while still friendly disposed toward the Jews, totally abolished the requirement of their attendance at compulsory sermons.

The eminent English poet Robert Browning, in his poem "Holy Cross Day" (1855), represents one of the Jews compelled to listen to an annual sermon preached by a Christian at Rome as delivering an ironical monologue on the subject.

ABRAHAM I. SHINEDLING.

SERPENT (Hebrew, *nahash*). Serpents are very frequent in Palestine, and are mentioned often in the Bible, no less than ten different terms being used for them besides the generic term. The serpent is used by poet and prophet as the symbol of evil, cunning and enmity. It was a frequent object of reverence with the peoples of antiquity, and shrines were often attended by a large serpent which acted as guardian and patron deity. Serpents accompanied the Greek god of healing, Aesculapius, and have survived in medical insignia from this early association. The Egyptians had a special serpent cult. In many negro tribes the serpent is so sacred that no one may harm it and human sacrifices are made to it. Excavations of the sanctuary at Gezer revealed a six-inch serpent image of bronze, which may have been used as an amulet.

The serpent appears prominently in the Bible in the story of the Garden of Eden (*Gen.* 3), where he is described as the cleverest of all the animals, who tempts the first human pair to disobedience and is punished by being condemned to crawl on his belly and eat dust. This account seems to have been derived from an older story which added a sequel of how the serpent ate the fruit of the tree of life and became immortal; for ancient peoples believed that the serpent renewed its life by shedding its skin. In Babylonian seals the serpent is represented in connection with the tree of life, perhaps as the giver of life. In later apocalyptic literature this serpent of the Garden of Eden became identified with Satan.

Another story of the serpent is that of the serpents that were sent to bite the disobedient Israelites in the wilderness, and how Moses healed them by means of a brazen serpent set up on a pole (*Num.* 21), an example of homeopathic magic. It was probably the same image which Hezekiah destroyed in the course of his reformation of the cult (*II Kings* 18:4). Since serpents prefer a damp environment, it was but natural that certain springs should be named after them: there was a serpent's stone near the En-rogel spring (*I Kings* 1:9), and Nehemiah speaks of a dragon's (that is, serpent's) well (*Neh.* 2:13); both were near Jerusalem. The serpent was used as a symbol for Dan (*Gen.* 49:17) and of the nations (*Isa.* 27:1); it was later worshipped by the sect of Ophites.

The Talmud notes the miracle that no one was ever injured by a serpent in the Temple (*Aboth* 5:8). Uncovered vessels containing liquids might be poisoned by serpents, hence drinking their contents was forbidden (*Git.* 69b). Biologists have noted more than thirty specimens of serpent in Palestine, some of which are poisonous.

See also: BRAZEN SERPENT; FAUNA OF PALESTINE; OPHITES.

Lit.: Hastings, James, *Encyclopedia of Religion and Ethics,* vol. 11, pp. 399-423; idem, *Dictionary of the Bible,* vol. 4, pp. 459-60; *Jewish Encyclopedia,* vol. 11, pp 202-3.

SERVANT, *see* LABOR; SLAVERY.

SERVANT OF GOD (*'ebed 'adonai,* or, according to Bible scholars, Ebed Yahveh), terms used frequently in the Bible to indicate either one who is utterly devoted to God or who is especially close to Him and therefore entrusted with His missions. It is accordingly applied to such characters as the Patriarchs, Moses, Joshua, David, the prophets and Isaiah. When used in the plural it frequently takes the sense of those of the people who are religious. It is applied even to non-Jews such as Nebuchadrezzar (*Jer.* 25:9) who unconsciously carry out the will of God. In certain passages in *Jeremiah* (such as 30:10) and *Ezekiel* (such as 28:25) God speaks of all Israel as His servant.

The most extensive use of the expression occurs in Deutero-Isaiah (*Isa.* 40 to 55). In this the servant is described as being blind, unwilling to understand the commandment of God, despised and plundered, weak and powerless, yet destined to bring light to all the nations and to become their teacher; eventually these nations will acknowledge that he was punished for their transgressions and let himself be killed for their

sins (chaps. 41, 42, 44, 49, 52, 53). If *Isa.* 40 to 55 is a unit, then the "servant of God" is undoubtedly the people of Israel, since the identification is made several times (41:8; 44:1; 49:3); in this case the expressions that seem to refer to an individual, such as being called from the womb (49:1) or led to the slaughter and buried (53:7-9), are merely figurative.

Some scholars, however, hold that the prophet speaks both generally of Israel as a servant and of an individual servant whom he has in mind, such as Jeremiah or the prophet of the time. Accordingly, the passages which speak of Israel refer to the servant as blind and unwilling, while those which refer to the individual represent him as conscious of his mission and as suffering an undeserved death. Still others regard the so-called "suffering servant cycle" as of a different authorship than the other chapters. The identification of the "servant of God" with Israel is the oldest; the latest identification in point of time was with the suffering Messiah, an idea that was taken over by the Christian church, especially since the thoughts in *Isa.* 53 are close to the doctrine of vicarious atonement.

See also: ATONEMENT; ISAIAH; MESSIAH; PROPHETS AND PROPHECY.

Lit.: The Biblical commentaries; Hastings, James, *Dictionary of the Bible,* vol. 4 (1919) 468-69; Levy, Reuben, *Deutero-Isaiah* (1925); Giesebrecht, *Der Knecht Jahues bei Deuterojesaja* (1902); Staerk, *Die Ebed-Jahwelieder* (1913).

SETH, third son of Adam and Eve, born to them after the murder of Abel; the name is derived from the fact that God "appointed" (*shath*) another son to replace Abel (*Gen.* 4:25). Bible scholars attribute this narrative, as well as the genealogy of the descendants of Seth in *Gen.* 5, to the Priestly Code (*P*). In *Num.* 24:17, ascribed to older sources, "sons of Seth" are made parallel to Moab.

The rabbis declare that Seth was the first of Adam's children to have the true figure of a man. In apocryphal and pseudepigraphical literature Seth often appears as the relator of or actor in stories about the beginning of human existence.

Lit.: The commentaries on *Genesis.*

SETZER, SAMUEL HARRY (Tzvi Hersh), Yiddish and Hebrew writer, b. Novgorod-Volhynsk, the Ukraine, Russia, 1882. He came of an old Hasidic rabbinical family, and in 20th cent. Hebrew and Yiddish literature he was the spiritual heir of his progenitors. At the age of nineteen, while he was head teacher at the modern Talmud Torah in Zhitomir, his first literary work was published in *Hador* (Warsaw). Later a series of studies on Friedrich Nietzsche in the same periodical showed an unusual combination of Jewish and European traditions, and won recognition for Setzer in Warsaw literary circles.

In 1903 Setzer was injured, and barely escaped death, in the Zhitomir pogrom. Moving to Warsaw, he became literary editor of *Hatzefirah,* under Nahum Sokolow, and later editor-in-chief of the Yiddish daily, *Der Telegraf.* At the same time, using various pseudonyms, he wrote for almost all the periodicals of the time. During the eight years that Setzer lived in Warsaw, he completed biographies of Judah Halevi, Abraham ibn Ezra and Maimonides, and a long study, in Yiddish, of Ferdinand Lassalle. He also translated from Hebrew and other languages into Yiddish, and founded (1910) a Hebrew weekly, *Hayarden.*

Setzer came to New York city in 1912, and was editor of *Hatehiyah,* a Hebrew weekly. In 1915 he was stricken with a serious and usually fatal illness which incapacitated him for two years. His recovery, which nevertheless necessitated a disciplined and restricted life, brought him back to his chosen work of interpreting Jewish tradition and history. *Dos Vort,* founded by him in 1921, appeared as a weekly for one year and then as a monthly until 1926.

Among his works published in book form during this period were *Rabbi Israel Baal-Shem Tob* (2 vols., 1919); a book on the origins of Christianity (1922); *Middath Harahamim* (the Quality of Mercy; Yiddish), which was awarded the prize for the best book on Jewish learning in Yiddish (1928); and the wonder tales of Rabbi Nahman ben Simhah of Bratzlav (the Bratzlaver) (1929). Setzer started to issue a new form of *Dos Vort* in 1934, a monthly edition of monographs on historical subjects, mostly written by him. In 1942 the first three volumes of a compilation of these monographs appeared, *Die Vichtigste Momenten in der Yiddisher Geshichte.*

Setzer's work is a continuation of the accomplishments of his forebears. He was a medieval scholar transformed to live in the period of modern Hebrew and Yiddish cultural renaissance. His approach is one of "subjective objectivity." Intuition enables him to perceive a situation which he confirms by the use of objective logic. B. RIVKIN.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1928), cols. 1109-11; Rivkin, B., in *Yiddisher Kemfer,* July 24, 1942.

SEVASTOPOL, a Russian naval port on the Black Sea. It was founded in 1784 as a fortress at the point where the ancient Greek colony of Chersonesus was formerly located. According to records, Jews first settled here shortly after the Crimea was conquered by the Russians in 1791, during the reign of Catherine II (1765-96); these early settlers were Jews from Galicia.

Early in the 19th cent. the Jews of Sevastopol began setting up workshops and stores and purveying supplies for the local garrison. The 1825 plague seriously affected the Jewish community. As they were just recuperating from this severe blow, an order was issued forbidding Jews residence in Sevastopol except for those in military service. The then military governor of Sevastopol, Admiral Greig, did make attempts to have these anti-Jewish measures cancelled and to gain permission for the Sevastopol Jews to remain living there, but to no avail. In 1842 even the permits for temporary stays in Sevastopol were drastically cut to one month.

When Alexander II came to power in 1855 residence in Sevastopol was opened to certain groups of Jews. In the Crimean War (1853-56) many Jews fought and many fell. In 1864 a monument was put up in the Sevastopol cemetery to their memory, with the inscription: "In memory of the Jewish soldiers who fell for the fatherland in the defense of Sevastopol during the war 1854-1855."

The Sevastopol synagogue was destroyed in the defense of the city, and it was not until 1874 that a new house of prayer was built (for the soldiers). In 1884 a synagogue was built. The lot on which it was to be built had been presented to the Jewish community by Czar Alexander II, but for some reason this land was sold and a new piece of land bought with the money which the sale brought in. (Interestingly enough, later research revealed that this land had formerly belonged to the Sevastopol Jewish community.)

By 1880 the Jewish population of Sevastopol had grown to over 400. These were, for the most part, artisans and petty officials and their families. There were both foreign and Russian Jews in the Sevastopol community. Local Jewish residents started the bread export business, bringing in many families of Jews to help expand these businesses and by 1897 there were 3,930 Jews in Sevastopol out of a population of 57,000. However, in 1907 to 1909 the expulsion of groups of Sevastopol Jews was begun, including men who had participated in the defense of Sevastopol. Their house of prayer was closed.

According to the 1926 census, Sevastopol had 74,700 in-

habitants; in 1935 they numbered 82,000, but by 1939 the population had grown to 111,900 (1939 census), of whom the Jewish population was a minority. Before the outbreak of the war with the German Nazis, on June 22, 1941, Sevastopol served as the Black Sea fleet base. There were important shipbuilding yards here, and a new electric power station.

In November, 1941, the city fell under siege. The Nazis had invaded the Crimea and by November were at the city's gates. But it was not until July, 1942, that the Germans were able to enter Sevastopol, after much loss of men and matériel. The city had been defended not only by the Red Army and the Red Navy but by its whole population—men, women and children fighting the Nazis street by street and house by house. Among the fighters, both civilian and military, were many Jews, men and women. Groups were evacuated as soon as the Crimea was invaded, but many stayed on to fight. And when Sevastopol fell and the city was evacuated, considerable numbers stayed on to join the guerrillas.

Lit.: *Yevreiskaya Entziklopedia,* vol. 14; *Malaia Sovetskaia Entziklopedia,* vol. 7 (1931); vol. 5 (1937); *Politicheskaia Slovar* (1941); American Russian Institute files; Vernadsky, G., *A History of Russia* (1930).

SEVEN AGES OF MAN, *see* AGES OF MAN.

SEVEN BENEDICTIONS, a term applied to two different groups of seven benedictions: (1) the seven marriage benedictions which are recited with the second cup of blessing in Orthodox marriage ceremonies (*see* MARRIAGE BENEDICTIONS); (2) a series of benedictions in the Sabbath services which constitute the main body of prayers for the services of that day (Tefillah). *See* EIGHTEEN BENEDICTIONS.

SEVEN COMMANDMENTS OF THE CHILDREN (SONS) OF NOAH, *see* NOAHIDE LAWS.

SEVEN COMMUNITIES, THE, *see* BURGENLAND.

SEVEN RULES OF HILLEL, *see* HERMENEUTICS, TALMUDIC.

SEVENTEENTH OF TAMMUZ, *see* FASTING AND FAST DAYS.

SEVENTH HEAVEN. It is clear from passages in the Bible (*Deut.* 10:14; *Ps.* 148:4; *Neh.* 9:6 and others), which speak of the "heaven of heavens," or highest heaven, that the ancient Israelites thought of the superior regions as consisting of a number of divine spheres, one above the other. There are no details about the numbers in the Bible, but the idea must have been a familiar one; for in *II Cor.* 12:2 Paul speaks of a saint who was "caught up to the third heaven," and the pseudepigraphic *Ascension of Isaiah* 6:13 mentions seven heavens, above which is the divine throne. According to this last account, the lowest heaven is visible to man, while the highest heaven is the site of Paradise. *Enoch* (in the Slavonic version) also speaks of seven successive heavens, in the highest of which are the archangels. The term "seventh heaven" has accordingly come to be used in the sense of "supreme bliss."

Later Jewish literature, especially that known as *Hechaloth,* multiplied the number of heavens to seven times seven, or forty-nine.

SEVENTH-DAY ADVENTISTS, *see* SABBATH.

SEVENTY NATIONS, *see* ETHNOLOGY, BIBLICAL.



The Jewish quarter in Seville, Spain

SEVILLE, capital of Andalusia, in Spain, situated on the Guadalquivir river. According to a Jewish legend, the presence of Jews in Seville dates back from the destruction of the Second Temple (70 C.E.). It is, however, safe to say that the Arabs either found Jews already in Seville or brought them thither after they conquered Spain in 711.

The Jewish community of Seville first began to prosper in the later part of the 11th cent., under the rulership of cultured Al-Motamid, at whose court Isaac ben Baruch Albalia served as astrologer. After the disruption caused by the Almohades (1148), the community recovered but slowly. The recapture of the city by the Christians (1248), in which many of the older inhabitants were exiled, was the cause of a complete change. Alfonso X of Castile replaced the expelled Jews with those from his own realm and provided large territories of land for them. He presented the Jewish community with three mosques for divine services, and allocated to them an extensive fortified quarter near the old Moorish palace.

In this important commercial town there began to develop one of the richest and most powerful Jewish communities on the Iberian peninsula. According to Hasdai Crescas, there lived at Seville about six to seven thousand Jewish families, an estimate which, however, may be exaggerated. The influence of the community on the economic life of Spain was considerable. Intellectually, however, the community of Seville could not be compared with the communities of northern Spain.

In 1391 the Seville Jewish community was destroyed entirely. Incited for fourteen years by the speeches of Fernando Martinez, the mob invaded the Jewish quarter in 1391, killed or enslaved the Jews and forced a large number of them into baptism.

For the third time an entirely new community developed in Seville which, owing to favorable political and economic conditions in the 15th cent., again attained a moderate degree of prosperity. Moreover, Seville became the most important center of the Marranos, who secretly remained faithful to Judaism. Seville was thus the first place where, in 1481, the reorganized Inquisition was set up. The Jews were



Tombstone of Solomon ben Abraham found at Seville

banished from the city and from the archduchy in 1463. *See also* SPAIN. FRITZ BAER.

Lit.: Bejarano, Mario Mendez, *Histoire de la juiverie de Seville* (1922); Baer, Fritz, *Die Juden im christlichen Spanien* vol. I (1929); Neuman, Abraham A., *The Jews in Spain* (1942).

SEVITZKY, FABIEN (original name, Koussevitzky), conductor, b. Vishni-Volotch, Russia, 1893. He was the nephew of the world-famous conductor, Serge Koussevitzky. He entered the St. Petersburg Conservatory on a scholarship, studying with Rimsky-Korsakoff, Liadov and Glazunov. He entered music professionally as a double-bass player, performing in important Russian orchestras, and in 1915 touring the country as virtuoso. In 1922 he went to Poland, where he played in the orchestras of the Warsaw Philharmonic and the Warsaw State Opera.

In 1923 Sevitzky came to the United States, and was engaged by the Philadelphia Orchestra. Two years later he organized a chamber orchestra, which gave concerts throughout the United States. After holding several conductorial posts with opera companies in Pennsylvania, Sevitzky resigned his position with the Philadelphia Orchestra in 1930 to devote himself exclusively to the baton. Between 1930 and 1935 he gave numerous guest concerts in Europe and America. In 1936 he was appointed permanent conductor of the Indianapolis Symphony Orchestra, which he was responsible for developing into one of the most progressive orchestras in the country. Sevitzky directed numerous radio concerts over the three networks.

SÈVRES, TREATY OF, drawn up at the end of the first World War between the Allies and Turkey and signed at Sèvres, near Paris, on August 10, 1920. This treaty, through which Turkey lost control of Syria, Palestine, Mesopotamia and other territories, was, however, never ratified, and was subsequently replaced by the Treaty of Lausanne, Switzerland (1923). The text of the Treaty of Sèvres contained the Balfour Declaration which recognized the "historical connection" of the Jewish people with Palestine.

SEX LAWS AND CUSTOMS. The need of human beings for the companionship of those of the opposite sex is strongly emphasized at the very beginning of the Bible. The story of the creation of woman turns on the idea that "it is not good that the man should be alone" (*Gen.* 2:18) and that woman should be man's helper (*ibid.*). It closes with the idea that as woman is "bone of his bones and flesh of his flesh" (verse 23) "therefore shall a man leave his father and his mother, and shall cleave to his wife and they shall be one flesh" (verse 24).

The narratives of the Bible contain many descriptions of the sex customs of the day, including both normal regulations, and, occasionally, aberrations. Marriage is a practically universal custom; Jeremiah has to be commanded not to take a wife (*Jer.* 16:2), and this commandment is explained as due to the troublous times in which he lived. Incest, prostitution and other abnormal sexual practices are noted, but always in terms of condemnation or scorn; concubinage, however, was permitted, especially if a wife was childless (*Gen.* 16:2; 30:3). Polygamy was regarded as entirely legal, the codes concerning themselves only with seeing that the father did not exercise favoritism (*Deut.* 21:15-17); however, the narratives indicate that monogamy was the general rule.

Among the Jews, as among most oriental peoples, the sexes were segregated. While the Jews had no harems for their wives, married women were expected to avoid the company of other men, as adultery was regarded as the worst of crimes. Similarly, men were to avoid temptations; they were not to look at a woman while she was laundering, with her arms exposed (*Maḳ.* 24a), nor to walk behind a woman (*Ber.* 61a). A man must not permit a woman other than his wife to wash his hands or feet, to make his bed or to wait on his table (*Nid.* 16b). A sage warns against the dangers of too much conversation with women (*Aboth* 1:5). Parents were not to expose themselves in the presence of their older children. Ezra was reported to have introduced the wearing of a garment called *sinnar* (a sort of petticoat or drawers) by women as a matter of chastity (*B.K.* 82a).

Games and merriment between the sexes were discouraged as conducive to promiscuity. A man must not kiss or hug a woman whom he was forbidden by the Law to marry. The prohibition of wearing the clothing of the opposite sex (*Deut.* 22:5) may point to a libidinous ritual in Canaan, to an attempt to enter unnoticed among members of the opposite sex for immoral purposes, or to a form of homosexuality. There is an old sexual taboo in the law requiring that the hand of a woman who, in order to save her husband, takes hold of the aggressor's genitalia, should be cut off (*Deut.* 25:11-12); the Talmud, however, interpreted this to mean that she should pay a fine. The rabbis forbade a man even to talk across the fence with a woman for whom he has a violent desire (*Sanh.* 75a). At the same time, we are told that prominent sages freely expressed their admiration of feminine beauty. When the patriarch Simeon ben Gamaliel (2nd cent. C.E.) saw an exceedingly beautiful Gentile woman while he was standing on the Temple Mount, he exclaimed with ecstasy: "How great are Thy works, O Lord." When Akiba saw the wife of the Roman Tinnius Rufus, he cried: "Alas that such beauty is destined to rot in the earth!" (*A. Z.* 20a).

Sexual Maturity. Up to the age of twelve years and one day a girl is considered a minor (*ḳetannah*); for the next six months she is a maiden (*na'arah*), and afterwards she is considered a mature woman (*bogereth*). However, in order to cease to be a minor a girl must exhibit certain signs (*simmanim*) of puberty: at least two pubic hairs, a fold beneath the breasts when her arms are turned backwards, the darkening of the nipples and their slow rise when depressed, and the softening of the mons veneris. The Talmud notes that girls in the cities develop the pubic signs earlier and attributes this to the fact that they attend public baths, and that girls in the country, because they work grinding grain, have an earlier development of the breasts. With wealthy girls the right breast develops first because their sweaters are attached by a right shoulder strap; with poor girls, it is the left breast, because they carry water pitchers on

their left shoulders and their little brothers on their left arms (*Nid.* 45b-47b; *Yeb.* 12b, 97b; *Yad Hahazakah, Hilchoth Ishuth* 2). If a girl fails to develop these signs by the age of twenty years less thirty days, she is considered sexually subnormal (*'ailonith*).

A male is considered a minor (*katan*) until he reaches the age of thirteen years and one day, and shows two pubic hairs; he then becomes an adult (*gadol*). A natural eunuch is a man who at the age of twenty years less thirty days has deficient hair on his head, no growth of a beard, smooth skin and feminine features.

The Talmud discusses both the hermaphrodite (*'androgynos*), who had organs of both sexes, and the agenosomus (*tumtum*), who had none of either sex (*Bik.* 1:5; *B.B.* 126b). The Bible forbids men with crushed testes or amputated penis (*Deut.* 23:2) "to enter into the assembly of the Lord," that is, to marry an Israelite woman. There was a tradition that in ancient times women bore children at the age of eight (*Sanh.* 69b). A certain Justinia told Judah Hanasi that she had been married at three and had given birth at seven. It was understood, however, that a safe pregnancy takes place only after the age of twelve (*Nid.* 45a). A woman who is married before twenty may bear children until she is sixty; if at twenty, she will be fruitful until forty; if married at forty, she will never conceive (*B.B.* 119b). The Talmud saw the possibility of rupturing the hymen through exercise (*Yer. Keth.* 1:1; *Sab.* 63b). Menstruation begins when the pubic hair appears, and the average interval is thirty days (*Nid.* 9b). It is accompanied by yawning, sneezing, chills, headaches and pelvic pains (*ibid.* 63a). The Talmud goes into great detail in differentiating between the menstrual flow and pathological hemorrhages and discharges (*Yad Hahazakah, Issure Biah* 5 and 6).

Marriage. Marriage was encouraged in order to perpetuate the human race, to direct the sexual craving into moral channels and to increase human happiness. "A man can not live without a woman and a woman without a man" (*Yer. Ber.* 9); "without a wife there is neither gladness nor bliss" (*Yeb.* 62a). Polygamy was forbidden in neither the Bible nor the Talmud, but was not of frequent occurrence; thus none of the rabbinic sages in the 800 years of the Talmud is reported as having more than one wife at a time. According to Ammi, if a man married a second wife without the consent of the first, the latter was entitled to a divorce (*Yeb.* 59a). The possession of more than four wives was specifically prohibited (*ibid.* 44a). In the year 1000 Rabbenu Gershom of Mayence placed polygamy under the ban, and this interdiction was in course of time accepted by all Jews except those in Mohammedan lands. If a man's wife became insane, however, he could take a second wife provided that he received the consent of one hundred rabbis residing in no less than three countries.

Marriage was preceded by betrothal (Erusin, Tenaim). In former times a betrothed woman, though forbidden to cohabit with her betrothed, was considered by the law as a married woman in relation to other men, who would suffer capital punishment for illicit relations with her.

The Talmud preached against marriage for money, improved social status or political connections. "Whoever marries a woman for her money will become the father of unworthy children" (*Kid.* 70a). "When a father marries off his young daughter to an old man, he forces her into prostitution" (*Sanh.* 76a). "One may not marry when one intends to divorce soon after" (*Yeb.* 37b). "Go down a degree and take a wife" (*ibid.* 63a). One should not marry off his daughter when she is a minor, and a man should see his wife before he marries her (*Kid.* 41a). A man is advised to learn about the characters of his prospective wife's brothers, as his sons will resemble them if he marries her. He should not marry a woman of a family stigmatized by leprosy or epilepsy (*Yeb.* 37b). One should not marry a woman whose two first husbands have died prematurely (*Yeb.* 64b). Maimonides, who denies a rational basis to such fears, admits that they affect the happiness of the superstitious.

The commandment to be fruitful and multiply was given to men and not to women, and women are by nature eager to anchor their lives in a marital haven (*Yeb.* 113a). As soon as a man passes his eighteenth birthday he must take to himself a life partner (*Aboth* 5:20); if one passed the age of twenty without being married, he was liable to sin and punishment, unless he devoted himself to the study of the Law (*Kid.* 29b). In Palestine, however, economic conditions were so bad that the Midrash states that men could not marry until they were thirty or forty. A bachelor is sure to fall into temptation; if he does not, particularly if he resides in a large city, God himself proclaims his chastity daily (*Pes.* 113a).

Virginity was highly prized. A virgin received 200 zuz as her Kethubah (marriage portion), as compared to 100 in the case of a widow. Virgins were married on Wednesday, so that if a husband claimed that his wife was not a virgin, he could bring his case next day to the court that met every Thursday (*Keth.* 1:1); upon its decision depended the amount of the wife's Kethubah and her moral status. The bride might claim in self-defense that she had been raped after betrothal, or that her hymen had been ruptured by a blow, or that she belonged to an anemic family, or that he did not consummate the act. If the latter is claimed, the husband must repeat the act under supervision.

Cohabitation. The sages required modesty and reserve even in marital relationships. Love was to be more than mere passion (*Aboth* 5:16). A wife was not to expose her hair to the sight of other men than her husband, lest she arouse their passion; such prevention of exposure was later achieved by shaving off the hair, by wearing a wig, or by both (*Ber.* 24a; *Leb Ibri,* 129). Every word that passes between a man and his wife at the time of conjugal relations will be recited back to him on the Day of Judgment (*Hag.* 5a).

According to Jewish law, cohabitation was a duty owed to the wife by the husband (*Keth.* 61b; *Nid.* 71a). Should a husband take a vow not to cohabit with his wife, he must either have his vow annulled or grant her a divorce with full compensation. If he agrees to maintain his wife, but refuses to cohabit with her because of his dislike for her, she may either obtain a divorce outright or stay and receive an addition to the amount of her Kethubah. The Talmud discusses the frequency of proper marital relations, according to the occupation of the husband. A wife who refuses sexual relations is punished by divorce or by the reduction in the amount of her Kethubah.

Overindulgence in sexual acts was declared to cause podagra and to increase the libido (*Suk.* 52b). If cohabitation is performed in a standing position, convulsions will result, but no impregnation; if while sitting, delirium will appear; if in an unnatural position, diarrhea (*Git.* 70a; *Sanh.* 37b); if on the bare floor, the result will be sickly children (*Keth.* 60b). It is to be avoided during the day, in the same room as other persons, in public places, or when staying overnight in an inn (*Pes.* 112b; *Sab.* 87a; *Keth.* 65a). A husband must not force his attentions on his wife if the latter is unwilling (*Erub.* 100b). Marital relations endanger health if they take place just after returning from a journey, in convalescence (*Aboth de Rabbi Nathan* 41), after venesection, heavy drinking or after returning from the latrine (*Git.* 70a; *Nid.* 17a).

Children. A high value was set upon progeny. One without children may be considered dead (*Ned.* 64b); whoever intentionally avoids having children is committing murder (*Yeb.* 63b). A man fulfils his obligation "to be fruitful and multiply" when he becomes the father of at least one son and one daughter capable in their turn of procreating. If his children died but left grandchildren of both sexes, his obligation was met (*Yeb.* 61b). A man must not marry a woman who is sterile, old or a minor, unless he already has children by another wife. In former times the husband was compelled to divorce his wife after ten years of childless marriage. If the fault is his, she gets her Kethubah; if she is to blame, she does not.

The children pay as follows for the sins of their parents: if they have been conceived during their mother's menstrual impurity, they will be born with skin lesions (*Midrash Lev.* 15); if their father intended at the time of sexual relations to divorce their mother, they will be impertinent and delinquent; the same defects will be found in children conceived as the result of seduction, or within three months after the death of the first husband of the wife.

Sons and Daughters. The world needs both sexes, but happy is the man whose children are males and woe to him who is the father of females (*Pes.* 65a). According to one teacher, a daughter is a perpetual worry to her father: when she is small, he is afraid lest she be seduced; when older, lest she become promiscuous; when mature, lest she be not married; when married, lest she have no children; when old, lest she become a witch (*Sanh.* 100b). It is good for the first child in the family to be a girl, as she can help in rearing the younger children. Hisda said, "I prefer daughters" (*B.B.* 141a). A reputed recipe for having male children was to have the conjugal bed stand between north and south; another statement declares that the child will be a boy if the wife has her orgasm first (*Nid.* 31a).

Illegitimates. If an infant is found in the street, in a protected place, and well covered, showing that his parents have cared for him, it is called a foundling (*'asufi*). Two foundlings may not marry lest they be blood relations (*B.M.* 87a; *Kid.* 73a).

If the mother of the child is known, but not the father, and the mother states that its father is one who could be legally married to her, the child is called *shethuki*. It is admitted neither to inheritance nor to the priesthood (*Kid.* 4:1; *Yeb.* 100b).

A bastard (*mamzer*) is defined as a child born of parents who could not legitimately be married because of consanguinity or other prohibitions, or the offspring of the adultery of a married woman. However, if a wife continues to live with her husband, her children are not to be stigmatized as bastards even though it is known that she is unchaste (*Sotah* 27a). While a bastard may not marry a Jewish woman, he is considered a Jew in every respect, and if he is a scholar he deserves to be respected more than a high priest who is an ignoramus (*Hor.* 13b). A child born of a priest and a woman whom he is forbidden to marry (for example, a divorced woman) is called *halal* ("profaned"; *Kid.* 77a). If a boy, he is unfit for priesthood.

Conduct of Married Women. Among the causes for divorcing a wife are adultery, walking in the street with uncovered hair, relations with her husband while she is menstruous, exposure of her forearms, frivolous conduct with other men, or seclusion with another man or kissing him after her husband has warned her against him. If a wife had been raped, she remained with her husband unless he was of priestly descent.

Illicit Relations. One who has seduced an unmarried girl not older than twelve and a half years and of faultless reputation pays a standard fine of fifty selas, plus compensation for insult and loss of value. One who has raped her pays in addition a compensation for pain suffered, must marry his victim, and may never divorce her, provided that the crime is proved before a court (*Keth.* 3:4-5). Adultery, described as a sexual relationship between a married woman and a man other than her husband, is punished by the death of both parties (*Lev.* 20:10); the mode of execution was strangulation (*Sanh.* 11:1).

The Bible forbids ten types of sexual relationships because of consanguinity (*Lev.* 18 and 20; *Deut.* 23 and 27), and the Talmud expands these by adding twenty-one more. The Karaites extended the prohibitions because of consanguinity much further. There are prohibitions against relations between men (*Lev.* 18:22) and between humans and beasts (verse 23). Onanism was warned against, for Onan, the grandson of Jacob, was killed by God because he practised coitus interruptus (*Gen.* 38:9). The Talmud cautions one who is unmarried not to touch the genitalia in order not to arouse the libido (*Sab.* 108b).

Nocturnal emissions (*keri*) were said to result from voluptuous thoughts the day before (*Keth.* 46a), and to be precipitated by sleeping on one's back (*Ber.* 13b), spicy food and alcohol (*Yoma* 18a). Marital relations are prohibited while the wife is in her menstrual state and for seven days after the cessation of the flow, altogether about twelve days (*Nid.* 31b). After that she takes a ritual bath (*tebilah*) in a specially constructed pool (Mikveh) containing forty seahs of water.

Virility. A man is considered capable of impregnating as long as he can lace and unlace his shoe while standing on one leg (*Hul.* 24b). Mandrakes (*Sanh.* 99b), myrrh, balsamum (*Sab.* 62a) and lewd pictures (*Sanh.* 39b) were said to increase desire and potency. The Talmud enumerates many anatomical maldevelopments, deficiencies and injuries that cause sterility, such as epispadias (*marzev*), atrophy (*shahifuth*), trauma of the special centers in the brain, alcoholism, sterilizing potions, wasps' stings and testicular injury (*Sotah* 26b; 36a; *Hul.* 45b; *Tos. Yeb.* 8:3; *Yeb.* 75b).

See also: ADULTERY; BETROTHAL; CONSANGUINITY; FOUNDLING; JEALOUSY, WATERS OF; MAMZER; MARRIAGE; VIRGIN.

HIRSCH LOEB GORDON.

Lit.: Preuss, J., *Biblisch-talmudische Medizin; Perlman, Midrash Harefuah;* Maimonides, *Issure Biah;* see MEDICINE.

SFORNO, OBADIAH BEN JACOB, Bible exegete, Talmudist and physician, b. Cesena, Italy, about 1475; d. Bologna, Italy, about 1550. A descendant of a family that was distinguished for its scholarship, he soon acquired great knowledge in Bible, rabbinics and philosophy. He studied medicine at Rome, where he was highly regarded by Christians; Johann Reuchlin learned Hebrew from him. His commentaries on the Bible show a degree of philological method which is unusual for the time, although Sforno often inclines toward philosophical interpretation.

He wrote commentaries on the Pentateuch (Venice, 1567, and frequently reprinted), *Song of Songs* and *Ecclesiastes* (Venice, 1567; dedicated to Henry II of France), on *Psalms* (Venice, 1586), the commentary *Mishpat Tzedek* on *Job* (Venice, 1689), and others on *Jonah, Habakkuk* and *Zechariah* (published by David ibn Hin in *Likkute Shoshanim,* Amsterdam, 1724). His *Or Ammim,* a philosophic work, attacks Aristotle and Maimonides (Bologna, 1537); he translated the book into Latin and sent it to Henry II. Sforno wrote also a philosophical commentary to *Aboth* which was printed in the Roman Mahzor (Bologna, 1540). Some of his works are extant in manuscript, while certain of his responsa were published in the works of other writers.

Lit.: Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 2 (1895) 77 et seq.; Finkel, E., *Obadja Sforno als Exeget* (1896).

SHA'AR HA'AMAKIM, SHA'AR HA'GOLAN, SHAARAYIM, *see* COLONIES, AGRICULTURAL.

SHAATNEZ, *see* MIXTURES, PROHIBITED.

SHABBATH (Talmud tractate), *see* SABBATH (tractate).

SHABBETHAI BEN MEIR HAKOHEN (generally known as SHaCH, from the initials of his principal work), Talmudist, b. Vilna, 1621; d. Holleschau, Moravia, 1662. While he was still very young he became one of the rabbinical assistants at Vilna. He is said to have completed his monumental commentary on *Shulhan Aruch, Yoreh Deah* at the age of twenty-four; it was called *Sifthe Kohen* (Lips of the Priest) and published in 1647. This work earned him a place among the greatest codifiers of his age. In 1648 he fled from the Chmielnicki massacres and became rabbi, first in Dresin and then in Holleschau. There he had an active correspondence with Magister Valentin Vidrich of Leipzig.

He died at a comparatively early age, and most of his writings were published posthumously. They include: *Sifthe Kohen,* a commentary on *Hoshen Mishpat* (Amsterdam, 1667); *Sefer Haaruch,* notes to *Yoreh Deah* (Berlin, 1667); *Nekudoth Hakesef,* criticisms of David Halevi's commentary on *Yoreh Deah* (Frankfort on Oder, 1677); *Tokefo Kohen* (Frankfort on Oder, 1677); *Geburath Anashim,* on *Eben Haezer* 154 (Dessau, 1697). He wrote also a historical chronicle, *Megillath Afah,* and a homiletical exposition of the passage "Kammah Maaloth" in the Passover Haggadah.

Lit.: Fünn, S. J., *Kiryah Neemanah* (1860) 74-80; Friedberg, B., in *Jewish Encyclopedia,* vol. 11, pp. 217-18.

SHABBETHAI ZEBI, *see* SABBATAI ZEVI.

SHABUOTH ("weeks"; more accurately, Hag Hashabuoth, Feast of Weeks), a festival celebrated in the month of Sivan; its name is derived from the fact that it was celebrated in Bible times seven weeks after the bringing of a sheaf of barley as an offering on the festival of Passover (*Lev.* 23:15-16). It is denoted in the Bible also by the names *yom habikkurim* ("day of the first-fruits"; *Num.* 28:26) and *hag hakatzir* ("feast of harvest"; *Ex.* 23:16). In Talmudic times it was called Atzereth ("conclusion"; *R.H.* 1:2), because it marked the end of the barley harvest.

The Torah provides that the seven weeks up to Shabuoth be counted "from the morrow after the day of rest" (*mimohorath hashabbath*) of the Passover festival (*Lev.* 23:15). The interpretation of this passage became one of the outstanding points at issue between the Pharisees and the Sadducees. According to the Pharisaic point of view, supported by the Septuagint and later universally accepted in the Talmud, the *shabbath* in question was the first day of Passover; hence Shabuoth would always fall fifty days later, on the 6th of Sivan. The Sadducees, however, and later the Karaites, supported by the Samaritans, took the word to mean literally the Sabbath after the beginning of the Passover festival; thus Shabuoth would always fall on a Sunday and might vary in date from the 7th to the 13th of Sivan, as the provision that Passover could not occur on certain days of the week was not in force in the time of the Second Temple.

A third interpretation of the passage is advanced by the Falashas, who count the seven weeks from the "day of rest" at the end of Passover, the seventh day of the festival. They seem to be following an ancient tradition, for according to *Jubilees* (2nd cent. B.C.E.), Shabuoth is observed on the 15th of Sivan, which would be seven weeks after the last day of Pesach, if a calendar of months consisting of twenty-eight days is presumed. The Peshitta (Syriac translation) renders "day of rest" in *Lev.* 23:11 as "latter day"; the same interpretation was followed by the Zadokite sect of Damascus as late as the 10th cent.

In the Biblical era Shabuoth was an agricultural festival; on it two wave-loaves of fine wheat flour were offered in the sanctuary as a symbol of the first-fruits (*Lev.* 23:17). As early as the time of *Jubilees* (1:1; chap. 6) and later, during the Talmudic period, it was divorced from its agricultural setting. It became the traditional anniversary of the revelation from Sinai (*zeman mattan torathenu,* "the time of the giving of our Law"); after the destruction of the Second Temple this became its master aspect, as shown by the reading of the Decalogue and other religious observances for the day. Accordingly, the idea of the three "days of setting of bounds" (*shelosheth yeme hagbalah*), found in the Sinai story, was transferred to the three days before the festival.

Shabuoth is observed by Orthodox Jews, except in Palestine, on the 6th and 7th of Sivan; by Reform Jews, on the 6th of Sivan only. The eve of the first day is observed by reading passages from the Torah, the other books of the Bible, and from the Mishnah, as well as from the *Sefer Yetzirah* and the *Zohar,* and a summary of the 613 commandments and prohibitions in the Torah. This custom, *Tikkun Lel Shabuoth,* probably arose at an early period, and became widespread in Eastern Europe and the Orient, under the influence of the Lurian Cabala, from the 16th cent. on. *Psalms* is read on the second night, probably because David, its traditional author, was said to have been born and to have died on Shabuoth.

The idea of the revelation from Sinai is carried out in the morning services in the *Akdamuth* poem, recited after reading the first verse of the Torah portion. The reading of *Ruth* on the morning of the second day may be either because of the connection of the book with David, or because its story is laid in the time of the barley harvest.

In many places houses and synagogues are decorated on Shabuoth with branches of trees, flowers and various plants; this is perhaps connected with the ancient character of the festival as a harvest feast, or with the fact that the day was believed to be a day of judgment for the thriving of the fruits of trees (*R.H.* 1:2). Another characteristic custom is the eating of various dairy dishes. In medieval times Shabuoth was also the day on which small children, at the age of four or five, were taken for the first time to school, where they would be presented with a honey-covered cake on which a Biblical verse was inscribed. Often the parents gave a scroll of the Torah on this occasion.

Since 1831, when Solomon Eger of Braunschweig, Germany, first held confirmation on Shabuoth, the festival has been used for this ceremony. As the day of Israel's supreme covenant, it was logically the time for the confirmation of Jewish youths into the faith of their fathers. At first bitterly contested, this custom won acceptance not only by Reform congregations, but also by a number of Conservative and even Orthodox congregations in the United States. It did much to revive the waning influence of Shabuoth in Jewish life. Another modern custom which has served to revive Shabuoth is that of the Bikkurim, or first-fruits, in Palestine. First-fruits are offered in a procession modeled after that of Temple times. The offerings are then sold and their proceeds are given to the Jewish National Fund. This custom is observed also at Chicago and other cities in the United States.

W. GUNTHER PLAUT.

Lit.: Abrahams, Israel, *Festival Studies* (1934) 5 et seq.; Adlerblum, Nima H., *A Perspective of Jewish Life Through Its Festivals* (1930) 33 et seq.; Lehrman, S. M., *The Jewish Festivals* (1936) 59 et seq.; Schauss, Hayim, *The Jewish Festivals* (1938) 86 et seq.; *Shulhan Aruch, Orah*

Hayim 494; Hirshowitz, Abraham Eliezer, *Otzar Kol Minhage Yisrael* (4th ed., 1930) 155 et seq.; Elbogen, I., *Der jüdische Gottesdienst* (2nd ed., 1931) 132 et seq.; Finkelstein, Louis, *The Pharisees* (1938) 113 et seq., 667-68.

SHACH, abbreviation for Shabbethai ben Meir Hakohen.

SHACHTER, JACOB, rabbi, b. Roumania, 1887. He went to England as the rabbi of the New-Roumanian Synagogue in Manchester, and subsequently was made rabbi of the Jewish Communities of Belfast and the districts of Northern Ireland. Shachter was a leader in the Jewish communal activities of the country, and was also vice-president of the Jewish National Fund for Great Britain and Ireland, as well as of the Mizrachi Federation. He was dean of residences of Queen's University in Belfast. Among his published works were *Mahazeh Abraham* and *Likḳute Yaaḳob;* he was also a collaborator in the preparation of the Soncino edition of the Talmud tractate *Sanhedrin.*

SHADDAI, *see* GOD, NAMES OF.

SHADHAN, usual Jewish term for marriage broker. The term is derived from the Talmudic Hebrew verb *shedach,* "to persuade," to "influence," with particular reference to marriage contracts (*Sab.* 150a). The business of acting as Shadhan was already popular in the Middle Ages, especially among the Jews in Germany, and might be either a definite profession or just a side line. Many prominent rabbis of the Middle Ages are found in such a side line of matchmaking as their chief source of income, since they did not accept any salaries for their rabbinical functions. They had widespread acquaintances in the remotest parts of the country, great understanding of human nature, and enjoyed unlimited confidence because of their upright character. They considered the matchmaking business not merely as a source of income, but also as a pious task desired by God—a Mitzvah. Usually the fees for the matchmaking were paid equally by the parents of the bride and the groom. The profession of Shadhan is still widely practised in Eastern Europe, and even in modern, educated circles. An association of Shadhans was incorporated in New York city in 1929.

Lit.: Berliner, A., *Aus dem Leben der deutschen Juden im Mittelalter* (1871), chap. 4.

SHAHARITH, *see* MORNING SERVICE.

SHAKESPEARE, WILLIAM, famous English dramatist and poet, b. Stratford on Avon, 1564; d. Stratford on Avon, 1616. The chief of his presentations that are of especial Jewish interest is the character of Shylock, as well as the portrayal of subordinate Jewish characters, in his *Merchant of Venice,* written about 1596. It is notable that while the bard, as a concession to the British prejudice of the day, had to make Antonio the nominal hero of the play, Shylock is the actual protagonist, to whom the chief interest of all the spectators is directed.

Shakespeare had many similar plots upon which he may have built, ranging all the way from Giovanni Florentino's *Il Pecorone* and the *Cursor Mundi,* in which the creditor was a Jew, to the state trial of Dr. Rodrigo Lopez (1594), in which, as in the play, the enemy of Lopez bore the name Antonio. This has been pointed out both by Frederick Hawkins and Sidney Lee, suggesting this additional motif.

Although William Shakespeare's *Merchant of Venice* was played originally as low comedy, the character of Shylock loomed large in the imagination of



A scene from "The Merchant of Venice"

such modern actors as Edmund Kean, Edwin Booth and Henry Irving, for they brought out the dignity and appeal of Shylock as the victim of the prejudice of his age, rather than as the would-be avenger of his own wrongs. Only the genius of Shakespeare could rise above his time and write that defense of the human quality of the Jew in the third act, when Shylock exclaims, "Hath not a Jew hands, organs, dimensions, senses, passions?" This is the logical sequence of the famous speech in the first act, when Shylock dwells upon the insults he is compelled to bear:

"For sufferance is the badge of all our tribe;
You call me misbeliever, cut-throat dog,
And spit upon my Jewish gaberdine."

As one studies the speeches of Shylock, one feels how completely Shakespeare had become Shylock, so that he might more fully express what must have been the inmost secrets of his troubled soul. He towers above his enemies in the demonstration of his right to live and act—and suffer. He dominates the play, and even though balked of his revenge, he gains the sympathy of thinking heroes. Georg Brandes offers an incisive, illuminative study of Shylock in his volume on Shakespeare.

The character of Jessica, Shylock's daughter, hardly presents much that is notable, for her elopement is rather the excuse for the deepening of Shylock's resent-



A scene from "Love's Labour's Lost"



A scene from "Henry VI"

ment against his foes. Tubal is a mere shadow, and no other Jewish character appears in any other play of Shakespeare; even the word Jew, singularly, but seldom appears.

In the *Merchant of Venice,* as well as in other plays, Shakespeare shows great familiarity with the Bible, quoting it frequently. It is not surprising that many persons are confused in hearing a quotation, not knowing whether to attribute it to the Bible or Shakespeare. One reason for this is the similarity of language, for the Authorized Version of the Bible was published for the first time in 1611, in the Shakespearean period, and the English of that version and that of Shakespeare are similar. The earlier versions of the Bible extant in Shakespeare's time, especially the Coverdale and Geneva Bibles, contain phraseology that was borrowed by the poet. Thus when Cardinal Wolsey says (*Henry VIII,* act 3, scene 2), "He falls like Lucifer," he is practically quoting from the current Bible translation of *Isa.* 14:12, though the Hebrew expression means only "day-star."

Every play of Shakespeare contains examples of how much Shakespeare owes to the Bible and how he did not hesitate to help himself to a thought or a metaphor when it suited him.

Examples of such use of the Bible are:

Love's Labour's Lost, act 4, scene 2: "You are two bookmen; can you tell me by your wit what was a month old at Cain's birth that's not five weeks old as yet? The moon was a month old when Adam was no more" (cf. *Gen.* 1 to 3).



A scene from "As You Like It"



A scene from "All's Well that Ends Well"

Henry VI, Second Part, act 3, scene 3: "And from his bosom purge this black despair; see how the pangs of death have made him grim" (cf. *Ps.* 51:7; *Isa.* 65:6; *II Sam.* 22:5).

Richard III, act 2, scene 3: "By God's good grace, his son shall reign. Woe to the hand that's govern'd by a child" (almost directly from *II Chron.* 23:3 and *Eccl.* 10:16).

All's Well That Ends Well, act 4, scene 3: "Now, God delay our rebellion! As we are ourselves, what things are we! Merely our own traitors. And as in the common course of all treasons, we still see them reveal themselves till they attain to their abhorred ends, so that in this action contrives against his own nobility, in his proper stream o'erflows himself" (cf. *Prov.* 11:5; *Ps.* 35:8; *Esther* 7:10).

Henry IV, First Part, act 5, scene 4: "But that the earthy and cold hand of death lies on my tongue; no, Percy, thou art dust and food for—worms" (cf. *Job* 17:11, 13).

As You Like It, act 3, scene 2: "How brief the life of man runs his erring pilgrimage, that the stretching of a span buckles in his sum of age" (cf. *Ps.* 39:6; *Gen.* 47:9).

Measure for Measure, act 5, scene 1: "The very mercy of the Lord cries out most audible, even from his proper tongue, 'An Angelo for Claudio, death for death!' Haste still pays back, and leisure answers leisure. Like doth quit like, and measure still for measure" (cf. *Num.* 35:30,31; *Lev.* 24:17; *Jer.* 2:19).

Macbeth, act 4, scene 1: "Show his eyes and grieve his heart" (cf. *I Sam.* 2:33).

Macbeth, act 5, scene 1: "Lighted fools the way to dusty death" (cf. *Ps.* 22:15).

Lear, act 2, scene 4: "We'll set thee to school to an ant, to teach thee there's no laboring in the winter" (cf. *Prov.* 30:25).

Timon of Athens, act 5, scene 1: "Who, like a boar too savage, doth root his country's peace" (cf. *Ps.* 80:13-14).

Henry VIII, act 5, scene 2: "My stay, my guide and lantern to my feet" (cf. *Ps.* 119:105).

Comedy of Errors, act 2, scene 2: "There's a time for all things" (direct quotation from *Eccl.* 3:1).

Merchant of Venice, act 4, scene 1: "A Daniel come to judgment!" (cf. the story of Susanna in the additions to *Daniel* in the Apocrypha).

Richard II, act 5, scene 4: "What Eve? What serpent hath suggested thee to make a second fall of cursed man" (*Gen.* 3).

King John, act 3, scene 1: "Thy word is but the vain breath of a common man" (cf. *Isa.* 2:22; *Job* 16:1-3).

Taming of the Shrew, act 3, scene 2: "She is my goods, my chattels. . . . my field, my barn, my horse, my ox, my ass, my anything" (Tenth Commandment, *Ex.* 20:14; *Deut.* 5:18).

Hamlet, act 2, scene 2: "O Jephta, Judge of Israel, what a treasure hadst thou" (cf. *Judges* 11).

Many of these echo the common speech of the time which, because of the study of the Bible, was filled with Biblical phraseology. Shakespeare's rich use of Bible expressions shows how the mind of the poet and dramatist fully appreciated the rich store of apt and striking expressions in which the Bible abounds.

CLIFTON HARBY LEVY.

Lit.: Tannenbaum, Samuel A., *Shakespeare's The Merchant of Venice* (1941).



A scene from "Henry IV"



A scene from "Measure for Measure"



A scene from "Timon of Athens"

SHALASHUDOS, name given to festive celebrations on the afternoon of the Sabbath. It goes back to the fact that in ancient times two meals were eaten on week-days, while the Sabbath was distinguished by the fact that it had three meals (*shalosh se'udoth*). The third Sabbath meal, therefore, which distinguished the Sabbath day, was made up of dainties, and was accompanied by song and other festivities.

For the modern development of the institution, *see* ONEG SHABBAT.

SHALET (SHALENT), *see* COOKING.

SHALKOVITZ, ABRAHAM LEIB (pen name, Ben Avigdor), Hebrew writer and publisher, b. Zaludel, province of Vilna, Lithuania, 1862; d. Karlsbad, Bohemia, 1921. He first prepared himself for the rabbinate, but later turned to the Chovevei Zion movement, became secretary of the fraternal order Bene Mosheh, a foundation of Ahad Haam, and finally entered the publishing business. Ahiasaf (1892) and Tushia (1896), which he himself directed and which published books at very moderate prices, occupied honorable places in the history of Hebrew publishing. Shalkovitz was for more than two decades one of the outstanding publishers of Hebrew literature. He also founded the first illustrated Hebrew magazine for children, *Olam Katan* (1901).

Having made his literary debut in *Hamelitz* (1889) with general articles, he devoted himself to fiction-writing and wrote a large number of short stories which realistically depicted the bitter life of the poverty-stricken Jewish masses. This emphasis on modern life and the fact that the principal characters of most of his stories are women made him a pioneer in contemporary Hebrew literature.

Shalkovitz wrote also a historical novel, *Lifne Arba Meoth Shanah,* dealing with the exodus of the Jews from Spain and published on the four hundredth anniversary of this event (1892).

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 80-84; *Luah Ahiasaf* (1923); Fichmann, J., in *Hatekufah,* vol. 12, pp. 477-80.

SHALLUM, 1. son of Jabesh who assassinated Zechariah, the son of Jeroboam II, and seized the throne of Israel (about 741 B.C.E.). He was in power for only a month, when he was deposed and killed by Menahem (*II Kings* 15:10-15).

2. fourth son of Josiah of Judah (*I Chron.* 3:15), who was made king after the death of his father and took the name Jehoahaz. Jeremiah (*Jer.* 22:11-12) still uses the old name.

See also JEHOAHAZ.

SHALMANESER, *see* ASSYRIA.

SHALOM ALECHEM, a song sung by the master of the house after his return from the synagogue on Friday evening. In this song he greets the angels of peace who, according to an ancient Jewish folk notion (*Sab.* 119b), accompany each Jew back to his home from the synagogue on the evening before the Sabbath (Ereb Shabbath).

Lit.: Davidson, Israel, *Otzar Hashirah Vehapiyut,* vol. 3 (1930) 465; *Siddur Otzar Hatefilloth,* 615.

SHALOM, SHALOM ALECHEM, *see* GREETING AND WISH FORMULAS.

SHALOM, S. (SHAPIRO), Hebrew poet, b. Drohobycz, Poland, 1904. He studied in Vienna, then at the teachers' seminary in Jerusalem and finally at the University of Erlangen. In 1922 he moved to Palestine, and soon became known, not only as one of the

leading poets of Palestine, but as one of the most authentically Palestinian of the Hebrew writers. Among his books were *Pela Gema* (1934); *Sonnethoth* (1934); a volume of collected verse, *Sefer Hashirim,* and *Eben Ben Pela.* His book *Mipanim el Panim* was awarded the Bialik prize for 1941.

Shalom's poetry depicts the mysticism of Hasidism (his ancestors were Hasidim) and the struggles and trials of the modern man. His poetry is varied and many-sided; he is at once a heretic and a believer, a destroyer and a builder. The destruction of Europe and the upbuilding of Palestine are the two central motifs of most of Shalom's poems. The Jewish homeland and the outside world, the individual and the people, are well harmonized in his poetry.

Lit.: *Moznaim,* vol. 10, No. 5.

SHALOM SHACHNA BEN JOSEPH, Talmudist, d. Lublin, Poland, 1558. He was a pupil of Jacob Pollak, and became rector of the Yeshiva at Lublin. In 1541 he and Moses Fischel were made seniors (chief rabbis) of all the Jews in Little Poland, and Shalom was entrusted with a larger share in the administration. He was frequently called upon to settle all rabbinical and scholarly problems. According to a statement of his son, Israel, Shalom had forbidden the publication of his works, and it was not until the 19th cent. that his *Pesakim Beinyan Kiddushin* was published. His numerous pupils included his son-in-law, Moses Isserles.

Lit.: Nissenbaum, *Lekoroth Hayehudim Belublin.*

SHALOWITZ, AARON LOUIS, cartographic engineer and lawyer, b. Ponviez, Russia, 1892. He was brought to the United States in 1895. Shalowitz graduated from the Baltimore Polytechnic Institute (1911), received the LL.B. degree from Georgetown University (1926), and was admitted to the Maryland and Washington, D. C., bars. In 1930 he was given the LL.M. degree by George Washington University. From 1916 to 1921 he served in the United States Navy with the rank of lieutenant as a hydrographic and geodetic engineer, directing surveys in Alaska, the Virgin Islands, and parts of the United States. In 1921 he was appointed principal cartographic engineer (departmental service) in the Division of Charts of the United States Coast and Geodetic Survey; he still held this position in 1943.

Shalowitz also delivered lectures on nautical charts in a defense mapping course held at George Washington University. Shalowitz evolved an original method for determining the velocity of sound to be used in hydrographic surveying by acoustic methods (1931), and published several scientific papers and collaborated in the preparation of the *Manual of Hydrographic Surveying* (1942 ed.) for the United States Coast and Geodetic Survey. He served as vice-president (1935-36) and educational chairman (1935-37) of the Washington, D. C., district of the Zionist Organization of America.

SHALSHELETH, *see* CANTILLATION.

SHAM TRANSACTION. According to Jewish law, a legal transaction is valid only if both parties in the case seriously intend it. If this intention is absent, it is only a sham transaction (*simulatio*) and therefore is not valid. The Talmud gives the following illustration of such a sham transaction: a wife, before divorce, issues a document presenting a part of her property over which her husband has the right of control and use (*nichse melug*) to a third party in order to deprive her husband of the use of it. A similar sham transaction would result if a husband transferred a piece of property to another man in order that it might not be seized in fulfillment of the claims of his wife. Donations made to others to escape the demands of creditors are also regarded as sham transactions. It is further proof of the sham nature of the transaction when the donator does not actually hand over the property but keeps it in his possession and control. However, proof of simulation must be clearly established and confirmed by an authoritative judge. The Talmud is very strict on such sham transactions, and its teachers were apparently willing to go to all lengths to prevent them. Thus Rab Nahman is reported to have torn up a document of this nature in a legal dispute that was brought before him, and Samuel is said to have declared that he would do the same to any such document that was brought before him (*Keth.* 79a).

Lit.: *Keth.* 19a et seq.; 78a et seq.; 97a et seq.; *B.B.* 150b et seq.; Maimonides, *Hilchoth Ishuth* 22:9; *Hilchoth Zechiah* 6:12; *Shulhan Aruch, Hoshen Mishpat* 99:6 et seq.; 111:19 et seq.; *Eben Haezer* 85:7; 90:7 et seq.

SHAMGAR, son of Anath, one of the judges of Israel. According to one statement, he saved Israel by slaying 600 Philistines with an ox-goad (*Judges* 3:31); the Song of Deborah has a reference to the people's avoiding the highways in his days (*ibid.* 5:6). The latter statement, as well as the name Shamgar, which does not seem to be Hebrew, have caused Bible scholars to question the correctness of the first statement. A war with the Philistines at that time would not be impossible, as some of that people had already settled in the country as early as the 13th cent.

It has even been suggested that the name was borrowed from the Song of Deborah to fill out the list of the twelve judges. It is possible, however, that Shamgar was an Israelite with a foreign name, and that the statement represents a shadowy reminiscence of an early tribal leader.

SHAMIR. The word *shamir* is used in the Bible in two senses: that of sharp thorns (*Isa.* 5:6), and that of a hard substance, used as a point for a pen (*Jer.* 17:1). In the latter passages it is sometimes translated as "diamond," although it is hardly likely that diamonds were used for that purpose in ancient times. It may have been some form of flint (like the Aramaic *shamira*) or corundum (the *smyrites lithos* of the Greeks).

Jewish legend, however, takes the Shamir to be a miraculous worm, which had the power of splitting the hardest stone or even metal. It was used by Solomon for the building of the Temple; for Biblical legislation had provided that no iron could be used for shaping the stones of the altar (*Ex.* 20:22), and this was applied to the entire building, especially since, in the later Jewish conception, iron was regarded as the symbol of war and therefore not appropriate for use in constructing the Temple, the building of peace. According to one account, Moses had made use of the Shamir in engraving the gems of the high priest's breastplate.

The story relates that Solomon was advised by the rabbis of the existence of the Shamir, which was of the size of a grain of barley and had been created at the end of the sixth day of creation. It had been entrusted to the prince of the sea, who in turn had given it to the wood-grouse to use. Solomon sent Benaiah to seek for it (other accounts say Ashmodai), and he obtained it by means of the following stratagem: he covered the nest and young of the bird with glass, and when the wood-grouse brought out the Shamir to split the glass, he surprised her and seized the Shamir. Solomon was compelled to keep it, when not in use, wrapped up in wool and in a leaden box filled with bran (other accounts speak of a brass box), for nothing else was able to resist its penetrative power.

There are numerous parallel traditions to the idea of the

Shamir in the legends of non-Jewish peoples; in some cases an herb takes the place of the Shamir as the means of splitting rocks. The story passed over from the Jews to the Arabs, and is found, with some variations, in medieval tales.

Lit.: Cassel, "Schamir," *Denkschrift der Königlichen Akademie gemeinnütziger Wissenschaften in Erfurt* (1856); Ginzberg, Louis, *The Legends of the Jews.*

SHAMMAI (often with the title Hazaken, "the elder"), founder of a school of sages in the 1st cent. C.E. Together with Hillel, whose Ab Beth Din he was, he constituted the last of the five pairs (Zugoth) by whom the Pharisaic tradition was transmitted (*Aboth* 1). He was probably older than Hillel, for which reason he is always mentioned first in their Halachic controversies; the school he founded (Beth Shammai) seems to have been in existence before the establishment of the school of Hillel (Beth Hillel).

Only a few of the opinions of Shammai, in which he differs from those of Hillel, are recorded in the Mishnah and other Halachic sources. There were undoubtedly many more which have come down to us as differences of opinion on the part of the schools of these men. One of these differences that has been recorded was on the question of the laying of the hands of the offerer upon the festal sacrifice, a difference which had begun with the previous pairs and was not settled until a pupil of Shammai, Baba ben Buta, definitely adopted the view of Hillel (*Betzah* 20a). Shammai was very strict in religious matters. He was even unwilling to let his very small son eat food on Yom Kippur (*Tos. Yoma* 4; *Yoma* 77b).

The stories about him and Hillel depict Shammai as rather harsh and irascible compared to the gentle Hillel; he is said to have rejected questions with scorn. Yet his favorite expression shows that his attitude was friendly and gracious: "Make thy study of the Law a fixed matter, say little and do much, and receive every man with a friendly countenance" (*Aboth* 1:15). He followed the profession of building or carpentry (*Sab.* 31a).

Lit.: Frankel, Z., *Hodegetica in Mishnam,* 39 et seq.; Finkelstein, Louis, *Akiba* (1936).

SHAMMAS, *see* FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

SHAMMAS LICHT, SHAMMAS LIGHT, *see* HANUKAH.

SHANGHAI, industrial and commercial capital of China, with a population of 3,500,000 at the end of 1941, of which number 22,000 were Jews. With the exception of a small number of English and American Jews, most of whom were only temporary residents, and an even smaller group of wealthy Jews of Indian and Iraquian origin, Shanghai Jewry was almost entirely a refugee community in 1940. Its older residents were Russian Jews who had fled first from Russia to Manchuria and then settled in Shanghai in the early 1930's after the Japanese seizure of Manchuria. But the overwhelming proportion of the community was made up of Austrian and German Jews who arrived between 1938 and 1939, when Shanghai had no immigration restrictions. But the outbreak of the second World War, which blocked the trans-Siberian route for immigrants, and the introduction of increasingly rigorous curbs by the Japanese authorities, cut immigration to almost nothing. However, more than 1,000 Polish Jews, mostly Yeshiva students who had fled after the Nazi occupation, managed to reach Shanghai by roundabout routes, with the hope of getting to Palestine, Canada and the United States. The spread of the second World War trapped many of these students in the Far East.

Arriving at a time when the war-born economic crisis had seriously affected Shanghai, these various strata of Jewish refugees, who had made Shanghai the largest Jewish settlement in the Far East, were largely dependent on relief for their existence. Nearly half the entire population was being maintained by the Joint Jewish Refugee Relief Committee, which received $25,000 a month from the American Jewish Joint Distribution Committee. About 7,000 were self-supporting, while the rest lived on private contributions from abroad. On the eve of the Japanese attack on Pearl Harbor, 15,000 Jews were concentrated in the Hongkew area, with the remaining 7,000 scattered through the International and French Settlements.

Despite their economic difficulties, the refugees were able to create a network of cultural and religious organizations. Among these were the European Jewish Artist Society, which sponsored plays and concerts; the Shanghai Jewish Youth Association School, which trained refugee youngsters with the help of funds provided by Sir Horace Kadoorie; a Work Cooperative of Jewish Youth; a Cultural Circle; the General Zionist Organization Theodor Herzl; a Jüdische Gemeinde; a Jüdische Liberale Gemeinde; and three newspapers. The ORT had also opened a training school.

Immediately after Japan declared war on the United States and Great Britain, 1,800 refugees were arrested and thousands of others were seized but later released. Many, however, were turned over to the Gestapo, whose Shanghai chief, Christian Zissner, was placed in control of the refugees. At the same time a new Nazi paper, the *Beobachter in Asien,* launched an anti-Jewish crusade. Bank accounts of Jews were frozen, seriously impairing the work of the refugee committees. Threats were made to deport Polish Jews to Poland. Efforts to get some of the Polish refugees out by way of Russia and Palestine had made little headway by the fall of 1942. In October, 1942, twenty-nine Polish and fourteen Czechoslovakian Jews, the first group of Jewish refugees to reach England from territory held by the Japanese, arrived by way of Portuguese East Africa from Shanghai.

Laura Margolis and Manuel Siegel, both Americans, who represent the Joint Distribution Committee in Shanghai, refused to leave when they had a chance, and continued to render yeoman help to refugees with the increasingly limited funds at their disposal. In October, 1942, distress and hunger were reported widespread among German Jewish refugees in Shanghai. All Jewish organizations in Shanghai were still functioning but under strict governmental supervision in the early part of 1943. Reports of typhus among the Jewish population created further concern in the fall of 1942 for the 22,000 Jews who were already in a desperate way. One of the first casualties of the war was *Israel's Messenger,* the oldest English-language Jewish paper in the Far East.

For the history of the Jews in Shanghai prior to 1940, *see* CHINA. BERNARD POSTAL.

Lit.: Jewish Affairs, vol. 1 (1942), No. 11-13, pp. 3-4.

SHANTZ, HAROLD, foreign service officer, b. Rochester, N. Y., 1894. He was educated at the University of Rochester (B.S., 1915), and served as a private in the cavalry on the Mexican border (1916-17) and with the American Expeditionary Forces (1918), to be honorably discharged as first lieutenant. From 1922 on he served successively as vice-consul, consul, consul general, chargé d'affaires and in other diplomatic positions at Calcutta, Toronto, Hong Kong, Singapore, Monrovia (Liberia), Barcelona, Oporto, Prague, Nairobi (East Africa), Moscow, Athens and Helsinki. In 1941 he was appointed first secretary of the American Embassy in London.

SHAPERO, NATE S., head of a leading American chain of drug stores, b. Detroit, 1892. He received the

Ph.B. degree from Ferris Institute, Big Rapids, Michigan. Shapero became president of the Shapero Drug Stores in Detroit, Cleveland, Cincinnati, Toledo, Pittsburgh; president of Cunningham's Drug Stores in Detroit, and twenty-three other Michigan cities; chairman of the board of Marshall Drug Stores in Cleveland.

He was president (1943) of the Board of Fire Commissioners of Detroit, national president of the Chaim Weizmann Chemical Research Foundation of Rehovoth, Palestine, a member of the Board of Ferris Institute, as well as a member of the board of governors of the Jewish Welfare Federation of Detroit, which he served as vice-president (1940-42). Shapero became president of the National Association of Chain Drug Stores and chairman of its executive board in 1943.

He was on the executive committee of the Detroit Round Table (of Catholics, Protestants and Jews), served as president of the Michigan State Welfare Commission and (1943) of the board of the Police and Fire Pension Committee. In June, 1942, Shapero made a tour of the west for the United States Treasury Department, and won official commendation for his war efforts from Secretary of the Treasury, Henry Morgenthau, Jr. PHILIP SLOMOWITZ.

SHAPIRO, DORA MONNESS, philanthropist, b. New York city, 1881. She was educated at high school in New York city and at the age of twenty was married to Solomon Shapiro, a business man, who became president of the firm Levinsohn & Shapiro and who died in 1927. Dora M. Shapiro founded, in 1923, the Deborah Tuberculosis Sanatorium at Browns Mills-in-the-Pines, New Jersey, a non-sectarian institution extending free care to tubercular sufferers. She donated (1932) to the Einstein Institute of Physics in the Hebrew university, Jerusalem, a building in memory of her husband, and two wings named for her parents and her husband's parents. She also established at Zoslia, Lithuania, the native town of her husband, a free loan society and a Talmud Torah. In New York city, she founded the Solomon and Dora Monness Shapiro Charitable, Benevolent and Education Fund, Inc., whose annual contributions to organizations and individuals exceeded $10,000.

Among the many institutions in New York city, which benefited from her major endowments, were the Home of the Daughters of Jacob, whose president she was; the home of the Daughters of Israel, of which she served as director; the dormitory of Yeshiva College and also Montefiore, Mount Sinai, Beth Israel and Beth David Hospitals and the Rabbi Jacob Joseph School. She belonged to over eighty organizations embracing all races and creeds.

SHAPIRO, HARRY LIONEL, anthropologist, b. Boston, 1902. He received the Ph.D. degree from Harvard University (1926). As a Yale University fellow (1923-25) at the Bishop Museum, Honolulu, Hawaii, and as research professor at the University of Honolulu (1931-38), as well as on numerous trips to the Pacific Islands, to the West Indies, and to the southwestern United States, he explored the characteristics of the aborigines and population problems. He studied the history of the descendants of the mutineers on the *Bounty* on Pitcairn Island and showed a particular interest in the effects of migration and racial intermixture especially among the Japanese and Chinese in Hawaii. In 1938 Shapiro became lecturer at Columbia University. From 1931 on he served as associate curator at the American Museum of Natural History, New York city, and in this capacity as well as in that of member of the Research Council and Consulting Staff of the Presbyterian Hospital, New York city, he concentrated on the practical application of the results of his field work.

Shapiro's published writings include *The Physical Characteristics of the Society Islanders* (1930); *The Alaskan Eskimo* (1931); *The Physical Characteristics of the Ontong Javanese* (1933); *The Heritage of the Bounty* (1936); *Migration and Environment* (1939). He was an editor of *Anthropological Briefs.* SURA TYGEL.



Isaiah Leo Sharfman

SHAPIRO, JOSEPH GEORGE, lawyer, b. New York city, 1886. He was educated at Yale University (LL.B., 1907), and was prosecuting attorney (1913-20) and judge of the city court of Shelton, Conn. (1920-31). Shapiro served also as a member of the Judicial Council of Connecticut (1927-31) and as acting judge at the Court of Common Pleas (1928). He was a member of the Bridgeport Jewish Community Council.

SHAPRUT, HASDAI IBN, *see* HASDAI IBN SHAPRUT.

SHAPRUT, SHEMTOB BEN ISAAC IBN, *see* IBN SHAPRUT, SHEMTOB BEN ISAAC.

SHARFMAN, ISAIAH LEO, economist, b. Polonnoye, Ukraine, Russia, 1886. He was brought to the United States in 1894. He studied at Harvard College (A.B., 1907) and at the Harvard Law School (LL.B., 1910), became professor of law and political science at the Imperial Pei-Yang University, Tientsin, China, and in 1914 was made full professor of economics at the University of Michigan (chairman of the department of economics, 1927); he still held this position in 1943.

Sharfman served on the Advisory Committee on Railroad Employment, Office of the Federal Coordinator of Transportation (1933-36), and in several other public offices. In 1942 he was appointed associate member of the National War Labor Board. He was president of the Harvard Menorah Society (1907-8) and of the Intercollegiate Menorah Association (1913-16), and edited the *Menorah Journal* (1915-16). Sharfman was affiliated also with the American Jewish Historical Society, and was a fellow of the Jewish Academy of Arts and Sciences.

In 1939 he was awarded the James Barr Ames Prize by the faculty of the Harvard Law School. His published writings include: *Commission Regulation of Public Utilities* (with others; 1913); *Railway Regulation* (1915); *The American Railroad Problem* (1921); *The Interstate Commerce Commission* (5 vols., 1931-37).

SHARON, the principal plain of Palestine, running along the seacoast from Mount Carmel to Jaffa; it is about forty miles long and from seven to twelve miles wide. It was extremely fertile in Bible times and hence was used as a symbol of beauty and fruitfulness (*Isa.* 35:2; *Song of Songs* 2:1). The Talmud records a prayer of the high priest on Yom Kippur for the inhabitants of Sharon: "that their houses may not become their graves" (*Yer. Sotah* 8:7). This has been interpreted to mean that the sandy soil of Sharon was such an unsafe foundation that the houses built on it had to be repaired at least every seven years (cf. *Matt.* 7:26-27); others think the reference is to another Sharon, between Mount Tabor and Tiberias, which was subject to earthquakes. The plain of Sharon is the site of some of the most important Jewish colonies in modern Palestine, and of a number of orange plantations centering around Petah Tikvah.

SHARONA, *see* COLONIES, AGRICULTURAL (also under RAMATH DAVID).

SHAVEI ZION, *see* COLONIES, AGRICULTURAL.

SHAVING. Biblical law permits shaving of the head, which was apparently done as a sign of mourning, but prohibits the shaving of the "corners of the head" and the "corners of the beard" (*Lev.* 19:27). No reason for this law is given. One possible basis is the high regard felt for the beard as a sign of manly dignity, so that cutting it off forcibly was regarded as degradation (cf. *II Sam.* 10:4-5). Another was the avoidance of the rites of the Canaanites in which men who assumed the garments and manner of women shaved their faces. A third is the fact that some Arab tribes shaved off their forelocks, apparently for some ceremony connected with idolatry (cf. *Jer.* 9:25). Maimonides connected the prohibition with the purpose of avoiding the appearance of heathen priests who often (as in Egypt) shaved their hair and beard.

The Talmud (*Shebu.* 3b; *Mak.* 20ab) enumerates five "corners of the beard": two on each cheek and one on the chin. The prohibition was interpreted as meaning only shaving with a razor, or a pumice stone, and not removal by means of a depilatory. Thus in countries where the wearing of beards was not usual, Jews frequently shaved their faces by use of a depilatory; others objected to this for the sake of appearance (*mar'ith 'ayin*), because it might appear as if they had used a razor in shaving. Trimming the beard with shears was permissible at all times.

Men were also prohibited from shaving with a razor the hair on other parts of the body in places where women would customarily remove it; this was an extension of the law forbidding men to dress as women.

The Hasidim and Yemenites often shave their heads but leave the side-locks (Peoth) untouched. In most Western countries the removal of the beard has tended to become more common among Jews in accordance with the prevailing customs of the general population.

Lit.: Shulhan Aruch, Yoreh Deah 180-81; Eisenstein, in *Jewish Encyclopedia,* vol. 11, p. 234.

SHAVITCH, VLADIMIR, conductor, b. Russia, 1888. He studied music in Berlin with Godowsky and Busoni. In 1923 he became conductor of the Rochester Philharmonic, and in 1925 of the Syracuse Symphony Orchestra. He visited the Soviet Union in 1928, achieved great success, and was appointed first conductor of the Moscow State Opera one year later. He appeared as guest conductor of the most important orchestras in London, Berlin, Paris, Detroit, San Francisco and Los Angeles. In 1937—both in London and New York—he introduced an experiment called "synchro-opera" in which the roles were sung by living musicians on the stage, while the orchestra and chorus were reproduced electrically through recordings made at Covent Garden; Shavitch coordinated the performance from behind the scenes.

SHAW, IRWIN, playwright and author, b. Brooklyn, N. Y., 1913. He studied at Brooklyn College, and began his career by writing radio scripts. In 1935 his one-act play, *Bury the Dead,* was published in *The New Theatre;* subsequently it was produced by an experimental group and reprinted in book form. The play attracted wide critical and popular attention both for the deftness of its dialogue and for its "eloquent powers of expression" of the pacifist ideology which was then paramount. It was built around the efforts of soldiers who had been killed in the war to effect an understanding of the horror of war. *Bury the Dead* was republished a number of times and theatre groups throughout the country produced it.

Shaw was called to Hollywood on the strength of this success, and while writing routine scripts there he continued with his own work. *Salute* was the next of his plays to be written. *Siege,* depicting an episode of the Spanish civil war, was produced in 1937. *The Gentle People* (1939) was a greater commercial success; in 1941 it was issued as a motion picture under the title of *Out of the Fog. Retreat to Pleasure* (1940) showed some vacillation between the confusion of unquestioning pacifism and outright adoption of left-wing theories, and more realistic attitudes, but this work still displayed remarkable ability for authentic dialogue.

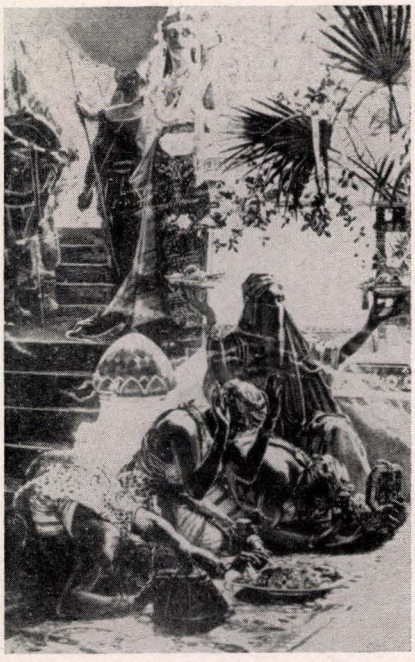
The same capacities were evidenced, too, in the many short stories Shaw wrote for various periodicals; some of these stories were collected into two volumes: *Sailor Off the Bremen* (1939), *Welcome to the City* (1942), and *Sons and Soldiers* (1943). Shaw joined the army in 1942.

Lit.: Current Biography (1942) 65-67; *Time,* Feb. 16, 1942; Mantle, B., *Best Plays* (1938-39); *Scholastic,* Jan. 22, 1940.

SHEAN, AL, vaudeville comedian and actor, b. Dornum, near Hannover, Germany, 1868. The son of Louis Schoenberg, a strolling magician, he was brought to the United States and educated in the public schools of New York city. In 1890 he organized the vaudeville team known as the Manhattan Comedy Four, which included also Sam Curtis, Arthur Williams and Ed Mack; for a decade the team contributed notably to the advance of vaudeville entertainment, then in its expanding stage. Then Shean, noted for his voice and his spontaneous wit, joined Charles L. Warren and played with him for another ten years. This connection gave way to the famous association of Shean with Ed (Edward) Gallagher, their team eventually becoming the most familiar in American vaudeville. They started, however, in musical comedy, and played in the *Rose Maid* (1912).

From 1914 on, for about six years, their partnership was split by an unexplained quarrel. Reconciled by the intervention of Minnie Marx, mother of the Marx brothers and sister of Al Shean, the partners opened their first vaudeville act in a theatre of Long Island, New York, in 1920. The act was "Mr. Gallagher and Mr. Shean in Egypt," and in it the team made vaudeville history with the song "Oh, Mister Gallagher, Oh, Mister Shean," for which Bryan Foy wrote the lyrics and Shean himself composed the music. The humorous song became one of the most popular and familiar ever to strike the American public's fancy. The famous team ceased to exist when Gallagher died, in 1929.

Shean appeared in the *Ziegfield Follies* (1923); *The Prince of Pilsen* (1930); and *Music in the Air* (1932).



The Queen of Sheba visits King Solomon. From a painting by Julius Kronberg.

Shean himself considered the high point of his career to have been his serious starring role of the old priest in the play *Father Malachy's Miracle,* produced on Broadway in 1937. His performance received high critical praise. In 1941 he appeared again on Broadway in the leading role of the comedy *Popsy.*

Entering the motion pictures, Shean played in the comedy *Chills and Fever* (1930), and thereafter appeared in numerous pictures, including *The Bluebird* (1940) and *Friendly Neighbors* (1940). In 1941 he collaborated on and appeared in *Ziegfeld Girl.* Subsequently he appeared in *Friendly Enemies,* in the same principal role in which he had starred in the stage show some twenty-five years before.

Lit.: Gilbert, Douglas, *American Vaudeville, Its Life and Times* (1940) 181-83.

SHEARER, NORMA, *see* THALBERG, IRVING J.

SHEAR-JASHUB ("a remnant shall return"), symbolic name given by the prophet Isaiah to his son. The original significance of the name is explained in *Isa.* 10:21-23: only a remnant of the people shall be left out of the extermination which a just God will inevitably bring upon Israel. Later the name received a somewhat more optimistic interpretation: that there would always be a saving remnant which would return to God and rebuild the people.

Lit.: The commentaries on *Isa.* 7 and 10.

SHEBA BERACHOTH, *see* MARRIAGE BENEDICTIONS.

SHEBA, QUEEN OF. 1. In the Bible. *I Kings* 10:1-13 and *II Chron.* 9:1-12 tell how Solomon was visited by the queen of Sheba, who was accompanied by a great following and rich presents. She declared that the fame of his wisdom had penetrated to her kingdom, and that she wished to satisfy herself of the truth of the report by personal experience. Solomon showed her all his glory and solved all the riddles which she put to him. Thereupon the queen declared that the reality which she had experienced far exceeded the reports; and after having received rich presents from the king, she returned to her country.

Later legend adorned this story with the account of a love affair between Solomon and the queen. The son of this union, named Melech, was said to have migrated with his followers to Abyssinia; the royal house of Ethiopia still claims descent from the son of Solomon and the queen of Sheba. It is probable that the story in the Bible rests on a historical basis. Queens of Sheba (Sabea in Arabia) are mentioned in Assyrian inscriptions; and contests of riddles were frequent in ancient times. In the New Testament the word Sheba is interpreted as meaning "south," and the queen is mentioned in *Matt.* 12:42 and *Luke* 11:31 as an example to the contemporaries of Jesus.

The story of Solomon and the queen of Sheba has been frequently represented in art; Karl Goldmark's opera, *Queen of Sheba,* makes free use of the Biblical material.

2. In the Midrash. The Talmud and the older Midrash collections do not refer to the story of the queen of Sheba, but it appears in *Targum Sheni* to *Esther* 1:3, in *Midrash Proverbs* (beginning) and in *Yalkut* on *II Chron.* 9:1 (section 1085). Here there is the story that Solomon, who understood the language of the birds, learned from the hoopoe of the rich country of the queen of Sheba, who lived in the city of Kitor. Accordingly, he sent a letter to the queen, with an order to visit him, by the hoopoe. The queen, frightened by the letter, sent Solomon 6,000 boys and girls, all born on the same day and at the same hour, and promised to come to Solomon within three years. When she arrived in Jerusalem she was received by Solomon with great pomp. She proposed to Solomon three riddles which, to her great astonishment, he was able to solve; accordingly, she made him rich presents. There is a reference to the story in the Koran, and it was a favorite with Arabic writers, who gave the queen the name of Belkis.

Lit.: The Biblical commentaries; Ginzberg, Louis, *The Legends of the Jews,* vols. 4 and 6; Blau, L., in *Jewish Encyclopedia,* vol. 11, pp. 235-36.

SHEBARIM, *see* SHOFAR.

SHEBAT (a month in the Hebrew calendar), *see* CALENDAR; MONTHS.

SHEBAT, FIFTEENTH OF, *see* NEW YEAR FOR TREES.

SHEBIITH ("Sabbatical year"), fifth tractate of Zeraim, the first division of the Mishnah. It consists of ten chapters, and deals with the regulations of the Sabbatical year during which, according to Biblical law, no produce was to be raised in Palestine and all debts were to be released. The first nine chapters deal with the agricultural regulations for the Sabbatical year. Since the year opens in the fall, they treat of such questions as how long the crop may be cultivated in the period preceding the Sabbatical year, and what can be done in the case of each individual kind of vegetable or fruit. There are discussions of how much preparatory work, such as removal of stones, wood and weeds, fertilizing and fencing, may be done. The limits of the observance of the Sabbatical year are drawn; it must be observed strictly in Palestine, partly in Syria, and does not apply to other countries. There are also regulations for the disposition of what grows in the Sabbatical year, and directions as to what must be destroyed. The tenth chapter deals with the release of debts, and discusses the institution of the Prosbul. It is noted that if one, despite the release, insists on paying his debts on the Sabbatical year, he is regarded as praiseworthy.

The Tosefta contains eight chapters and has some interesting and important additional details; for in-

stance, it reports that Rabban Gamaliel and his court permitted ploughing during the entire year before the Sabbatical year. It also gives an express and detailed list of the cities that formed the boundary of Palestine (4:11). There is no Babylonian Gemara; that of the Palestinian Talmud contains some interesting stories, such as that of Abba bar Zebina, who worked for a non-Jewish tailor in Rome, and successfully passed a test of fidelity to Jewish ritual law (4:2).

Lit.: Danby, Herbert, *The Mishnah* (1933) 39-52; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, pp. 236-37.

SHEBUOTH ("oaths"), sixth tractate of Nezikin, the fourth division of the Mishnah and Talmud. Its eight chapters deal mainly with the laws of various oaths and the laws of uncleanliness, as follows: Chap. 1. Various forms of oaths; atonement by sacrifices. Chap. 2. Laws of uncleanliness. Chap. 3. The punishment for "vain" and "rash" oaths. Chap. 4. The oaths of witnesses. Chap. 5. Oaths in cases where objects have been unlawfully obtained or retained. Chap. 6. The oaths of the defendant in civil cases. Chap. 7. Oaths taken by the plaintiff. Chap. 8. Laws of bailments.

The Tosefta consists of six chapters which follow closely the subject matter of the Mishnah. Both Babylonian and Palestinian Gemaras to the tractate, in addition to explanations of the text, contain many Haggadic passages.

Lit.: Danby, Herbert, *The Mishnah* (1933) 408-21; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, p. 238.

SHECHEM, a city near the southern boundary of western Manasseh; it was originally a Canaanite town, and its Israelite affiliations fluctuated between Manasseh (to which it was generally attributed) and Ephraim. In *Gen.* 34 it appears as the seat of the Canaanite clan of Hamor, which still dwelt there in the time of the judges, as we learn from *Judges* 9. Its early connection with Hebrew history is attested by the fact that Joseph was believed to have been buried there and that a famous meeting of the Israelite confederacy was said to have taken place there in the days of Joshua. The first residence of King Jeroboam of the Northern Kingdom was also at Shechem, which remained Israelite until it fell into Assyrian hands between 724 and 721 B.C.E. In the 4th cent. B.C.E. a temple was built on the adjoining summit of Mount Gerizim by a dissident Jewish group, from which the Samaritan sect developed; this temple was destroyed by John Hyrcanus over two centuries later. In 67 B.C.E. Shechem was destroyed by the Roman general Vespasian, who later built the new city of Neapolis (the Nablus of today) on a site two miles away. The results of archeological research supplement and illustrate the Biblical record very happily.

Documentary sources show that it was a flourishing town under Egyptian rule during the period from 2000 to 1800 B.C.E. and again between 1400 and 1200. The excavations of Ernst Sellin and his collaborators from 1913 to 1934 have recovered two millennia of its archeological history, spanning the entire period covered by Biblical and extra-Biblical allusions. The site is now called Tell Balatah.

WILLIAM F. ALBRIGHT.

Lit.: Reports of the German archeological expedition, in *Zeitschrift des Deutschen Palästina-Vereins,* 1926 et seq.

SHECHINAH, *see* SHEKINAH.

SHECHITAH, *see* SLAUGHTERING, RITUAL.

SHECHUNATH BORUCHOV, *see* COLONIES, AGRICULTURAL.

SHEDAL, *see* LUZZATTO, SAMUEL DAVID.

SHEDIM, *see* DEMONS.

SHEELOTH UTESHUBOTH, *see* RESPONSA AND DECISIONS.

SHEFELAH, a hilly stretch of territory in Palestine, situated west of the mountains of Judea. It is frequently mentioned in the Bible as a natural division of Palestine (*Josh.* 9:1; *Judges* 1:9; *Jer.* 17:26 and elsewhere), in the Apocrypha (*I Macc.* 12:38) and in the Mishnah (*Shebi.* 9:2). In *Tos. Shebi.* 7:7 it is defined more exactly as the "Shefelah of the south." Shefelah is sometimes erroneously translated as Lowland.

The church father Jerome speaks of a Shefelah around Lydda, Emmaus and Eleutheropolis (Beth Gubrin), evidently not identical with the seacoast (*hof hayam, Deut.* 1:7). Yet there seems to have been no exact line of demarcation between the two areas, as the enumeration of the towns in the Shefelah (*Josh.* 15: 33-47) mentions some places, such as Gaza, that were actually on the coast. In modern times the name Shefelah is ordinarily given to the coastal plain between Jaffa and Gaza; it is a sort of southern continuation of the plain of Sharon, and the two areas are the chief localities for Jewish plantation colonies.

The Tannaim regarded sycamores as the characteristic feature of the Shefelah (*Tos. Shebi.* 7:11; cf. *I Kings* 10:27). On the basis of this feature the Mishnah applies certain regulations of the Sabbatical year not only to the Shefelah of Judea, but to other regions designated as Shefelah in Perea (Transjordan) and Galilee.

Lit.: Smith, George Adam, *Historical Geography of the Holy Land.*

SHEFFIELD, HERMANN BERNARD, physician and author, b. Königsberg, Germany, 1871. He came to the United States in 1891, and received the M.D. degree from the College of Physicians and Surgeons, University of Maryland, Baltimore (1895). Sheffield was a recipient of the Alvarengo Prize, given by the College of Physicians of Philadelphia (1914), for his contribution to the study of idiocy in children, and was awarded the Merritt H. Cash Prize of the Medical Society of the State of New York (1920) for his work on infantile paralysis.

His published medical works include: *The Baby's Record and Health* (1908); *Pediatric Memoranda* (1911-12); *Modern Diagnosis and Treatment of Diseases of Children* (1st ed., 1911; 3rd ed., 1916); *The Backward Baby* (1915); *Diseases of Children* (1921). He was co-author of *Practical Pediatrics* (1905). Sheffield published also poems (*Lights and Shadows,* 1937-40) and a historical novel (*A Unique Heritage,* 1941).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 150-52.

SHEFTALL, family identified with the early history of the colony and state of Georgia and the city of Savannah.

BENJAMIN SHEFTALL, the founder of the family, came to Savannah in July 1733, with a group of Portuguese Jewish immigrants. He became a merchant, and was highly esteemed as a man of broad charity. He was one of the five men who, in 1750, founded a philanthropic society, calling it the Union Society because each one came from a separate religious group. He kept a diary of events, written in Hebrew, and still in the possession of the family, which gives important data on the arrival and settlement of the Jews in the Southern colonies.

MORDECAI SHEFTALL (b. Savannah, 1735; d. Savannah, 1795), soldier and patriot of the American Revolution, was the elder son of Benjamin Sheftall. On reaching maturity he became a merchant like his father,

and was active in Jewish congregational affairs, as well as in the Union Society.

From the very outset of the Revolution he allied himself with the American cause. As chairman of the Parochial Committee, which opposed British tyranny and was organized in Savannah to safeguard the city's freedom, Mordecai Sheftall incurred the wrath of the royal regime, which denounced and persecuted him with the utmost severity. Unmoved by this Sheftall joined the revolutionary army and became commissary general, first for the Georgia troops and then for the continental army in the neighborhood. In October, 1778, he became Deputy Commissary of Issues for South Carolina and Georgia, at the same time serving as a staff officer in the Georgia Brigade. He was meticulous in his post, requiring a receipt for even the smallest object he delivered and preserving these papers for years after.

Sheftall took an active part in the defense of Savannah against the British in 1778. After the fall of the city, both he and his son Sheftall Sheftall were taken prisoner and placed on board a prison-ship bound for the West Indies. He kept a journal, entitled *Capture of Mordecai Sheftall, Deputy Commissary General of Issues,* in which he relates his sufferings. He refused all offers to enter British service, was eventually released on parole, and in 1780 was among those under British ban in the Disqualifying Act. He was for a short time in Philadelphia in 1782, where he helped organize the Mickvé Israel congregation. In 1783, following the war, he received a grant of land from the government in recognition of his services during the Revolution. During the struggle he had advanced monies for the maintenance of the troops; despite appeals to Congress, these were never repaid.

Sheftall took an active part in communal work and in the reorganization of the Savannah congregation in 1774, after he had already donated a piece of ground for its cemetery a year previously. He was prominent as a freemason, and conducted a correspondence with the leading men of his time.

Levi Sheftall (b. Savannah, 1739; date of death unknown) was the younger son of Benjamin Sheftall. Like his father, he was prominent in the activities of the Savannah Jewish congregation and the Union Society. He was one of the signers of a resolution submitted to the first Provincial Congress at Savannah, on July 4, 1775, to promote the cause of liberty in America. He was one of the prominent patriots proscribed by the British in their Disqualifying Act of 1780. He was president of the Savannah Jewish congregation at the time when that body sent its congratulations to George Washington on his elevation to the presidency, and he was one of the committee which signed the letter.

Sheftall Sheftall (b. Savannah, 1762; d. Savannah, 1847), lawyer and American patriot, was a son of Mordecai Sheftall. He shared most of the hardships of the Revolution with his father. He served as assistant deputy to the latter when he was but fifteen. After imprisonment and release on parole he went to Philadelphia, where the Board of War appointed him a Flag Master and entrusted him with money and provisions to be carried and delivered to General Moultrie for the relief of the starving people of Charleston.

Sheftall lived nearly all his life in Savannah, where he was engaged in the practice of law. He was a charter member of Mickve Israel Congregation, incorporated in 1790. In recognition of his services to the cause of liberty, the Georgia Historical Society elected him an honorary member in 1839. To the end of his life he clung to the old style of dress, knickerbockers and a three-cornered hat. The waistcoat and breeches worn by him were preserved by his family, and were acquired by the American Jewish Historical Society.

Moses Sheftall (b. Savannah, 1769), physician and surgeon, was another son of Mordecai Sheftall. He practiced medicine in his native town, and was surgeon of the Chatham Regiment in 1802. In 1804 he was one of the incorporators of the Georgia Medical Society. He served as alderman, port warden and overseer of the poor for the city, was twice elected to the legislature, and was a judge of the county court. In 1834 he was president of Mickve Israel Congregation. CLARENCE I. FREED.

Lit.: *Publications of the American Jewish Historical Society,* No. 10 (1902) 65-97; No. 17 (1909) 167-86; No. 22 (1914) 164; No. 31 (1928) 5-7; White, *Historical Collections of Georgia,* 340; *Occident,* vol. 1, p. 381 et seq.; Huhner, Leon, in *Jewish Comment,* Nov. 9 and 16, 1900; Wilson, Adelaide, *Historic and Picturesque Savannah.*

SHEGETZ, *see* Phrases, Popular.

SHEHEHEYANU (usually pronounced Shehehe-yonu), a blessing which thanks God "for keeping us alive to this season." It is pronounced whenever one has the joy of again reaching a holiday in the course of the year. The usual occasions are after the first holiday Kiddush, at the first lighting of the Hanukah lights, and before reading the Megillah on Purim eve, as well as at the first eating of a new fruit, at the first wearing of a new suit of clothes, and on all unusual and extremely happy occasions.

SHEHITAH, *see* Slaughtering, Ritual.

SHEIKH ABREIK, *see* Colonies, Agricultural.

SHEITEL, *see* Wig.

SHEKALIM ("shekels"), fourth tractate of Moed, the second division of the Mishnah and Talmud. Its eight chapters deal with the half-shekel tax which served to defray the costs of the maintenance of the Temple (*Ex.* 30:12-16; *Neh.* 10:33), as follows: Chap. 1. Those subject to the tax and the manner of its collection. Chap. 2. Conveyance of the shekels collected to Jerusalem; how the surplus of the sums collected for certain definite purposes may be used. Chap. 3. How money was removed from the Temple treasury. Chap. 4. Objects purchased and salaries paid from the Temple treasury; use of the surplus; disposition of property dedicated to the Temple; how the Temple purchasing agent determined prices. Chap. 5. The fifteen Temple offices and their overseers; purchase of dated tallies to obtain material for sacrifices; the chamber in the Temple for charity contributions. Chap. 6. An enumeration of the thirteen chests, the thirteen tables and the thirteen prostrations in the Temple service. Chap. 7. The disposition of money, meat or cattle found in the Temple, in Jerusalem or its environs; seven decrees concerning sacrifices. Chap. 8. The cleanliness or uncleanliness of spittle and utensils found in Jerusalem; purification of Temple objects which had become ritually unclean.

The Tosefta contains three chapters which follow the content of the Mishnah. The Palestinian Talmud to the tractate contains many interesting historical notes, as well as many legends and Haggadic interpretations. There is no Babylonian Gemara to the tractate; it is uncertain whether this is because the tractate was not intensively studied in Babylonian academies or because the redactors of the Babylonian Talmud did not compile the teachings on this subject. The Palestinian Gemara to Shekalim is usually included in the printed editions of the Babylonian Talmud.

Lit.: Danby, Herbert, *The Mishnah* (1933) 152-62; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, pp. 256-57.

SHEKEL, a weight and later a coin, which served as a standard of value among the ancient Israelites and Jews. It was apparently based on a standard similar to that of the Babylonians who, as the principal trading people of the ancient Orient, impressed their own standards of currency upon the neighboring nations.

In modern times the shekel has become the standard for contributions to the Zionist Organization as annual dues. This was first proposed at the Zionist Congress at Basel in 1897, and has since been generally adopted by Zionists. The value of the shekel was set at twenty-five cents, but the valuation was raised about 50 per cent in 1927.

See also NUMISMATICS.

SHEKINAH, a term used to express the immanence and omnipresence of God. It originated after the close of the Biblical canon, and is derived from the Hebrew word *shachan,* meaning "to dwell." The spelling Shechinah for the word is often found. The term was first used in Targum Onkelos, where it forms a frequent periphrasis for God considered as dwelling among the children of Israel, in the same way as *Maḳom* ("place"), *Harahaman* ("the Merciful One"), and the like are used for God. In the philosophy of Philo, the Shekinah is the equivalent of "Logos," a sort of divine emanation as an intermediary between God and the world. That was the view also of Maimonides (*Moreh Nebuchim* 1:28). The Cabalists and mystics generally extended this view, regarding the Shekinah as a real entity, a real and factual divine emanation.

The rabbis of the Talmud and Midrash regarded the Shekinah as a manifestation of God only in a figurative sense, except in the case of the Tabernacle in the wilderness, where they held that it descended on the Holy of Holies in the form of a cloud (*Midrash Gen.* 3:9), and in connection with Solomon's Temple, where, likewise, it was "seen" in the form of a cloud. In general, the rabbis used the word in its primary meaning as a periphrasis. Thus Ishmael, in the 1st cent., said: "The Shekinah is everywhere" (*B.B.* 25a). Although the Shekinah is in heaven, it looks down upon the world and takes cognizance of mankind everywhere (*Midrash Ex.,* part 2). And that is the reason God revealed Himself to Moses in the thorn bush—to teach men that the Shekinah is everywhere (*ibid.*). The perpetual light in the Tabernacle was to be a sign that the Shekinah (i.e. God) dwelt in Israel (Midrash Rabbah, *Sab.* 22b).

In the Talmudic sense, accordingly, Shekinah is a term descriptive of the omnipresence of God. It is often a synonym of divine light and divine glory. The wicked remove themselves from the Shekinah, or God, while the righteous approach Him (*Ber.* 64a; *Sanh.* 6a; *Sab.* 57a, 103a). From the text of *Ps.* 82:1, "God stands in the congregation of the righteous," the rabbis derived that the Shekinah, i.e. God, is with ten people who join in prayer, because the ten spies in *Num.* 14:27 are called a "congregation." In commenting on *Ps.* 41:4, "the Lord support him upon the bed of illness," they likewise said that the Shekinah heals the sick. So, also, they made the terms Shekinah and God interchangeable when they said: "Wherever the Israelites went into exile, the Shekinah accompanied them" (*B.K.* 25a; *Sotah,* 5a; *Sab.* 67a).

CHARLES A. RUBENSTEIN.

SHELIAH, SHELIHUTH, *see* AGENCY, LEGAL.

SHELIAH TZIBBUR, *see* CANTOR.

SHELOH, *see* HOROVITZ, ISAIAH.

SHELOSHIM, *see* MOURNING AND MOURNING CUSTOMS.

SHEM, eldest son of Noah; in the genealogical table in *Gen.* 10, he is made the progenitor of a group of nations including the Elamites, Assyrians, Arameans and Arabs, and in the following chapter the line of descent from him to Abraham is traced. In *Gen.* 9:18-27 there is a story of how Shem and his brother Japheth acted in a respectful manner toward their father Noah, whereas Ham (or Canaan), for acting disrespectfully, was cursed and declared to be born a slave. This story seems to reflect the attitude of the Israelites, who regarded themselves as ancestors of Shem, toward the Canaanites.

The rabbis extol the virtues of Shem, declaring that he was one of the few perfectly righteous individuals. He served as priest after the Flood, as his father had been lamed by a blow of the lion's paw. He is sometimes identified with Melchizedek, priest of Salem (*Gen.* 14:18-20). Together with his son Eber, he established an academy which was attended by the Patriarchs —a typical rabbinical anachronism.

Lit.: The commentaries on *Genesis; Jewish Encyclopedia,* vol. 11, pp. 261-62.

SHEM HAGEDOLIM, *see* AZULAI, HAYIM JOSEPH DAVID.

SHEMA (*ḳeri'ath Shema;* contracted in popular speech to Krishma), in the narrower sense, the reading of the Shema (*ḳeri'ath Shema leinen;* in popular speech, Krishma leinen). The original Shema consisted of three portions from the Bible: the Shema itself (*Deut.* 6:4-9; equals *ḳabbalath 'ol malchuth hashamayim,* "the acceptance of the yoke of the kingdom of heaven"); *vehayah 'im shamo'a* (*Deut.* 11:13-21; equals *ḳabbalath 'ol mitzvoth,* "the acceptance of the yoke of the commandments"); and *vayomer* (*Num.* 15:37-41, which closes with a reference to the redemption from Egypt [*ge'ullah*]).

The Shema receives its name from the first word of *Deut.* 6:4, which is Israel's confession of the One and only eternal God: "Hear" (*shema*), O Israel: the Lord our God, the Lord is One. This verse is also recited separately when the Torah is taken out on the Sabbath and the festivals, in the Kedushah for the Additional Service, and at the end of the Neilah prayer. As far back as ancient times it was recited by the dying, or by those who assembled about their deathbed. The Midrash declares that it was already uttered by the children of Jacob as he lay dying, and the martyrs uttered this confession with their last breath. According to the ancient requirement, the Shema, consisting of the three portions mentioned above, was read twice daily, in the morning and in the evening. In the time of the Amoraim the Keriath Shema Al Hamittah (called also Keriath Shema Shel Mittah) was also instituted; this consists of *Deut.* 6:4-9 only.

In the broader sense, the words Keriath Shema designate the prayer itself, both the first and most important part and the three sections of which it is composed. Then it is further extended to include the two benedictions that precede it in the morning and evening service, as well as the single benediction that follows it in the morning, or the two that follow it in the evening.

The "Shema" section of the liturgy begins with the *barechu* ("Praise ye"). In most ancient times this was nothing else but the invitation to begin the divine service. Nowadays it still constitutes the beginning of the Evening Service for the Sabbath and the festivals, but on weekdays it is preceded by *Ps.* 78:38 (*vehu rahum*) and *Ps.* 20:10 (*'adonai hoshi'a*). The congregation then makes the following response to the

barechu: Baruch 'adonai hameborach le'olam va'ed ("Praised be the Lord, Who is to be praised, forever and ever").

The first benediction of the Morning Service is called Yotzer, and praises God for the creation of the light that is renewed daily. The corresponding benediction for the Evening Service, *hama'arib 'arabim,* takes as its subject the alternation of the day and the night, and the darkness of the night illuminated by the stars.

The second benediction is called Birkath Hatorah. In the Morning Service, it begins with *'ahabah rabbah;* in the Evening Service, with *'ahabath 'olam.* Its subject is the return of thanks for the Law which has been given by God. Then comes the recitation of the three Biblical sections mentioned above. Just before the Shema, the prayer-books contain the addition *'el melech ne'eman* ("God, faithful King!"). The initials of these three words form the word *'amen.* As a matter of fact, it was an old custom in Palestine to say "Amen" after the second benediction (*Yer. Ber.* v, 9c). Later on this "Amen" was resolved into the three words mentioned above. The mystics then discovered that these three words, together with the 245 words contained in the Biblical portions which make up the Shema, made up the mystic number 248 —the total of the members of the body and of the positive commandments in the Law. Hence the precentor, who does not say the *'el melech ne'eman,* must repeat aloud the last three words of the final Shema portion, *'adonai 'elohechem 'emeth.* The recitation of the Shema is interrupted by the response *baruch shem kebod malechutho le 'olam va'ed* after the first verse. This is an old response which was already in use in the time of the Temple whenever the name of God was pronounced. It corresponds to *Ps.* 72:19, except that it replaces "His glorious name" by "the name of His glorious kingdom."

The three Biblical passages of the Keriath Shema are already found in combination in the Mishnah (*Ber.* 1 and 2), and Josephus also knows that they belong together. However, the third, *vayomer,* according to good tradition, was not recited in the evening in Palestine as late as the 9th cent.

The Geullah follows the Shema as the third benediction. In the morning it begins with *'emeth veyatzib;* in the evening, with *'emeth ve'emunah.* The Biblical passage contains both a confirmation of the confession of faith and thanks for the deliverance of Israel from Egypt. The final benediction accordingly reads: *ga'al yisra'el* ("Redeemer of Israel"). In addition, the Evening Service has a fourth benediction, *hashkibenu,* a prayer for protection during the night.

See also LITURGY. JULIUS JARECKI.

Lit.: Singer, S. and Abraham, I., *The Authorised Daily Prayer Book* (1922) 37-42, xli-liv; Dembitz, L. N., *Jewish Services* (1898) 95-104; Idelsohn, A. Z., *Jewish Liturgy* (1932) 90-92; Elbogen, I., *Der jüdische Gottesdienst,* 16-26, 247.

SHEMAIAH, Pharisaic leader of the 1st cent. B.C.E.; he and Abtalion constitute the fourth of the five pairs (Zugoth) who formed part of the chain of tradition (*Aboth*) 1). Both Shemaiah and Abtalion were said to have been descendants of proselytes (*Git.* 57b; *Yoma* 71b). His favorite saying was: "Love work, hate rulership, and do not seek to become friends with the rulers."

Shemaiah is probably the same as Sameas, of whom Josephus (*Antiquities,* book 14, chap. 9, sect. 4) relates that when Herod appeared before the Sanhedrin for trial, he overawed all of them but Sameas, who predicted that if they spared Herod then, he would some day condemn them all to death—a prediction which was duly fulfilled when Herod came to power. However, he spared Sameas and his colleague Pollio (Abtalion) because they had counselled submission to his power. The Talmud has a similar story (*Sanh.* 19ab), but erroneously refers it to the better known Simon ben Shetah.

Lit.: Graetz, H., *Geschichte der Juden,* vol. 3, pp. 171-207, and note 16.

SHEMARIAH BEN ELIJAH IKRITI, of Negroponte, Bible commentator and philosopher, who flourished in Italy in the first half of the 14th cent. His father was rabbi or head of the community in Crete (therefore the surname Ikriti, the Cretan), but he claimed to be a descendant of an old Roman family. King Robert of Naples, who had been familiar with Shemariah's Biblio-philosophical writings, induced him to begin (1325) his Bible commentary and Shemariah tendered to the king (1328) commentaries on *Genesis* and on *Song of Songs.*

Manuscripts of his commentaries on the *Song of Songs* are preserved in the Bibliothèque Nationale, Paris, and those on the book of *Esther* in the library of the University of Cambridge. In 1346 he wrote *Sefer Hamora,* "a book inspired by God," to refute the views of the philosophers on the creation of the world.

Other works of Shemariah include: *Elef Hamagen,* a work on Haggadah; *Sefer Amatzyah; Hibbur Ish Veishto;* a commentary on the Kaddish; *Higgayon,* a treatise on logic. His handbook of the Talmud is not extant. In 1352 Shemariah went to Southern Spain in an attempt to conciliate the Rabbinites and the Karaites. A satirical poem accuses him of having represented himself in Spain as the Messiah who would have saved Israel in 1358, but this accusation is not borne out by any other evidence. Shemariah ended his life in a Spanish prison. He wrote also interpretations of the Haggadic part of the first section of the Talmud tractate *Megillah,* and some Piyutim.

Lit.: Vogelstein, Hermann, *Rome* (Jewish Communities Series, 1941); Graetz, Heinrich, *History of the Jews,* vol. 4 (1927) 69-71; Neubauer, Adolf, in *Revue des études juives,* vol. 10, pp. 86-92; Steinschneider, M., "Robert von Anjou und sein Verhältnis zu einigen gelehrten Juden," *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 12 (1904) 713-17; Berliner, A., *Persönliche Beziehungen zwischen Juden und Christen im Mittelalter,* 12 et seq.

SHEMEN ROKEAH, *see* LÖW, ELEAZAR.

SHEMINI ATZERETH, the eighth day of the festival of Sukkoth; outside of Palestine, the ninth day of Sukkoth is the second day of Shemini Atzereth, but is more generally known as Simhath Torah. The more exact name of this day is *yom hashemini hag ha'atzereth* ("the eighth day, the festival of conclusion"). The word Atzereth originally meant merely "festive assembly" or "holy convocation" (*Lev.* 23:36; *Deut.* 16:8; *Isa.* 1:13), but was later understood to mean "feast of conclusion."

From the point of view of the Jewish religious law, Shemini Atzereth is regarded as a separate festival or holiday, yet the ceremony of dwelling and taking one's meals in the huts or booths is observed on Shemini Atzereth as well, although no blessing is recited. Ancient Jewish writers and religious authorities stated: Just as the festival of Shabuoth (which was called also Atzereth, Festival of Conclusion, in the Talmudic period) was celebrated on the fiftieth day after the festival of Pesach, so the Shemini Atzereth festival originally was supposed to be celebrated only on the fiftieth day after the festival of Tabernacles. However, in view of the approaching rainy season, it was immediately joined to the festival of Tabernacles.

The complete Hallel is recited on Shemini Atzereth, and the book of *Ecclesiastes* is read if the festival falls on the Sabbath. The reading from the Torah consists of *Deut.* 14:22 to 16:17. As a supplementary selection for the Maftir, *Num.* 29:35 to 30:1 is read. The Haftarah, or prophetical portion, consists of *I Kings* 8:54-66.

According to the German-Polish ritual, a memorial service (Hazkarath Neshamoth) is read on Shemini Atzereth directly after the reading from Scripture.

Into the second benediction of the Additional Service (Musaf), which mentions God's omnipotence, there is inserted a short section which tells of God as the giver of rain; this formula is retained in the main prayer, the Eighteen Benedictions (Shemoneh Esreh), until the first day of the festival of Pesach. This insertion, which is announced in a loud voice before the Musaf prayer, gave rise to the origin of the Prayer for Rain (Tefillath Geshem), the melodies of which, like those of the Day of Atonement, as well as the Kaddish recited before the Musaf service, are clothed with great solemnity. The person who reads the Musaf service puts on a white garment, as is done on the Day of Atonement.

See also: SIMHATH TORAH; SUKKOTH.

Lit.: Shulhan Aruch, Orah Hayim 667-68; Dembitz, L. N., *Jewish Services* (1898) 123-24, 144, 219, and index; Lehrman, S. M., *The Jewish Festivals* (1936) 83-85; Adlerblum, Nima H., *A Perspective of Jewish Life Through Its Festivals* (1930) 58.

SHEMITTAH, *see* SABBATICAL YEAR.

SHEMONEH ESREH, *see* EIGHTEEN BENEDICTIONS.

SHEMOTH (Biblical book), *see* EXODUS.

SHEMOTH RABBAH, *see* MIDRASH EXODUS.

SHEMTOB BEN ISAAC IBN SHAPRUT, *see* IBN SHAPRUT, SHEMTOB BEN ISAAC.

SHEOL, a general Hebrew term for the abode of the dead, mentioned frequently in the Bible and later Jewish literature. Its etymology is obscure, and its meaning varied with the shifting ideas of the ancient Israelites and Jews as to the fate of the souls of the departed and their conception of retribution. At first Sheol was merely a place where the dead resided; from there they might be summoned to answer the inquiries of the living, as in the case of the evocation of Samuel by the witch of En-dor for Saul (*I Sam.* 28). However, such summoning of the dead was regarded as wicked. It was only at a much later period that there was any fixed notion of a retributive judgment beyond the grave.

In many places in the Bible Sheol is made practically equivalent to death and the grave. Since it devours all men, it is described as a monster with insatiable greed (*Isa.* 5:14; *Hab.* 2:5; *Prov.* 27:20; 30:16). It is represented as a realm of eternal darkness and dust (*Job* 10:21-22 and other passages), located far beneath the earth. In common with the description of the netherworld in Babylonian-Assyrian mythology, it is provided with gates, like a city (*Isa.* 38:10; *Ps.* 9:14 and other passages). There silence reigns supreme (*Isa.* 14:20). In other places, because of its connection with the grave, it is called a pit (*Ps.* 86:13).

Traces of the idea of Sheol as a place of retribution appear in *Ps.* 49:15 and *Isa.* 24:21-22. Sometimes it is represented as an intermediate state in which the righteous are separated from the wicked, the former rising to the eternal Messianic kingdom, the latter remaining to endure punishment. In the latter case the common term for Sheol is Gehinnom or Gehenna (*II Esdras* 4:41; *Enoch* 22:13). When Sheol is regarded as an intermediate state, comparable to the Christian idea of purgatory, the righteous go to a separate division of it or to an intermediate paradise, while the wicked remain and suffer everlasting torment.

There is also the suggestion of a belief that God has nothing to do with the dead in Sheol. There no one praises him (*Isa.* 38:18; *Ps.* 6:5). It was the great fear of the devout that they would be denied that privilege, although *Ps.* 139:8-12 expresses exactly the opposite idea, based on the concept of the all-pervading power of God. Hence it is only in the earlier Biblical literature that Sheol is shut off from God; in later passages He is expressly described as having power over it.

The ideas as to Sheol in the Talmud generally correspond to those in the Bible.

See also: FUTURE LIFE; GEHINNOM.

CHARLES A. RUBENSTEIN.

SHEPHERD. There are frequent references to shepherds and their life in the Bible and Talmud. The dependence of the sheep upon the shepherd for pasturage and water is especially noted (*Ps.* 23; 77:21; 78:52) and used as a metaphor for the care of God. The life of the shepherd was one of danger and hardship. He had to protect his flock from the cold, from wild animals and from robbers. His only weapons were a staff and a sling (*I Sam.* 17:40). He gathered his flock at night into caves (*I Sam.* 24:4) or sheepfolds made of rough stones (*Num.* 32:16; *Judges* 5:16); he stayed out in the open air keeping watch over them (*Luke* 2:8). He would carry in his arms lambs that were too small or too weak to walk (*Isa.* 40:11). In the latter part of the Biblical period shepherds made use of dogs to aid in guarding the flock (*Job* 30:1).

Among the ancient Israelites the shepherd was often a daughter of the family or a prospective son-in-law earning a bride. The profession was regarded as honorable, and among those who served as shepherds are recorded the names of Rachel, Jacob and his sons, Moses and David. Hence it was natural to describe God as the Shepherd of the people (*Ps.* 23) or to use the term as synonymous with ruler. Later, as the shepherd became more of a hireling, his status declined. The Talmudic rabbis, who opposed the raising of flocks because it interfered with the cultivation of crops, even stigmatized shepherds as uncouth and dishonest (*Sanh.* 25a). On the other hand, it is stated that because Moses was a good shepherd he was found worthy to lead the people of Israel (*Midrash Ex.* 82).

Lit.: Hastings, James, *Dictionary of the Bible,* vol. 4, pp. 486-87; Büchler, A., *The Economic Conditions in Judea after the Destruction of the Second Temple* (1912) 45.

SHEPS, ELIAS (ELIYAHU HAYIM), Yiddish writer, b. Warsaw, Poland, 1892. He was known also by the pen names Eliash, Gitlin, Ali Elin, and (after 1918) Almi. He started writing for Yiddish newspapers in Warsaw at the age of sixteen. He came to New York city in 1913. Except for a stay of about five years in Montreal, Canada, he thereafter resided in New York, where he was a member of the editorial staff of the *Yiddishes Tageblatt* until its suspension in 1929.

Sheps wrote (in Yiddish) articles and poems on a variety of subjects—nearly two-score volumes on spiritualism, anti-Semitism, Jewish legends of the Polish rebellion, Chinese philosophy and poetry, and the history of religion. He also edited Yiddish publications in Warsaw, New York and Montreal. Among his works which were translated from Yiddish into English are: *Second Existence* (1920); *Anti-Semitism—Why?* (1938); *Eternal Frontiers* (1939).

SHERBOW, JOSEPH, attorney, b. Baltimore, 1901. He received the LL.B. degree from the University of Maryland (1922), and served as associate justice at the People's Court of Baltimore City (1929-35). As a people's counsel of the Public Service Commission of Maryland (1939-41), he conducted the litigation which resulted in the acquisition by the state of Maryland of the ferry system across Chesapeake Bay. In 1941 he was appointed general counsel of the Public Service Commission of Maryland.

Sherbow was a sponsor of the plan for non-partisan election of judges of the supreme bench of Baltimore City, and propagated his plan in a series of articles. He was a vice-president of the bar association of Baltimore, president of the Jewish Family and Children's Bureau, Baltimore, and a

member of the board of directors of the Zionist Organization of America, representing the Baltimore Zionist district.

Lit.: *The Baltimore Evening Sun,* June 16, 1941 (editorial); *ibid.,* June 20, 1941 (article).

SHERESHEFSKY, JUDAH LEON, professor of chemistry, b. Pinsk, Russia, 1896. He came to the United States in 1912, and studied at the University of Pittsburgh (bachelor of chemistry, 1923) and at Johns Hopkins University (Ph.D., 1926). Shereshefsky was research fellow of Johns Hopkins University (1926-28) and of the Mellon Institute of Industrial Research (1928-30), and in 1930 was appointed professor of chemistry at Howard University; in 1936 he became head of the department of chemistry. He was active in the Jewish labor movement, and a member of the constituent assembly of the first American Jewish Congress. Shereshefsky published numerous scientific papers.

SHERIRA, Gaon at Pumbeditha, b. about 900; d. 1001, when he was about one hundred years old. He came from a line of scholars, a number of whom, including his father Hananiah, were Geonim. He was head of the academy from 968 until his death. He made strenuous efforts to arrest the process of degeneration which had overtaken the schools of Babylonia in his time; he sent letters to numerous communities appealing for funds, and he answered numerous letters on ritual matters addressed to him by the Jews of the Orient, Egypt, Northern Africa, Spain and even Italy. Toward the end of his life he resigned most of the duties of his office to his son and successor, Hai. The two were arrested because of a malicious accusation before the caliph; according to Cassel, Sherira was actually executed, but others think he was spared, and one suggestion is that the caliph's sister saved him. He died shortly after this unhappy occurrence.

Sherira is famous for the letter which he wrote detailing the history of the development of the oral tradition through the Mishnah, Talmud and the Geonim, together with a historical sketch of the academies and their teachers. It is the chief source for the history of the Jews of the Orient from 200 to 1000 C.E. It has been frequently printed in at least two versions, both in the original and with translations.

Lit.: Lewin, B., *Zur Charakteristik und Biographie des R. Scherira Gaon* (1911); idem, *Iggereth R. Sherira Gaon* (1921); idem, *Otzar Hageonim* (1928-35); Elbogen, I., "Wie steht es um die zwei Rezensionen des Scherira-Briefes?", *Festschrift des Jüdisch-theologischen Seminars,* vol. 2, part 1 (1929) 61 et seq.; Mann, J., in *Hebrew Union College Jubilee Volume* (1925) 237-48; Marx, A., in *Journal of Jewish Lore and Philosophy,* vol. 1 (1919) 397-401.

SHERMAN, CARL, lawyer, b. Olmütz, Moravia, 1890. He was brought to the United States in 1894. Sherman studied law at the University of Buffalo (LL.B., 1910), was assistant United States attorney for the western district of New York (1918-20), and attorney general of the state of New York (1923-25). He was a member of the national executive committee of the Zionist Organization of America (1934-35 and 1937), and a member of the governing council of the American Jewish Congress. In 1935 Sherman was a member of the deputation sent to Mexico by the American Committee on the Rights of Religious Minorities.

SHERTOK, MOSHE, Zionist political leader, b. Kherson, Ukraine, Russia, 1894. He was educated at Kherson and in London (B.Sc.), specializing in economics. Shertok came to Palestine in 1906, was a captain in the Turkish Army (1915-18), and served as a member of the executive of the Poale Zion in England (1920-25). He edited *Dawar* from 1925 to 1931, when he became secretary of the English branch of the executive of the Zionist Organization and the assistant of



Moshe Shertok

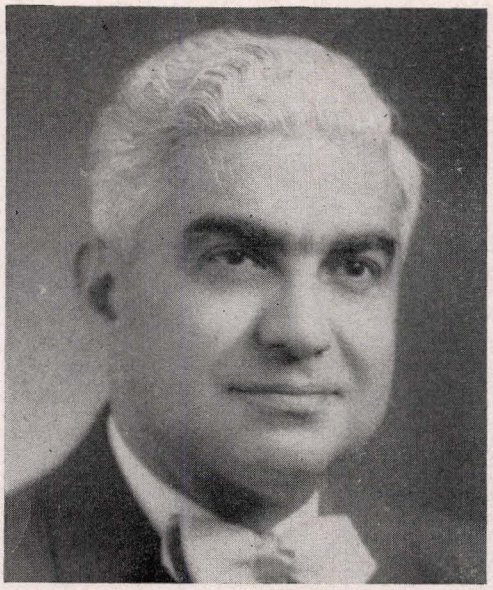
Victor Hayim Arlosoroff. After the latter's assassination Shertok succeeded him as head of the political department of the Jewish Agency (1933). Upon the outbreak of the second World War (1939) he conferred with British political and military leaders in London and the Near East, urging the mobilization of all Jewish manpower in Palestine and demanding the establishment of a Jewish army fighting with the Allies.

SHESHBAZZAR, a prince of Judah, about whom the only facts known are that he headed the first group of Jews who returned to Palestine from Babylonia after Cyrus had granted them permission (*Ezra* 1:8; 5:14), and that he laid the foundations of the Temple (*ibid.* 5:16). Wellhausen identified him with Zerubbabel, but other scholars hold that the two were separate individuals. Eduard Meyer suggested that he was the same as Shenazzar, a son of Jeconiah (Jehoiachin), the next to the last king of Judah (*I Chron.* 3:18). The name sounds Babylonian; it may have been Shamash-bil-uzzur or Sin-uzzur.

Lit.: The Biblical dictionaries and commentaries on *Ezra.*

SHESHET, Babylonian Amora of the third generation. He is mentioned frequently in discussions with Nahman ben Jacob, and as being on friendly terms with Hisda. He often attended the lectures of Huna, head of the academy at Sura. He lived for a time at Nehardea, where he was perhaps a pupil of Samuel; then he went to Nehardea, and finally founded an academy of his own at Shilhi. Despite his blindness (*Ber.* 58a) he had thoroughly mastered all the traditional law, and used to review it every thirty days, a feat far beyond the capacity of any of his contemporaries. Thus his remarkable memory enabled him to produce the proper reference from the Mishnah or Baraitha on any Halachic question, and he won a great reputation as teacher. He was an opponent of quibbling casuistry (*B.M.* 38b).

SHESHET BEN ISAAC BENVENISTE, *see* BENVENISTE, SHESHET BEN ISAAC.



Simon Shetzer

SHESTOV, LEV (originally, Lev Isaakovich Schwarzmann), philosopher, b. Kiev, Russia, 1866; d. Paris, 1938. In 1922 he became professor of Russian philosophy on the Russian faculty of the University of Paris. His suprarationalistic philosophy was based on the Bible and in opposition to every merely and exclusively scientific philosophy. Thus, independently of Kierkegaard, he often reached the same conclusions as the Danish philosopher.

Several of Shestov's works, which include books on Dostoevski, Tolstoi and Nietzsche, were translated into French, English and German. In English appeared *Penultimate Words and Other Essays* (1916); *All Things Are Possible* (with a foreword by D. H. Lawrence; 1920); and *In Job's Balances; On the Sources of the Eternal Truths* (1932); the last-mentioned work contains, among others, essays on Dostoevski, Tolstoi, Spinoza, Pascal and Plotinus.

Lit.: Schloezer, Boris de, "Un penseur russe: Leon Chestov," *Mercure de France,* vol. 159 (1922) 82-115; Merz, G., *Zwischen den Zeiten* (1929); Fondane, Benjamin, "En las riberas del Iliso," *Sur* (Buenos Aires), eleventh year (1940) 7-39.

SHETIAH (*'eben shethiyyah*), legendary foundation stone for the creation of the world. According to the Mishnah (Yoma 5:2), the Ark of the Covenant disappeared at the destruction of the First Temple; at the place where it had formerly stood there was a stone, called "foundation," which rose to the height of three finger-breadths above the surface of the ground. During the period of the Second Temple it was there that the high priests would set the censer of burning incense on the Day of Atonement. This undoubtedly refers to the natural rock which arises in conical form out of the Temple mount, and may perhaps contain a reminiscence of the idea that the entire rock was consecrated as an altar, as indicated in *I Kings* 8:64.

This natural rock forms the central part of the Mosque of Omar, giving it its name Kubbet es Sakhra, "Dome of the Rock." It is about fifty-feet long, forty-three feet wide and nearly seven feet high; it still shows the channels for conveying away the sacrificial blood.

As the name Shetiah, "foundation," indicates, and as other myths in rabbinic writings show, a cosmogonic principle was connected with this stone; it was believed to reach the bottom of the universal ocean and to form the stable point on which the earth was founded. In the same way Palestine, Jerusalem and the sanctuary were regarded as occupying a central position in the earth. The church writings do not mention the stone.

Lit.: Luncz, A. M., *Jerusalem,* vol. 5, pp. 111-14; Horovitz, J., *Geschichte des Sch'tijasteines* (1927).

SHETUKI, *see* FOUNDLING.

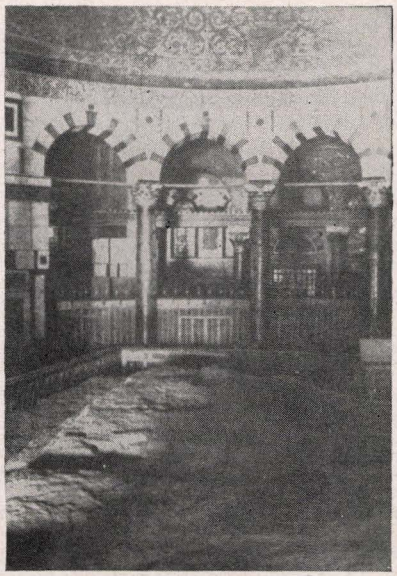
SHETZER, SIMON, attorney and communal figure, b. Detroit, 1900. He received the B.A. degree from the University of Michigan (1921) and the LL.B. degree from Harvard Law School (1924). He practiced law until 1926 and became a partner of I. Shetzer and Co., wholesale dry goods distributors, in 1937. He was chosen national executive director of the Zionist Organization of America in 1941, and took up residence in Washington, D. C. Nationally recognized as a leader in Jewish affairs, Shetzer devoted many years of his life to the cause of Zionism, and gained recognition as organizer of the Detroit Jewish Community Council, which he served as president from 1937 to 1941. He was a member of the national executive committee of the Zionist Organization of America and of the board of governors of the Jewish Welfare Federation of Detroit, president of the Michigan State as well as of the Midwest Region Zionist Organization.

Shetzer served as vice-president and treasurer of the Detroit United Hebrew Schools, director of the American Economic Committee for Palestine and of the East Central States Regional Conference of Jewish Federations and Welfare Funds, in addition to being chairman of the Detroit League for Human Rights and president of the wholesale merchants' bureau of the Detroit Board of Commerce (1932-36). He was also a member of the executive committee of the United Jewish Appeal and a founder of the Detroit Round Table of Catholics, Protestants, and Jews. Shetzer wrote several monographs including an illuminating brochure entitled *The Jewish Community Comes of Age.*

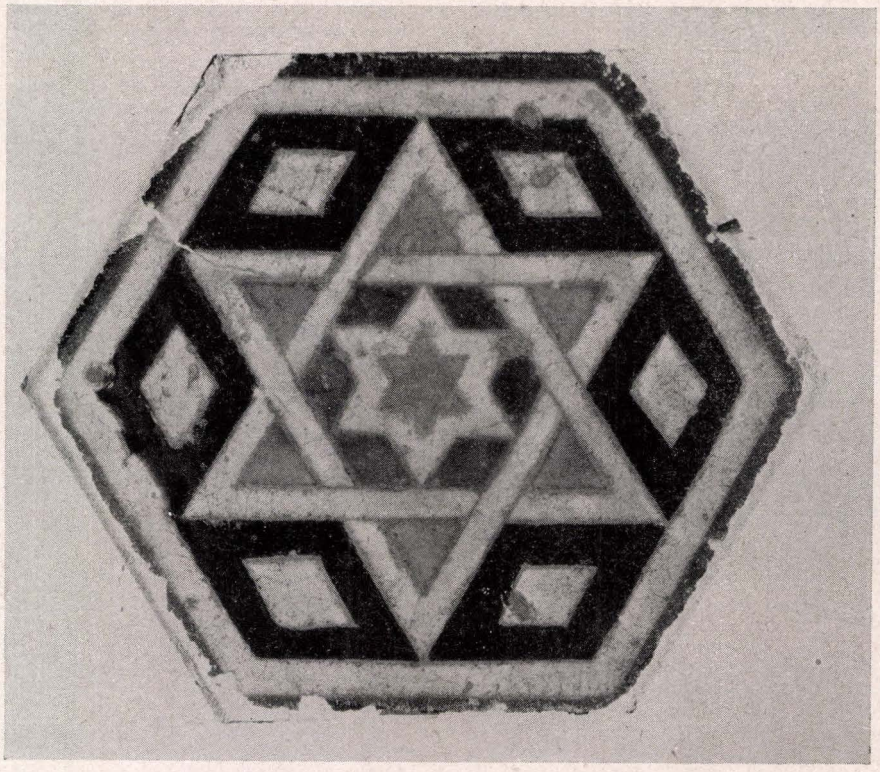
PHILIP SLOMOVITZ.

SHEVA, *see* VOWELS, HEBREW.

SHFYIM, *see* COLONIES, AGRICULTURAL.



The stone in the Mosque of Omar, identified with the Shetiah



Shield of David. Tile formerly in the synagogue at Toledo, Spain, which was later converted into a church (late 15th cent.). The tile, as shown here, is now owned by the museum of the Hispanic Society of America, in New York, through whose courtesy it is reproduced

SHIBAH, *see* MOURNING AND MOURNING CUSTOMS.

SHIBAH ASAR BETAMMUZ, *see* FASTING AND FAST DAYS.

SHIBAH DENEHEMTA, *see* under SABBATHS, SPECIAL.

SHIBBOLETH (meaning either "ear of grain," *Job* 24:24, or "flowing stream," *Isa.* 27:12), a test word mentioned in the story of the defeat of the Ephraimites by the Gileadites under Jephthah (*Judges* 12:1-6). The Gileadites, who had seized the fords of the Jordan in the rear of the fleeing enemy, were able to detect the Ephraimites by the fact that the latter pronounced *shibboleth* as *sibboleth*. The same pronunciation of the Hebrew letter Shin (*sh*) as *s* is found among the Lithuanian Jews of modern times. There are historical parallels to the story in the case of the Sicilian Vespers (1282) and the revolt against the French in Flanders (1302), in which the French were detected by similar differences in pronunciation. It has been generally assumed that the Ephraimite pronunciation was a local dialect; Speiser, however, thinks that it was the usual form, and that the Gileadite pronunciation (approximately *tubbulat*) was a dialect form unusually difficult for other Israelites.

Lit.: Hastings, James, *Dictionary of the Bible,* vol. 2, p. 568; vol. 4, p. 497; Speiser, E. A., "The Shibboleth Incident," *Bulletin of the American Schools of Oriental Research,* Feb., 1942, pp. 10-13; Oct., 1942, p. 39.

SHIBUDA DE RABBI NATHAN, *see* under ASSIGNMENT.

SHIDDUCH, *see* SHADHAN.

SHIELD OF DAVID (Magen David; in Ashkenazic pronunciation, Mogen Dovid), a symbol made up of two equilateral triangles that are interlaced so as to form a hexagonal star, every point of which touches a circle of the same radius as each one of their six sides. This symbol is of ancient origin; according to the teachings of the Rosicrucians, it was known to the ancient Egyptians, Hindus, Chinese and Peruvians. It is found on a Hebrew seal discovered in Sidon and dating from the 7th cent. B.C.E.; upon the tombstone of a certain Leon ben David, dating from the 3rd cent. C.E.; on the synagogue at Tell Hum (Capernaum) in Galilee, from the same century; in the Jewish catacombs at the Villa Torlonia, near Rome; on the city wall at Jerusalem; in an Arabic amulet of the 9th cent.; in Byzantine magic texts; in medieval books of magic (but as a pentagraph); in German folklore; in the relics of the Templars; as the "stone of the wise" in alchemy; as the stone-mason's sign (but in a somewhat different form) in the coat of arms of the Freemasons; as the "Order of the Seal of Solomon" in Abyssinia (from 1874 on); in the old town hall of Vienna; on or in churches at Aquileia, Brandenburg, Stendal, Hannover, Lüneburg and Bad Gastein (the latter is the most recent date). It was placed on the sign-board of taverns, particularly in South Germany, reputedly because it was used by the Pythagoreans on their begging tours to notify their comrades that at that place they had found a hospitable reception.

It can not be definitely stated just when the Shield of David became a generally acknowledged symbol of Judaism. When it first appears on Jewish buildings and objects, it often occurs in connection with other symbols, so that it may be no more than a conventional decoration. On the other hand, so few Jewish synagogues have survived from the earlier period that it is impossible to draw conclusions from the absence of the symbol in earlier accounts and to hold that it may not have a much longer history than that which is actually known. It begins to appear frequently on synagogues from the 16th cent. on, when the influence of the Cabalist Isaac Luria was spreading. It appears side by side with the Menorah, which until then had been regarded as the "shield of David," and which it gradually displaced in synagogues and on religious objects. A Hebrew manuscript



Bernard L. Shientag

of 1564, in the Hamburg Stadtbibliothek, has the symbol accompanied by the words, *magen david;* it is further met with in the arrangement of the Seder, as a Zionist emblem, and in the name of the Red Magen David Society (equivalent to the Red Cross).

It is only in Jewish sources that the interlaced triangles are called "shield of David," as non-Jewish sources call the symbol the "seal of Solomon." The Jewish title appears first in the *Eshkol Hakofer* (about 1148) of the Karaite Judah ben Elijah Hadasi. Here, in connection with the Mezuzah (the doorpost amulet), the names of seven angels are given, each one of which is accompanied by this hexagram. This connection would indicate one meaning of the symbol. According to an ancient view, angels, as well as spirits and demons, were created out of fire and air. The zodiac was considered as consisting of twelve signs, of which three each belonged to the four elements of fire, water, air and earth; the hexagram was formed by drawing lines that connected the zodiacal symbols (arranged in a circle) devoted to fire on the one hand and air on the other. Again, according to the Cabalistic view which speaks of two worlds, an upper and a lower one which corresponds to it, the two triangles, one upright and one inverted, would be the symbol of evolution and involution, the inner link of the visible and the invisible world, the representation of the Ten Sefiroth as the mathematical figure of the Tree of Life. Mythologically, it designates the emergence of the microcosm (man) from the macrocosm (the universe), of the Zeir Anpin (immediate aspect of God) from the Aba Veumma (hidden aspect of God); according to this analogy, the Messiah David will arise from the "bosom of Abraham," the foundation stone of the world.

A further confirmation of this mythological explanation is the fact that in medieval times the symbol was designated "shield of David and Abraham"; God as the "shield" or protection of both David and Abraham appears in the Bible (*Gen.* 15:1; *Ps.* 18:36). The use of the term "shield" points to an astrological and mythical connection, and is reminiscent of the shield of Melkart (Hercules), with which the latter slew the giant Antaeus. Just as this was preserved in the temple at Gadeira, so the shield of David, according to David Reubeni, was preserved in the synagogue at Bologna.

Not to be confused with the Shield of David is the pentagram with the names of God in ancient papyri. This five pointed symbol is a rival of the hexagram for the title of "seal of Solomon."

The Shield of David was further interpreted to denote the seven days of the week, with the planets as their overlords. The hexagon in the center, the most complete figure, was the Sabbath; the six outer triangles, the six week-days. It was also divided into four rhomboids, corresponding to the four cardinal directions: north, south, east and west. As a Messianic symbol, it represented the zodiacal sign of Pisces (February 21 to March 20), the time of the year in which the Messiah was supposed to appear.

In modern times the Shield of David has become the most universally recognized Jewish symbol. It appears in synagogues and ritual objects, on the seals of Jewish organizations and on bookplates, on the Zionist emblem (see illustration, vol. 2, p. 66) and on amulets. It was so closely connected with Jewish life as to be called the "Jewish star" by anti-Semites and to be chosen by the Nazis as the shape of their reintroduced Jew badge. MAX GRUNWALD.

Lit.: Güdemann, in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 60 (1916) 135-39; Grunwald, *Grab und Friedhof der Gegenwart; Jahrbuch für jüdische Volkskunde* (1923); Trachtenberg, J., *Jewish Magic and Superstition* (1939) 296; Nussenblatt, T., in *Yivo-Bleter,* vol. 13 (1938) 460-76.

SHIENTAG, BERNARD LLOYD, justice, b. New York city, 1887. He received the LL.B. and M.A. degrees from Columbia University (1908), and the LL.D. degree from St. Lawrence University. He served as counsel for various state commissions and was instrumental in bringing about legislation in behalf of workers in manufacturing and industrial establishments. As associate counsel of the famous New York State Factory Investigating Committee he helped reveal the evils and hazards of sweatshop factories and to prepare remedial legislation. Subsequently he became chief counsel of the New York State Industrial Commission (1919-21) and of the Governor's Labor Board and Industrial Commission (1923). He was one of the inner circle of the advisors of Governor Alfred E. Smith in the latter's program of progressive and humane legislation.

In 1924 Governor Smith appointed Shientag a justice of the city court, to which he was elected in the following year. He served with distinction until 1930, when he was appointed a justice of the Supreme Court by Governor Herbert H. Lehman. In the same year he was elected to the Supreme Court for a fourteen year term. He was designated to the Appellate Term of the Court for 1934, 1935 and 1938.

Shientag held numerous other public offices, including the chairmanship of the Industrial Council, Labor Department (1923), and was a vice-president and director of the Child Welfare Committee of America. He was a trustee of the Federation for the Support of Jewish Philanthropic Societies of New York city, and president of the Young Men's Hebrew Association.

His published writings include *The Trial of a Civil Jury Action in New York* (1938); *Summary Judgment* (1941); also the penetrating article "The Opinions and Writings of Chief Judge Benjamin N. Cardozo" (in *Columbia Law Review,* May, 1930).

SHIKSE, *see* PHRASES, POPULAR.

SHILKRET, NATHANIEL, conductor and composer, b. New York city, 1895. He was educated at the College of the City of New York and at Bethany College, Kansas, receiving his doctorate in music at the latter institution. For a period he played the clarinet in many major symphony orchestras, including the New York Philharmonic and the New York Symphony. In 1915 he became director and manager of the R.C.A. Victor Company, creating and conducting the Victor Symphony Orchestra; during his twenty years in this post he made more than 3,000 recordings. From 1935 to 1937 he was the music chief of the R.K.O. motion picture company. He had a long and rich association with radio, directing the music for more than 7,000 broadcasts over the two major networks.

Shilkret composed classic, semi-classic and popular music. His serious works include a ballet, *Skyward* (a symphonic poem), a clarinet sextet, a clarinet quintet, a concerto for trombone, and smaller pieces for the violin. He wrote several popular songs which were nationwide successes, including *Prisoner's Song, Jeannine I Dream of Lilac Time,* and *Lonesome Road.* He produced also the musical scores for various motion picture films, including *Queen Mary of Scotland* and *Winterset.*

SHILLMAN, BERNARD, communal worker, b. Dublin, 1892. He studied law and was admitted to the bar, subsequently becoming a member of the Irish Bar. At the age of seventeen he entered the civil service, retiring in 1933, at which time he was inspector of factories and workshops in the department of industry and commerce.

Shillman was one of the most active members of the Jewish community of Dublin. After the departure of Isaac Halevi Herzog from Dublin to become chief rabbi of Palestine, Shillman was appointed by the Minister of Education of Eire to serve as manager of the National Jewish Schools, which serve as the secular schools for the Jewish children of the country. He was also a leader in the Zionist movement and the founder of Lev-Zion, a Dublin Zionist society. In 1942 he was Dublin chairman of the Committee for the Relief of Jews in Poland and Eastern Europe.

In the field of law, English literature and Jewish history, Shillman wrote many studies and monographs. He was the author of *The Law Relating to Employers' Liability and Workmen's Compensation in the Irish Free State; Irish Workmen's Compensation Cases* and *The Licensing Laws of Ireland* (1941). His researches into English literature have centered largely on Shakespeare. He wrote on Irish Jewish history for the *Transactions of the Anglo-Jewish Historical Society* and on cognate subjects, and was also the author of *Hebraic Influences on Masonic Symbolism.*

SHILOAH (SILOAM), a pool which serves as a reservoir for the waters drawn from the Gihon spring east of Jerusalem by two conduits. The older conduit, situated above the ground, has been for the most part destroyed; the later one is a tunnel driven through the rock in the time of Hezekiah (*I Kings* 1:33; *II Kings* 20:20; *Isa.* 8:6; *Neh.* 3:15). In 1880 bathing children found an inscription, written in ancient Hebrew characters, not far from the pool. The upper line has been mutilated, but the rest reads as follows: ". . . the conduit. This is the story of the conduit. While the axes of one group (were opposite to) those of the other and they were but three cubits apart, it was possible for one to call to the other, for there was a fissure in the rock to the right and the left. On the day of (the completion of) the conduit the diggers struck facing one another, axe facing axe, and the waters flowed from the spring to the pool for a distance of 1,200 cubits. The height of the rock above the workers was 100 cubits."

This famous Siloam Inscription is in the museum at Istanbul. The reason for cutting this tunnel was preparation for the anticipated siege of Jerusalem by the Assyrians; a water-supply close to the walls of the city was desirable. The pool is mentioned in later times; it was repaired by the high priest Simon (*Sirach* 50:3) and by kings of the Herodian dynasty (*Tos. Arach.* 2:6).

Lit.: Vincent, *Jérusalem,* vol. 1 (1912); Diringer, *Le iscrizioni antico-ebraiche palestinesi* (1934) 81-102 (with full bibliography).

SHILOH, sanctuary city of ancient Israel, situated between Shechem and Beth-el. It is mentioned in *Josh.* 18:1 as the place where the tent of meeting was set up and the congregation assembled, it was there that the final division of the land took place and the tribes separated to conquer their allotted territory. *Judges* 21 describes a harvest festival at Shiloh, at which the virgins came out to dance; this occasion was used by the remnants of the tribe of Benjamin to obtain wives for themselves. Shiloh was apparently the first locality in Palestine where the Ark of the Covenant was located. According to *I Sam.* 1 to 4, it was lodged in a house or temple, in which Eli and his sons officiated as priests.

After the disastrous battles in which the Ark was captured by the Philistines, the latter seem to have destroyed the sanctuary and laid the town in ruins; it never again attained importance, though it furnished one prophet, Ahijah of Shiloh, in the reign of Solomon. There is a reference to Amorite rulers of Shiloh who waged war against the sons of Jacob (*Jubilees* 34:4, 7). The site of Shiloh is marked by the village of Seilun, where Sellin and later Schmidt made important investigations.

Lit.: Hastings, James, *Dictionary of the Bible,* vol. 4, pp. 499-500.

SHIMONOWITZ, DAVID, Hebrew poet, b. Bobruisk, district of Minsk, Russia, 1886. At twenty-three he spent a year in Palestine as a laborer and guard (Shomer) in the Judean colonies. This experience left an indelible impression upon him, and found expression in most of his literary works. During the years to 1911 to 1914 he studied at various German universities, and when the first World War broke out he was compelled to go to Russia, where he lived through the years of the War and the Revolution and pogroms. In 1921 he settled in Palestine where, after four years' residence in the colony of Rehovoth, he was appointed teacher at the Herzliah Gymnasium of Tel-Aviv.

Shimonowitz began his literary career at the age of fifteen, publishing many poems and stories in various Hebrew periodicals. In 1911 his first collection of poetry appeared under the title of *Yeshimon* (Wilderness); a second collection, entitled *Saar Udemamah* (Storm and Calm), appeared in 1912. His collected works were published in four volumes by the Devir Publishing Co. of Palestine: vol. 1, *Shirim* (lyrical poems; 1925); vol. 2, *Idilioth* (idylls and ballads of the life of the new Palestine; 1927); vol. 3, *Poemoth* (epic and reflective poetic works; 1930); vol. 4, *Shire Massa* (Travel Poetry; 1931; it contains many of the poems written during his wanderings in Germany and Russia). The idylls *Bayaar Behedera* (In the Woods of Hedera), *Yobel Haeglonim* (Carriage Drivers' Jubilee) and *Meagadoth Tzefath* (Of the Legends of Safed) had each appeared previously in book form; a later idyll appeared in 1936 under the title of *Sionah.* Shimonowitz published also Hebrew translations of many of the works of Alexander Pushkin, Mikhail Yurevich, Lermontov and Leo Tolstoy.

Shimonowitz is often called *the* poet of modern Palestine, for the dominant theme of his poetry is the life of that land. Its history, its place in Jewish con-

sciousness, its natural scenery, the heroism and creative endeavors of its pioneers find sympathetic expression in his lyrical and epic works. His idylls are magnificent portrayals of the serene and humorously refreshing aspects of pioneer life. Shimonowitz's work is not limited to this theme, but covers a wide range of poetic creation: love, nature, human emotion, conflict and aspiration, the fate of the Jew. Its forms are varied and manifold: lyrical and epic, reflective and hortatory, descriptive and narrative.

Some of his lyrical works are among the gems of modern Hebrew poetry ("The Last One," "I Have Known My People"). His extensive poems are mighty monuments of the spiritual struggle of man ("Job's Wife," "In the Serpents' Den"). In all his work there is a genuineness of feeling and a wholesome simplicity of expression. His style is rich and lucid, and his poetic forms are classical.

AHRON OPHER.

Lit.: Klausner, J., *Yotzerim Ubonim,* vol. 3, pp. 112-28; Robinson, M., *Djuknaoth,* 61-64; Friedman, D. A., in *Hashiloah* (1912); Brenner, J. H., in *Haahduth* (1912), No. 12; Landman, I., Steinberg, J., Barasch, A., Rabinowitz, J., Streit, S., and Tamir, N., in *Gilyonoth,* vol. 4, No. 10.

SHIMRON, *see* COLONIES, AGRICULTURAL.

SHIMSHELEVITZ, ISAAC, *see* BEN ZEVI, ISAAC.

SHINAR, name mentioned eight times in the Bible as the equivalent of Babylonia, or modern Iraq. The word is probably identical with the Sangar mentioned in Egyptian reports and the Shangar of the Tell el Amarna letters; an identification with Sumer, the term used for southern Babylonia among the early Assyrians and Babylonians, is hardly likely. The term continued to be used in the Talmud, and is used by Oriental Jews (together with Babel) as a designation for Baghdad.

Lit.: Hastings, James, *Dictionary of the Bible,* vol. 4 (1919) 503-5.

SHINEDLING, ABRAHAM ISAAC, rabbi, linguist and translator, b. Menominee, Mich., 1897. His parents settled in Paterson, N. J., when he was six years old. After graduating from the University of Cincinnati (A.B., 1919) and from the Hebrew Union College (Rabbi, 1920), he served congregations in Georgia, Missouri, Texas and North Carolina (1920 to 1928), and then settled in New York city, joining the staff of the *Universal Jewish Encyclopedia* as assistant editor and translator; in 1939 he became its revision editor. He received the M.A. degree from Columbia University (1928). From 1932 on he served as chaplain of the Westchester County Penitentiary and Jail, at East View, N. Y., and taught in several institutions in Westchester County under the auspices of the Westchester Sections of the National Council of Jewish Women, for which he lectured frequently. He was a charter member (1937) of the National Council of Jewish Chaplains in Penal Institutions, and a member of its executive board (1937-).

Shinedling translated Ismar Elbogen's *Geschichte der Juden seit dem Untergang des jüdischen Staates* under the title of *History of the Jews After the Fall of the Jewish State* (Cincinnati, 1926). He also translated from German into English the complete prose and poetical works of Manfred Sturmann (they were still in manuscript in 1943). Shinedling translated articles and essays from German, French, Hebrew and other languages for the *Hebrew Union College Annual* and for several periodicals, and wrote articles on religious and historical subjects for *Young Israel Magazine* and for the *American Hebrew.* In addition he conducted a column of current events and news (1930-41) for *Young Israel Magazine.* He contributed a number of articles to *The Encyclopedia of Jewish Knowledge* (1934) and to the *National Encyclopedia* (10 vols., 1932-33), and from 1938 on wrote the article "Jews" for the latter's *Year Book.*

MOSES SHINEDLING (b. Shkud, province of Kovno, Lithuania, 1860; d. Paterson, N. J., 1928), Hebrew writer and satirist, was the father of Abraham I. Shinedling. He left Russia in 1880, and after living for a year in Berlin and for three years in Manchester, England, came to the United States. He settled in Paterson, N. J., in 1904, where he earned a livelihood as a printer. In the 1890's and 1900's Shinedling gained considerable renown as a Hebrew satirist and essayist, contributing a large number of articles to such Hebrew periodicals as *Hashiloah, Hadoar* and *Hameassef.* He was an early protagonist of Zionism and of Haskalah in the United States.

SHINNUI HASHEM, *see* NAMES.

SHINWELL, EMANUEL, Member of Parliament, b. London, 1884. An influential member of the British Labor Party, he was elected to the House of Commons by Linlithgow (1922-24 and 1928-31) and by Seaham Harbour (from 1935 on). He was financial secretary to the War Office (1929-30) and parliamentary secretary to the Department of Mines (1924 and 1930-31). He has been an arresting and dynamic speaker since his back-benching days, always commanding the attention of friend and foe alike. Shinwell was one of the Jewish members of the British Privy Council that proclaimed the former Prince of Wales as King Edward VIII (1936).

In 1941 and 1942 he persistently criticized the allegedly inefficient conduct of the war by the Winston Churchill government, and demanded the opening of a second front in Western Europe by the Allies in order to relieve the hard-pressed Russians.

Lit.: Current Biography, Jan., 1943, pp. 44-46.

SHIPER, IGNAC, Jewish historian and Polish deputy, b. Tarnow, Poland, 1884. He was educated at the Universities of Cracow and Vienna, where he studied jurisprudence and philosophy. He then became a member of the Vienna Institute for Social Sciences and received the degree of Doctor of Jurisprudence (1907). Thenceforth he contributed to various magazines (Polish, Russian, German, Hebrew and Yiddish) on topics dealing with Polish Jewish history which remained his major field. Shiper is recognized as the outstanding modern historian on Polish Jewry: its life in the Middle Ages and its economic role through the centuries since Jews have lived in Poland.

He has written numerous monographs on the great Jewish personalities of Poland as well as its old synagogues, embracing Polish Jewish life in all its aspects. Shiper specialized in the history of the Jewish theatre and its art since ancient times. A number of his works have appeared in book form and, if all his literary compositions were compiled, they would emphasize his monumental achievement. Among Shiper's printed volumes are *Dzieje handlu zydowskiego na ziemiach polskich* (The History of Jewish Trade in Poland, Warsaw, 1937); *Studya nad stosunkami gospodarcymi Zydów w Polsce podczas sredniowiecza* (Jewish Economics in Poland During the Middle Ages, Lemberg, 1911); *The Beginning of Capitalism of Western European Jewry; History of the Jews in Tarnow.*

His communal activities started simultaneously with his creative writing. He was organizer of the first youth group in Western Galicia. In 1903 he joined the Palestine Labor Party (Poale Zion) and was soon among its outstanding leaders. He became a member of its central committee and editor of its party organ. In the first World War he enlisted as a private and rose to be, during the last year of his service, a judge advocate. In 1919 he was elected a member of the Polish Sejm (Parliament) where he was active on a number



Emanuel Shinwell

of committees. Upon reelection to the Sejm he joined the Jewish Parliamentarian Club (Kolo) and was one of its active members. Subsequently Shiper made his permanent home in Warsaw, and became the chairman of the Jewish Writers and Journalists Organization in Poland. In 1926 he was made executive director of the Jewish Academic House in Warsaw, serving in this position until the outbreak of the second World War.

Z. TYGEL.

SHIPLACOFF, ABRAHAM ISAAC, labor, Socialist and Jewish leader, b. Chernigov, Russia, 1877; d. Brooklyn, N. Y., 1934. He came to the United States early in the 1890's.

While a student at the Jamaica (Long Island) teachers' training school, he organized the William Morris Educational Club in Brownsville, Brooklyn, later incorporated as a branch into the Socialist Party. Without abandoning his Socialist and trade union agitation, he served as a public school teacher until his health broke down, after which he found employment for some years as a customs inspector. Later he was labor editor of the *Jewish Daily Forward,* and still later was secretary of the United Hebrew Trades, in which capacity he helped clean out the gangsterism of that time from several Jewish unions.

Shiplacoff was elected as a "lone Socialist" to the New York state assembly in 1915, and in the 1916 session he carried on a single-handed fight against a series of military bills which attracted wide attention. Reelected with one colleague, and later with nine, he remained an assemblyman until 1918, supporting his family of three children by lecturing and writing. In 1918 he ran for Congress, and in 1919 was elected a New York alderman, serving for two years. At the same time he was chosen manager of the New York Joint Board of Amalgamated Clothing Workers, and conducted a general strike of tailors. Later he was an official of the Pocketbook Workers' Union, and became one of the most popular labor and Socialist orators of the country. He ran for Congress several times, and made several trips to Europe and Palestine on behalf of the Jewish Labor Committee.

Shiplacoff was one of the strongest opponents of Communism in American Labor ranks, and as a member of the national executive committee of the Socialist Party he voted to expel the Communist members. He was active in the agitation against the execution of Sacco and Vanzetti, and was a leading fighter against Nazism.

At the time of his death (February, 1934) from a kidney ailment which had afflicted him for several years, he was employed by the *Jewish Daily Forward.* Shiplacoff was devotedly loved by the workers for the sweetness of his character and the unselfishness with which he gave of his time and his practical wisdom to aid them individually as well as in his public capacity. A public park and playground in Brownsville, his old section of Brooklyn, was established and named after him by the city of New York in 1938.

ALGERNON LEE.

SHIPMAN, SAMUEL, dramatist, b. New York city, 1883; d. New York city, 1937. He was fifteen years old when his first play was performed at the Educational Alliance on East Broadway.

On entering Columbia University, he studied drama under Brander Matthews and Clayton Hamilton. His adaptation for the English stage of *The Kreutzer Sonata,* in collaboration with Hamilton, was performed in 1904 at the old Manhattan Theatre. Upon his graduation in 1906 from Columbia University he had a contract for the performance of his play *The Spell.* His early dramatic efforts did not find favor with the public and Shipman turned to writing sketches for vaudeville, mostly in collaboration with Clara Lipman.

Together with her he wrote a full-length play *Elevating Her Husband* (1911) which proved to be his first major success. Then followed among many others *Children of Today, The Woman in Room 13, Lawful Larceny, East is West, Friendly Enemies, The Lady is Detained.* Shipman had abandoned his ambition of writing literary drama, but his keen sense of dialogue and his consummate technique in creating suspense assured not only the great success of more than thirty-three plays produced under his own name, but also of many productions which secured his collaboration.

He also wrote *The Unwritten Chapter,* a play concerning Haym Salomon, the Revolutionary patriot. Among authors collaborating on some of his own plays were John B. Hyner, Max Marcin and Percival Wild.

SHIR, abbreviation for SOLOMON JUDAH LÖB RAPOPORT.

SHIR HAKABOD, *see* ANIM ZEMIROTH; SHIR HAYIHUD.

SHIR HAMAALOTH ("A Song of Ascents"), superscription of the fifteen psalms beginning with *Ps.* 120 and extending through *Ps.* 134. The expression "Song of Ascents" is interpreted variously, usually in one of the four following senses: (a) according to *Ex.* 34:24, in the sense of "pilgrimage song," recited when the Hebrew pilgrims went up to appear before the Lord in Jerusalem three times in the year; (b) according to *Ezra* 7:9, in the sense of "Song of Return," recited by the Hebrews under Ezra when they "went up" from Babylonia to Palestine in the reign of Artaxerxes, king of Persia; (c) according to *Mid.* 2:5; *Suk.* 5:4; *Suk.* 53ab, in the sense of "Song of Degrees" or "Song of Steps," to be sung by the Levites "on the fifteen steps" which led from the women's compartment to the men's compartment in the Temple court (this explanation is perhaps erroneous); (d) in the sense of "song of ascending," in the sense that frequently a word in one verse is repeated in the next verse, just as, in ascending stairs or steps, one foot is left standing on the lower step while the other foot is standing on the higher step.

However, none of these four explanations fits the contents of all these fifteen psalms. Perhaps the designation Shir Hamaaloth originally referred to one or to a few of these psalms, and was then carried over to each one of the entire

little collection. These fifteen psalms are altogether different in metre, content and length; such a brief psalm as *Ps.* 127 is not even a unit. However, all fifteen have in common original imagery and deep religious feeling; they are all among the most beautiful of the Psalter. Most of these fifteen are in the nature of folk songs. They are read, together with *Ps.* 104, on the Sabbath, after the Afternoon Service (Minhah) during the winter.

In a narrower and more restricted sense, popular Jewish phantasy has come to apply the term Shir Hamaaloth to *Ps.* 126, the Song of the Return to Zion, which is sung on Sabbaths and festivals before the Grace After Meals in accordance with various melodies which have become traditional in families, communities or regions.

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 168-73, clxxii-clxxiii; König, *Die Psalmen,* 15-16; *Psalms, with the commentary Mikdash Meat,* vol. 5 (1889) 305-8.

SHIR HASHIRIM, *see* SONG OF SONGS.

SHIR HASHIRIM RABBAH, *see* MIDRASH SONG OF SONGS.

SHIR HAYIHUD ("song of unity"), a mystical and speculative hymn of lofty nature which originated in the circle of Judah Hehasid of Regensburg (d. 1217). Formerly the entire song was recited in the daily prayer; today only the concluding portion of the Shir Hayihud, the Shir Hakabod ("song of glory"), beginning with the words Anim Zemiroth ("I will chant sweet hymns"), is recited toward the end of the Orthodox Morning Service (Shaharith).

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 78-80, lxxxix-xc.

SHISHAK (more properly, Sheshonk), king of Egypt, founder of the twenty-second (Libyan) dynasty in 945 B.C.E. An energetic and capable ruler, he renewed the aggressive policy of Egypt that had been in abeyance for three centuries. He took advantage of the division of the kingdom of Israel after the death of Solomon (about 935 B.C.E.) to make a raid upon Palestine. According to the Bible (*I Kings* 14:25-26), he invaded Judah and forced Rehoboam to surrender much of the Temple treasure. However, Shishak's own inscription at Karnak shows that he raided practically all of Palestine, for he enumerates 156 cities in all parts of the country as having been subdued by him. His claim to have captured Megiddo has been verified by a seal of his that was found there. His expedition led to no permanent results, but is noteworthy as the first revival of Egyptian claims to suzerainty over Palestine.

Lit.: Breasted, James H., *A History of Egypt* (1912) 527-31.

SHIUR KOMAH ("measurement of stature"), a Cabalistic work of which only two fragments have been preserved, one in the *Sefer Raziel,* the other in the *Alphabet of Rabbi Akiba.* It purports to give the dimensions of God, Who is represented as having a tremendous human form. The work was known to Saadia, and was ascribed to the Tanna Ishmael of the 2nd cent., but probably originated in the early part of the Gaonic period (6th to 10th centuries). Graetz traces it to Arabic influence, while Gaster detects Gnostic elements.

Lit.: Blau, L., in *Jewish Encyclopedia,* vol. 11, p. 298.

SHIVAH, *see* MOURNING AND MOURNING CUSTOMS.

SHIVAH ASAR BETAMMUZ, *see* FASTING AND FAST DAYS.

SHIVATH ZION, *see* COLONIES, AGRICULTURAL.

SHKLOVER, BARUCH, *see* SCHIK, BARUCH.

SHLACHMONES, *see* PURIM.

SHLEMIEL AND SHLIMMAZEL. Shlemiel (variants: shelumiel, schlemiel, schlemihl) is a Hebrew word used in Yiddish to denote one who handles a situation in the worst possible manner, or is dogged by an ill luck that is more or less due to his own ineptness. The expression is found a few times in 20th cent. British literature, and more frequently in American literature, as well as in Hollywood motion picture dialogue. However, as yet (1943) the expression had not been recorded in either British or American dictionaries of slang. It is frequent in German literature, due to the influence of Adalbert von Chamisso's comedy, *Peter Schlemihl,* at the beginning of the 19th cent.; Chamisso, however, only borrowed the name, and his Schlemihl is quite a different person from the ordinary Shlemiel of Yiddish humor. The following are the three main theories as to how the word received its Yiddish connotation:

1. Shelumiel the son of Zurishaddai is mentioned as a prince of the tribe of Simeon (*Num.* 1:6). The Talmud identifies him with Zimri, the son of Salu (*Num.* 25:8, 14), who had the ill-fortune to be singled out from among all the Israelites who had sinned when Phinehas was moved by righteous wrath to make a public and disgraceful example of killing a sinner in the very act (*Sanh.* 82b).

2. A medieval responsum gives the story of a man named Shelumiel who returned after a year's absence to find that his wife had given birth to a child. The rabbi's decision that the child was legitimate satisfied the father, but the neighbors of the pair were extremely dubious as to the paternity of the child. Thus Shlemiel gradually became a byword for a person simpleminded enough to involve himself in a difficult situation from which he could not extricate himself.

3. Shlemiel is regarded by some as a contraction of *sheluach min 'el* ("sent away from God").

A number of humorous magazines in Hebrew and Yiddish have borne the title *Shlemiel.* Martha Wolfenstein has a story, "Löbele Schlemihl," in *A Renegade and Other Tales,* while another, "Anschel the Schlemihl," was printed in an anonymous collection of tales from Jewish periodicals, *Friday Night.*

Shlimmazzel is a general Yiddish term for bad luck, being a hybrid compound of the German *schlimm,* "bad," and the Hebrew *mazzal,* "luck." In British and American dictionaries the word is usually spelled shemozzle or schlemozzle, and has, especially in the slang of the English underworld, the following two derived meanings: to decamp; a disturbance.

The probable origin of the first meaning is that only one who has ill-fortune (Shlimmazel) gets himself into difficulties from which he must hastily flee. The probable origin of the second is that the most unfortunate thing which could happen to one in the act of committing a crime would be to create a disturbance which would lead to his apprehension. Though the two terms Shlemiel and Shlimmazel are to a certain extent similar in idea, they differ in the fact that the Shlemiel falls victim to his own stupidity or simplemindedness, while Shlimmazel may be purely accidental and may happen to anyone.

HIRSCHEL REVEL.

SHLIMMAZEL, *see* PHRASES, POPULAR; SHLEMIEL.

SHMERL, banker, who lived in Hungary and Austria in the second half of the 14th cent. He and his brother Eferl lived at Sopron, Hungary, until the expulsion of the Jews from that country in 1360. On that occasion they removed to the nearby Wiener Neustadt in Austria, from where they conducted important financial operations. Both Hungarian and Austrian documents frequently refer to their transactions between the

years 1374 and 1386. They loaned a substantial amount to the city of Vienna and gave mortgage loans to the feudal lords of Hungary.

SHMUSS, *see* PHRASES, POPULAR.

SHNEOR ZALMAN BEN BARUCH OF LADI (Liady), Hasidic rabbi, founder of the Habad movement, b. Liozna, province of Mohilev, Russia, 1747; d. Pyen, near Kursk, Russia, 1812. He received an elaborate Talmudic education, but in his youth was won over to Hasidism and became a disciple of Baer of Meseritz. He settled in Mohilev, where he founded the group of Hasidim known as Habad (from the initials of *Hochmah,* "wisdom," *Binah,* "understanding," and *Daath,* "knowledge"), which combined Talmudic knowledge with the mystic doctrines of the Hasidim. This intellectual rephrasing of Hasidism attracted many of the Jews of White Russia and Lithuania, and Shneor Zalman had more than 100,000 followers.

His efforts met with bitter opposition on the part of the Orthodox, and his life was one of persecution. He finally settled in Ladi, whence he is often known as Liader or the Rab of Ladi. He made various changes in the ritual, principally to the effect of making it closer to the Sephardic form, and composed a new code of Jewish law, called, like Joseph Caro's, *Shulhan Aruch* (published at Shklov). These innovations infuriated his opponents, who denounced him to the government as a dangerous heretic. He was arrested and put in prison in 1800, and was freed only on the accession of Alexander I to the throne in 1801. In 1812, when Napoleon invaded Russia, he patriotically denounced the French, and it was during his flight from the invaders that he met his death.

Shneor Zalman wrote prolifically, but only a few of his writings have been published. They include: *Tanya,* or *Likkute Amarim,* which gives his philosophic system (4 vols., 1st complete edition, 1814); *Seder Tefilloth,* a prayer-book with a Cabalistic commentary (2 vols., Kopust, 1816; published also at Shklov); various homilies to the Bible, sermons and pastoral epistles. He had three sons; one, Baer of Liubavich, was his successor, the second, Hayim Abraham, was his secretary, and the third, Moses, became a convert to Christianity, but returned to Judaism toward the end of his life.

Lit.: Teitelbaum, *Hareb Miladi* (1911-13); Horodezky, S. A., *Hahasiduth Vehahasidim* (4 vols., 1922 and 1928); Minkin, J. S., *The Romance of Hassidism* (1935); Baron, Salo W., *A Social and Religious History of the Jews,* vol. 3 (1937) 127.

SHNEUR, ZALMAN (SALKIND), Hebrew and Yiddish poet and novelist, b. Shklov, district of Mohilev, Russia, 1887. His father, a dealer in jewelry, of a distinguished Hasidic family, gave him a traditional Heder education combined with a familiarity in Hasidic lore. Under the influence of his "enlightened" brothers he left home at the age of thirteen and set out on a course of wandering and homelessness, which characterizes his personal career and left its mark on his literary work. He spent a short time in Odessa, the seat of Hebrew renaissance, where he was accepted and encouraged as a literary child prodigy by the leading figures of modern Hebrew literature—Bialik, Rabnitsky, Mendele Mocher Sforim and Lilienblum. From there he went to Warsaw, where he worked for the Tushiah publishing house and later as private secretary to the writer Isaac Loeb Peretz. It was there that he met Frischman, who became his mentor and lifelong friend. After three years of economic struggle and literary growth in Warsaw, he spent two years in Vilna, where he came into contact with some of the leading Yiddish literati, and thereafter became a bilingual writer. In 1906 he visited Switzerland, which inspired his poetic opus *Beharim* (In the Mountains), and then settled in Paris, where he studied and worked until 1914. The years of the first World War found him a civilian war captive in Germany; from 1918 to 1924 he wandered from Berlin to Copenhagen, thence to the United States and back to Berlin, until he finally returned to Paris, where he lived, except for short visits, to various European cities and to Palestine, until 1940. Upon the Nazi invasion of France he fled to the United States.

Shneur began his literary career at an extraordinarily young age. His first poems appeared and were favorably received as early as his first Odessa visit. Thereafter he produced a wealth of writings in poetry and prose which appeared in scores of Hebrew and Yiddish periodicals all over the world. His Hebrew works, if collected and published in book form, would number eighteen volumes. His Yiddish writings might fill thirty volumes.

Much of this work was as yet unpublished in 1943. The following works appeared in book form: *Im Shekiath Hahammah* (At Sunset; lyrical poetry; Warsaw, 1906); *Shire Yeladim* (Poems for Children; Warsaw, 1908); *Gesharim* (Bridges; lyrical and epic poetry written between 1900 and 1912; Berlin, 1923); *Hezyonoth* (Visions; a collection of poetic works written between 1912 and 1921; Berlin, 1924); *Pirke Yaar* (Forest Chapters; a collection of poetry written between 1920 and 1926, which received the first Bialik Prize in Hebrew literature and includes the great poetic creation of the same title; Tel-Aviv, 1933); *Leyalde Yisrael* (children's poetry; Paris, 1930); *Vilna* (a poetic monument to that city and its Jewish associations; Berlin, 1923); *Min Hahayim Vehamaveth* (From Life and Death; a collection of short stories and sketches; Warsaw, 1910); *Haeth* (The Time; a short story; 1912); *Bametzar* (In Straits; a collection of short stories, essays and poetry in prose; Berlin, 1923). Of his Yiddish works, fewer appeared in book form. These are his three volumes of *Gesammelte Shriften* (Collected Works; Warsaw, 1909); *A Toit* (A Death; the diary of a demented suicide; Warsaw, 1909); his novels *Noah Pandre* and several other novels which appeared serially in the *Forverts.*

He published also numerous memoirs, Hebrew and Yiddish anecdotes and literary evaluations of many of the writers whom he knew. Some of his works were translated into as many as fourteen European languages. English translations of some of his poetry may be found in H. H. Fein's *Harvest of Jewish Verse* (New York, 1934) and in Maurice Samuel's edition of Edmond Fleg's Jewish anthology. His novel *Noah Pandre* was translated into many languages; an English version by Joseph Leftwich appeared in 1936. His Yiddish novel *Napoleon and the Rabbi* appeared in a French translation, and in 1943 was being translated into English. Some of his short stories as well as selected poetic works were (1943) in the process of publication in English translation.

Shneur has been in the forefront of modern Hebrew poetry, sharing the laurels with Bialik and Tschernichowsky. With the latter he was among the first to broaden the horizon of Hebrew literature with themes of universal, rather than particular, Jewish interest. During the first period of his career he persistently refrained from Jewish subjects, and in his later work Jewish motifs are on the whole an undertone of his universal message. Shneur is the poet of maturity and realism, who shrinks from the adolescent romanticism of the small town mind that characterized the vintage of his predecessors and much of his contemporaries. Since he lived most of his life in the large cities of Europe, his writings manifest the broad outlook, the sophistication and the detached morbidity of the metropolitan. Even his nature poetry bespeaks this mentality. Rich though it is in color, imagery and

poetic phantasy, its essence is the human analogy and the reflective message which renders each poem into a metaphysical homily. The natural objects and phenomena assume in his poetry anthropomorphic characteristics and bear messages of human significance. Thus the red poppies which turn into black heads-of-seeds when the petals have withered symbolize the flaming human passion which culminates in the dull fruit of utility (*Peragim* [Poppies]). The short-lived effulgence in nature at the end of the winter carries the human implication that the prophets and pioneers of great events and movements never live to enjoy the fruit of their finding (*Mishenichnas Abib* [When Spring Comes]). This motif is elaborated in his monumental poetic trilogy, *Mishire Hagoral* (The Songs of Fate), in which the gold digger, the pearl diver and the prophet sacrifice themselves in order to uncover the treasures of earth and sea and the mysteries of the spirit for the benefit of others.

The recurrent theme in all his poetic work is the struggle between the creative forces of nature and the sterile, intellectual, utilitarian city-bred civilization. In *Beharim* (the poetic panorama of the Alps) winter symbolizes all that is fresh and strong and genuine in life, while the warmth of civilization, though it resists nature's assault, is artificial and pathetic. In *Pirḳe Yaar* (the poetic drama of the forest and the intrusion of civilization into it) the trees represent the productive forces of nature, while steel is the symbol of destruction and barrenness. Civilization has destroyed the wholesome elemental life of nature and of man, but has found no satisfying substitute for it. In the same way civilization has irrevocably banished simple faith but produces nothing better in its stead.

> The soul of man has become a bottomless barrel
> Which he is doomed to fill.
> And he draws from every fountain and pours into it—
> But it remains ever empty. . . .

Shneur was, by his own characterization, the poet of "rebellion and strife." He sees struggle everywhere, between nature and civilization, between the new and the old, between the individual and society, between Judaism and Christianity; and he rebels against many things, against the injustices of society, against the hypocrisy and falsehood of city life, against the brutality of man, and also against antiquated Judaism with its fossilized forms of sanctified senility. But his sternest rebellion is against all forms of weakness, softness and servility. In *Belel Ḥanukḳah* (On Ḥanukah Night), he derides the psychology of martyrdom, the soft, cringing and forgiving ghetto mentality of the traditional Jew; in *Bechorah* (Birthright) he denounces the inverted-Marrano type of Jewish radicals who have rendered Israel "the manure of the world to fertilize every tribe which is rising to life"; and in *Yemoth Ḥamashiah* (The Millennium) he ridicules the weaklings of Jewish leadership who peddle salvation for fund-raising campaigns. His poem *Vehayah Beaḥarith Hayamim* (It Shall Come to Pass in the End of Days) is a contemptuous parody of the eschatological vision of Isaiah that would emasculate the giants of nature and reduce its beauty to mediocre utility. Thus his poetry deals much with woman but little with love. In woman he sees one of life's deceptive tricks designed to weaken and subdue man.

Shneur was hence the poet of negation and despair. He saw life as empty and illusory, leading to inevitable doom (*Aharon* [The Last Man]). He prophesies the collapse of Western civilization. The major cause for the failure of Christianity he attributes to its assault upon Israel (*Im Tzelile Ḥamandolinah* [To the Strains of the Mandolin]). In 1913, during the days of the Beilis libel, he wrote his startlingly ominous poem, *Yeme Ḥabenayim Mithḳarebim* (The Middle Ages Are Approaching), in which he foretold with sickening accuracy the coming conspiracy of the world against the Jew. He warned the Jews not to be deluded by progress and civilization, for the "medieval dragon" of Jew-hate was not dead, but lying dormant under a thin layer of gardens and cities which he would shake off and break loose. He urged the Jews to abandon the martyr attitude and choose the hero's death. In a later prophetic poem, *Dibre Don Henriḳes* (1937), he foresaw the expulsion of Jesus from the Gentile world and his return to his own people, who had rejected him in his triumph but would accept him in his defeat. The central motif in his "national" poetry is the contempt of the proud and unconquerable Jew for the spiritless and brutal foes of his people. Israel's contempt is the same as that of the trees for the steel. For the springs of Judaism have fructified the cultures of the world, and these would not survive the drying up of their source. Among his noteworthy national poems are his sonnets on the massacres in the Ukraine.

Shneur was an artist of broad canvas, extravagant in his colors and imagery. His imagination was boundless, his symbolism profound, touching upon the mystery of existence and the destiny of man. His style is light and elastic. He avoided the artistry of rhyme and harmony and preferred to change the meter frequently as the theme varied. His language is rich in idiom, but simple and lucid in expression.

His early short stories and novels deal with pathetic characters who are the victims of life's tragedies. Later he set down in narrative form his memories and impressions of small-town Jewish life. AHRON OPHER.

Lit.: Klausner, Joseph, *Yotzerim Ubonim,* vol. 3, pp. 76-111; Friedman, A. D., in *Keneseth* (1929) 361-78; Lachower, F., in *Hatekufah,* vol. 4, pp. 444-54; Kleinman, M., *ibid.,* vol. 25, pp. 568-91; Ribalow, Menachem, *Kethabim Umegilloth* (1942) 75-106; Vladeck, in *Volkszeitung* (1907); Romanovsky, A. Z., in *Zeit* (1928); Wassilevsky, I., *Hebrew Poetry of Today* (1918).

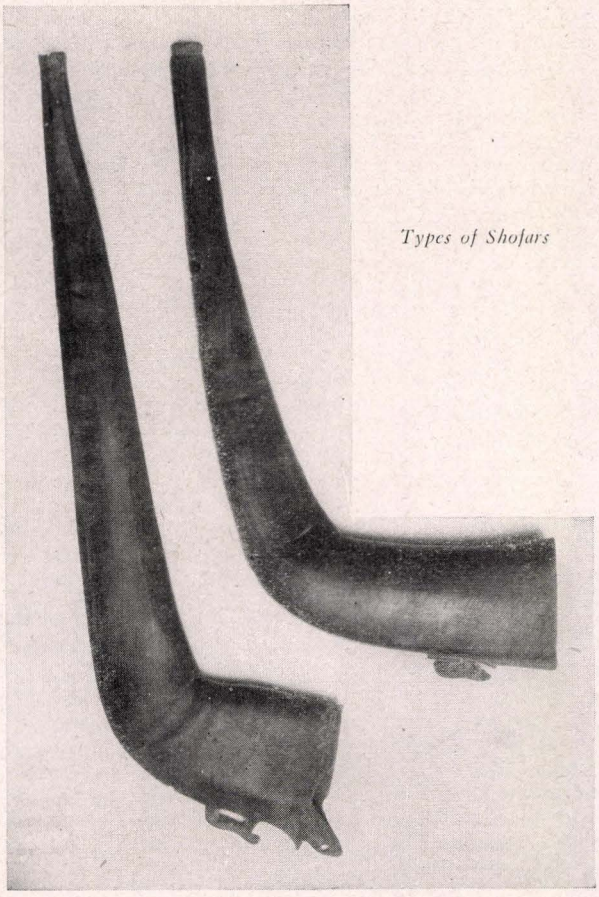
SHNODDERN, the custom of promising a sum of money to the congregation after having been called up in the synagogue to recite the benedictions over the lesson from the Torah. The term is derived from the fact that such a donation is announced in the form of a prayer which invokes the blessing of God upon the donator because he vowed to give (*shenadar*) a specified sum of money. The term "vow" is used, as the money may not be actually given on the Sabbath or festival, but at a later time. In most Orthodox congregations, where there are no membership dues, Shnoddern furnishes a large part of the revenues.

SHOCHEN AD ("He Who inhabiteth eternity"), the concluding portion of the hymn Nishmath Kol Hai ("The breath of every living being") with which the service on Sabbaths and holidays begins. From the last twelve words of the portion it was believed that the acrostic *Yitzḥaḳ* (Isaac) could be derived, and that thus the name of the composer of the Nishmath Kol Hai had been found. In the Mahzor for Rosh Hashanah and Yom Kippur these verses are arranged in such a way as to form the two acrostics *Yitzḥaḳ* (Isaac) and *Ribḳah* (Rebekah), since the invocation of the patriarch Isaac and of the matriarch Rebekah was regarded as especially efficacious.

SHOCHET, *see* SLAUGHTERING; FUNCTIONARIES, RELIGIOUS AND COMMUNAL.



Blowing of the Shofar, with countenance veiled to shut out worldly sights



Types of Shofars

SHOFAR, a curved wind instrument made from the horn of the ram. In ancient times the Shofar, or ram's horn, was used chiefly for signals of alarms, and, in war, to assemble the army, as a signal for the attack, for the stopping of pursuit, for the dismissal of the army, or for the return home. The Shofar was blown also for the purpose of proclaiming an important event, such as the accession of a ruler to the throne. The Shofar was blown, in addition, on the 1st of Tishri, the beginning of the year, and at the commencement of the Jubilee year, and finally, in addition to other musical instruments, it was frequently employed in the worship in the Temple at Jerusalem (*Ps.* 98:6; 150:3).

But the Shofar attained its chief and lasting religious importance in connection with the New Year's festival (Rosh Hashanah), celebrated on the 1st of Tishri (*Lev.* 23:24; *Num.* 29:1). Although in this connection it was originally intended at first only for the announcing of the new year, later the mighty, rolling and stirring sounds of the Shofar were felt to be in the nature of a divine summons to repentance and improvement. "Just as you take the Shofar to blow it, renew your deeds and do penance" (*Pesikta,* edit. Buber, p. 166). Such a change in the conception of the meaning of the Shofar arose from the fact that the New Year's festival came more and more to be regarded as the earnest and consecrational beginning of the Ten Days of Penitence which close with the Day of Atonement (Yom Kippur) and from the fact that it came to be looked upon as the day of the divine judgment (Yom Hadin).

Even at an earlier period the Shofar had come to be associated with the proclaiming of God's judgment of the world at the end of time. This association of ideas necessarily intensified the religious significance of the blowing of the Shofar on the New Year's Day, and this significance was still further deepened through the reminder of the Revelation of the Divine Will on Mount Sinai, at which the mighty tones of the Shofar caused the hearts of the people to tremble before the near presence of the Divine Majesty (*Ex.* 19:16). Furthermore, the future redemption of Israel, which was conceived of in connection with Israel's repentance, was to be announced by means of the Shofar (*Isa.* 27:13). Finally, the Shofar was connected with the patriarch Abraham's pious act in connection with the intended sacrifice of his son Isaac (the Akedah, binding of Isaac); when God rejected Abraham's sacrifice of his son, Abraham sacrificed a ram in his stead (*Gen.* 22:13). The Shofar's connection with the binding of Isaac is intended, on the one hand, to secure God's favor, and on the other hand, to present to those who are repentant the image of the noble and self-effacing patriarch Abraham.

Thus the blowing of the Shofar on the festival of the New Year gained a manifold importance replete with strong religious motives. In order to announce the coming period of repentance and to prepare the hearts of the worshippers for it, the Shofar is blown a month before the New Year's festival, beginning with the 1st of Elul, at the conclusion of the Morning Service, and in many congregations also at the con-

clusion of the Afternoon Service (popularly called *Elulblasen,* "the blowing [of the Shofar] in Elul"). At the conclusion of the services of the Day of Atonement the blowing of the Shofar announces the end of the sacred day.

Individual Shofars vary as to the notes that they sound, but usually produce two notes, separated by an interval of about the fifth (four notes). The two notes appear in each of the Shofar blasts in various combinations. The Tekiah ("blowing") is a glissando which begins with the lower note and swells into the higher one; the Teruah ("alarm") is a series of staccato blasts upon the lower note, followed by a longer high note; the Shebarim ("tremolo") is an alternation of lower and higher notes.

These three notes are used in three series on Rosh Hashanah. In each case the Tekiah begins and ends the series, and the middle blast varies. Since there was a dispute as to whether Shebarim or Teruah should be first blown, there is a combination of the two in the first series; Shebarim appears in the second series and Teruah in the third. Thus there are ten blasts altogether, and this is still observed in Reform congregations. In Orthodox congregations, due to a desire to increase the blowing of the Shofar, these ten blasts are repeated over and over until there are a hundred blasts in the course of the first ten days of Tishri, from Rosh Hashanah to Yom Kippur. The last Tekiah, known as Tekiah Gedolah, is prolonged as long as the breath of the officiant holds out. In some congregations the sounds of the Shofar are imitated by a cornet or the organ.

In 1940 the Union of American Hebrew Congregations announced that it had developed a Shofar with a mouthpiece to facilitate the blowing of the notes.



The solemn blast of the Shofar signalizes Rosh Hashanah prayers in the synagogue



The Shofar blower. From a plaque by Boris Schatz

MAX JOSEPH.

Lit.: Finesinger, S. B., "The Shofar," *Hebrew Union College Annual,* vol. 8-9 (1931-32) 193-228; Dembitz, L. N., *Jewish Services* (1898) 319-22; Idelsohn, A. Z., *Jewish Liturgy* (1932 210-12; Rosenau, William, *Jewish Ceremonial Institutions and Customs* (1903).

SHOFAROTH ("sounds of the Shofar," or "Shofar blowings"), the last of the three prayers which are recited only in the additional (Musaf) service of Rosh Hashanah, the New Year's Day, and which are characteristic of this service alone. The other two additional sections of these prayers are called Malchuyoth and Zichronoth. Like the Malchuyoth, the Shofaroth consist of ten Biblical verses arranged one after the other and praising God as the Redeemer. These verses are introduced by the hymn "Attah Nigletha" (Thou didst reveal thyself), which was composed probably by Rab (Abba Aricha), as were the introductory hymns to the Malchuyoth and the Zichronoth. The Shofaroth hymn has as its exclusive content the revelation on Sinai, whereas most of the Biblical verses cited, as well as the petition and the blessing contained in Shofaroth, refer to the Messianic future.

In addition, one of the supplementary petitions of the old fast-day liturgy is called Shofaroth; this has also the same eulogy (*baruch 'attah 'adonai shome'a teru'ah,* "Blessed art Thou, O Lord, Who hearest the sound of the blowing") which the Shofaroth for the New Year's Day possesses (*shome'a kol teru'ath 'ammo yisra'el berahamim*).

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) cxcvi-cxcix.

SHOFETIM (Biblical book), *see* JUDGES, BOOK OF.

SHOHER TOB, *see* MIDRASH PSALMS.

SHOHET, *see* SLAUGHTERING; FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

SHOHL, ALFRED THEODORE, physician, b. Cincinnati, 1889. He was the son of Charles Shohl. He received his medical degree from Harvard University in 1914, and was attached to the staff of Johns Hopkins University School of Medicine from 1915 to 1921; in his final year there he served as associate professor of chemical hygiene. He then became associate professor of pediatrics at Yale University School of Medicine (1921-28), and at Western Reserve University, in Cleveland (1928-33). In 1934 he was appointed research associate in pediatrics at Harvard University, a post he still held in 1943.

Shohl carried out numerous investigations in the field of nutrition and pediatrics, and contributed more than seventy-five articles to the medical press. In 1939 he published a book entitled *Mineral Metabolism* for the American Chemical Society monograph series. In the first World War, Shohl served with the American Expeditionary Forces as a captain in the Medical Corps.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 169, 623-24.

SHOHL, CHARLES, merchant and lay leader of Reform Judaism, b. Cincinnati, 1850; d. Cincinnati, 1940. One of the early lay disciples of Isaac Mayer Wise, Shohl was active throughout his long lifetime in almost every phase of Jewish life in his city and in the national work of the Reform Movement. He served on the executive board of the Union of American Hebrew Congregations from 1903 to his death, as well as on its subsidiary boards, the board of governors of the Hebrew Union College, and the Board of Delegates on Civil and Religious Rights. From 1915 to 1921 he was chairman of the board of managers of Synagogue and School extension. From 1921 to 1925 he was president of the Union, and after that honorary president.

Under Shohl's administration, the board of managers expanded its program, creating a system of visits by Reform rabbis to universities, institutions and small Jewish communities, increasing its publication of textbooks and aid to teachers, and organizing summer services. His presidency of the Union was marked by the successful campaign to raise funds for the Hebrew Union College dormitory, the organization of the Federation of Temple Brotherhoods, and the founding of a normal school for Jewish religious school teachers in New York city.

GEORGE ZEPIN.

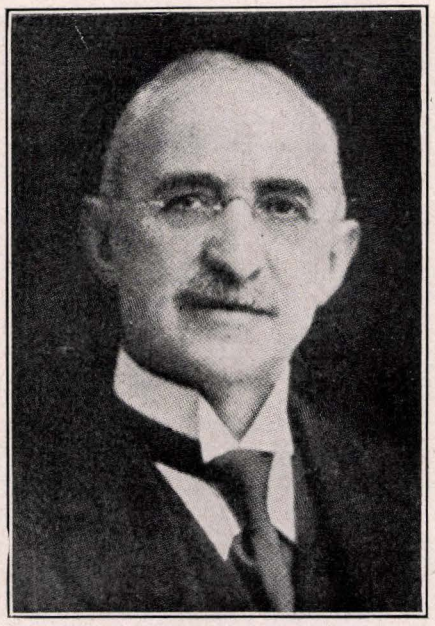
SHOLEM ALEICHEM, *see* GREETING AND WISH FORMULAS.

SHOLOM ALEICHEM (pen name of Solomon Rabinowitz), Yiddish humorist (known in America also as "the Jewish Mark Twain"), b. Pereyaslav, Russia, 1859; d. New York city, 1916.

He early distinguished himself by his thorough knowledge of Biblical Hebrew in the traditional Heder and perfect, idiomatic Russian at the local district school; he was an unusually happy, joyful youngster, the first to notice the humorous element in a situation and ever bent upon imitating his elders and making up funny stories for the amusement of his playmates—despite a depressing home atmosphere, where the trials of the impoverishment of his father, a scholarly, silent, saddened innkeeper, were intensified by the harsh treatment of the early orphaned children by a scolding, cursing stepmother.

At the age of seventeen Sholom Aleichem was already on his own, supporting himself by teaching Russian privately, and in the following year he went to the large landed estate of Elimelech Loeff, at Sofievka, near Kiev, as the teacher of his only twelve-year-old daughter, Olga. Three years later teacher and pupil were madly in love with each other, to the dismay of the girl's father. Sholom Aleichem was forced to leave the Loeff estate, where he had spent the "three happiest years of his life," served for a time as government rabbi in the town of Luben, and finally married Olga Loeff in 1883. She died (1942) in New York city.

After the sudden death of his father-in-law (1885), Sholom Aleichem became the administrator of the former's estate, which amounted to close to a quarter of a million rubles—a great fortune for the time. He thus came into intimate contact with the upper Jewish rich of Kiev, lived their life for a time, traded on the grain and stock exchanges, quickly lost his fortune, but

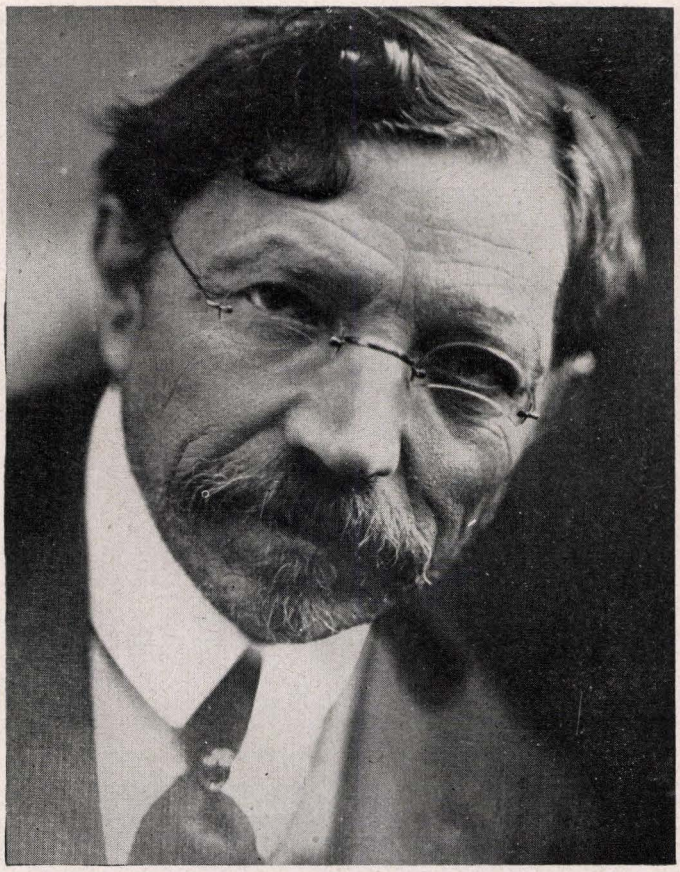


Charles Shohl

managed to subsist precariously on these activities until 1900, when he retired from all business activities to devote himself entirely to writing. After the 1905 Kiev pogrom, which he witnessed, he emigrated with his family from Russia and, leaving his family in Switzerland, went on extended lecture tours in several countries of Western Europe, England and the United States. A sudden attack of pulmonary disease brought him down in the midst of a lecture tour in Russia in 1908, and during the next six years, together with his family, he spent his winters in Italy and his summers in Switzerland. The outbreak of the first World War found him with his family at Albeck, Germany, a watering place on the North Sea. He barely escaped internment in Germany by taking the last train out to Denmark, from which country he came to the United States early in December, 1914.

Sholom Aleichem's early literary efforts were made simultaneously in Hebrew and Russian as well as in Yiddish. He first broke into print with local correspondence to the Hebrew weekly, *Hatzefirah* (1879); this was followed by articles on Jewish education and military service in the Hebrew weekly, *Hamelitz* (1882), which brought out also a number of his short stories in 1889. His Russian writings, both stories and articles, appeared in *Yevreiskoye Obozrenie* in 1884 and in *Kievlanin* the following year. It was in Yiddish, however, that he was to find himself and to achieve true greatness, beginning with his first short story *Tzvei Shteiner* (Two Stones) in the *Folksblat* of St. Petersburg (1883), and ending with part of a chapter of his autobiography, *Fun Yarid,* for the *Varheit* of New York city (1916). He enriched Yiddish literature with some forty volumes of short stories, novels and plays.

The significance of Sholom Aleichem's works is so multifarious that only its barest outline can be attempted here. No other Yiddish writer succeeded in tapping the luxuriant resources of the Yiddish language as did Sholom Aleichem, whose style is so racy, picturesque and idiomatic that it vibrates with life, to the despair of even the best translators. The expressiveness and humor of the Yiddish idiom are an important feature in his "monologues" and plays; the lyrical cadence of the language is manifest in his story



Sholom Aleichem (Solomon Rabinowitz)

of youthful love *Shir Hashirim* (Song of Songs); the purity, simplicity and restrained poetic quality of the language was realized by him in his *Fun Yarid*.

Beginning his literary career at a time when Yiddish was still looked down upon as the "language of the housemaids," Sholom Aleichem set himself the task of raising the dignity of the vernacular both by a literary crusade against those writers of his day who did write "just for the housemaids," in his *Shomers Mishpat* (Trial of Shomer), who was the most popular *shund* writer of the time, and by the publication of a literary annual that would stand comparison with the best in the Russian tongue, the *Yiddishe Folksbibliotek*. To attract to his annual the most prominent Jewish writers of the time, who naturally wrote in Hebrew, he paid fabulous honoraria—200 rubles for one poem to the Hebrew author, David Frischman.

The chief importance of Sholem Aleichem's works lies, of course, in the so-called Sholom Aleichem world which he created, a world peopled with literally many hundreds of distinct, individual types, old and young, men and women, rich and poor, ignorant and learned, good and bad, old-fashioned and modern—all in full view, with their physical appearances, mannerisms, ways of expression, inner inconsistencies, struggles for existence and social relationships. Indeed, it has been said that if all other records of the time were lost, one could reconstruct a true picture of Jewish life in Russia at the turn of the century on the basis of Sholom Aleichem's works alone.

Some of his characters have become proverbial. The Yiddish expression "to be a Menachem Mendel," which means to be a Shlemiehl, a ne'er-do-well, a man chasing the rainbow, is derived from the classic type Menachem Mendel, whose letters from the big city to his wife in the little town tell of his Don Quixotic efforts to earn a living at the various *Luftgesheften* to which the Russian Jews had to resort under the rule of the czars, when most of the ordinary trades and professions were closed to them. Even when Menachem Mendel undertakes the most typical Jewish trade and becomes a matchmaker, he finds after much ado that he has been trying to arrange a match between two girls.

Another famous character of Sholom Aleichem's works is Tobias the dairyman, who is the very opposite of Menachem Mendel. He is a man of the soil, rooted in the land and in the faith of his fathers. He is an ignorant man, yet saturated with Jewish culture in its elemental sense; he never knows the meaning of the words in the Biblical passages he so copiously quotes, yet invariably divines their true purport. He is on intimate terms with his God as he is chummy with his horse; above all, Tobias typifies the endless faith of the Jew and his reliance upon God, which alone could sustain him throughout his tragic past.

Sholom Aleichem was the first Yiddish writer to write for children, to understand them, to be able to laugh with them and cry with them. His stories for children are as beloved by Jewish children in the United States and Argentine today as they were almost half a century ago by the Jewish children of Russia.

Sholom Aleichem's humor is rich in pathos; it has been described as "laughter in tears." He laughs with his characters, not at them. It is the kind of laughter

that lifts man above the impediments on his path and even above his own failings, for these are only externals, while the core is the thing. And the core is always good. It is this basic optimism, this faith in man, however lowly he might be, which endeared the works of Sholom Aleichem to all readers in all languages and by which he achieved universality and immortality. His works are much more read today than they were at the time of their first appearance.

Sholom Aleichem was the most successful of Yiddish writers. He received almost instantaneous recognition and popularity. He was acclaimed not only by Yiddish literary critics but also by many great writers of his day in other tongues, including Maxim Gorky and Leo Tolstoy. He was compared to Gogol in Russia and to Dickens in England, and is regarded as one of the three classics of modern Yiddish letters. Many of his stories were published in booklets and sold in the hundreds of thousands. His works were collected in a variety of volumes and published in different countries, being the proverbial best sellers in the Yiddish field. His dramatization of *Tevia der Milchiger* (Tobias the Dairyman), produced by Maurice Schwartz, laid the foundation for the Jewish Art Theatre, and his comedy *Shver tzu Zein a Yid* (It's hard To Be A Jew), also produced at that theatre, first brought Paul Muni, then known by his real name of Muni Weisenfreund, to the attention of the theatre world. His works were translated into a score of languages, including Esperanto and Japanese. In Russian translation alone three million copies of his works were sold between 1917 and 1942.

His principal works include: *Tevia der Milchiger* (Tobias the Dairyman); *Tzezeit un Tzeshpreit* (Scattered and Dispersed; a play, produced in 1905); *Der Ausvurf* (The Scoundrel; a play); *Der Mabbul* (The Flood); *Menachem-Mendele; Motel Peise dem Chazans* (Motel, the Son of Peise, the Cantor; 1907-8), a novel dealing with the first Russian revolution; *Eisenbahn Geshichtes* (2 vols., 1909), a novel based on the life of actors; *Die Blonzende Shtern* (Straying Stars; 1909-11; *Marienbad* (1911); *Der Blutiger Shpass* (1912-13), a story based on the Mendel Beilis ritual murder charge and trial at Kiev (dramatized in 1914 as *Shver tzu Zein a Yid* [It's Hard to Be a Jew]); *A Toisend un Ein Nacht* (A Thousand and One Nights); *Der Groisse Gevins* (The Great Gain; 1915); *Fun Yarid* (Return from the Fair; autobiography); *Shomers Mishpat* (The Trial of Shomer; 1888); *Der Oitzer* (The Treasure; 1908); *Sender Blank* (1888); *Stempeniu,* a novel; *Yosele Solovei,* a novel of the life and tragedy of a young cantor.

B. Z. GOLDBERG.

Lit.: I. D. Berkowitz, edit., *Dos Sholom Aleichem Buch* (1926); Borochow, Ber, bibliography of Sholom Aleichem, *Tzukunft,* vol. 21 (1916) 721 et seq.; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1930), cols. 673-735; Dubnow, Simon, *Fun Jargon tzu Yiddish;* Trunk, J. J., *Sholom Aleichem* (1937); Niger, S., *Vegen Yiddishe Shreiber;* idem, *Sholom Aleichem un Zein Humor* (1926); Maisel, N., *Sholom Aleichem* (1939); Madison, Charles A., "Sholom Aleichem," *Poet Lore,* vol. 33 (1922) 563-94; Finkelstein, Z. F., *Shvermer des Ghetto* (1924); Bilov, S., *Sholom Aleichem: Biograficheski Ocherki i Kriticheski Etudi* (1939); Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 508-21; Roback, A. A., *The Story of Yiddish Literature* (1940) 107-24; Rabinovitch, Wolf, *Majn Bruder Sholom Aleichem* (Yiddish; 1939); Samuel, Maurice, *The World of Sholom Aleichem* (1943).

SHOLTZ, DAVID, governor of Florida, b. Brooklyn, N. Y., 1891. A son of Michael and Alta (Bloom) Sholtz, he was educated at Yale (A.B., 1914) and at Stetson University (LL.B., 1915), and was admitted to the bar in 1915. The following year he became a member of the Florida legislature, but resigned in order to enlist in the United States Navy. Sholtz held the positions of state attorney of the seventh judiciary circuit of Florida (1919-21) and of municipal judge of Daytona, Florida (1922). He was also president of the Florida Chamber of Commerce. His activity and popularity won him the governorship of Florida (1933-37). In 1943 he was a commander in the United States Naval Reserve. He became a member of the Congregational Church.

SHORE, HENRY, industrial physicist, b. Boston, 1903. He studied engineering at the Massachusetts Institute of Technology and at the Carnegie Institute of Technology, the latter conferring upon him the degree of M.S. in 1925. He pursued research at the University of Wisconsin (1925-1926) and he obtained (1931) an engineering license in New York state.

Shore was research assistant in the department of electrical engineering at the Massachusetts Institute of Technology from 1926 to 1927. In the latter year he became affiliated with the Radio Corporation of America, serving as research engineer until 1929. He then was made design and development engineer for RCA Communications, Inc., and technical assistant in its pattern department, New York city, in 1935. In 1938 he received the LL.B. degree from New York Law School. In August, 1942, he was commissioned a major in the United States Army. He was a fellow of the American Society for the Advancement of Science.

Shore discovered effects of apparent solidification in oils subjected to pressure and was the inventor of the constant frequency variable dot system of transmitting pictures through radio.

SHOSHKES, HENRY, writer and authority on cooperatives, b. Bialystock, Poland, 1891. He was the son of Abram Shoshkes (d. 1937), vice-president of the Jewish community of Bialystock and manager of the Mutual Credit Bank in that city.

Henry Shoshkes studied at the Universities of Ghent and Brussels in Belgium and received a doctorate in commercial science from the University of Brussels in 1932. From 1917 to 1920, Shoshkes was connected with the cooperative bank in Kharkov, where he was also a member of the Jewish community council. Then he returned to Poland, to become an organizer and inspector of cooperatives for the American Reconstruction Foundation.

The following year he was made chief inspector of the Union of Cooperatives in Poland, a post he held until 1932; during this period he was also one of the editors of the cooperatives' weekly periodical. From 1932 until the outbreak of war in 1939 Shoshkes was general manager of the Central Cooperative Bank in Warsaw, controlling 655 cooperatives with a membership of approximately 250,000. On behalf of various government agencies he visited the United States and also several Middle East countries on numerous occasions. In 1939 he was appointed honorary consul of the Republic of Poland to Palestine. Later that year he came to the United States, where he was living in 1943. He was the organizer, in the United States, of the International Committee for Cooperative Reconstruction.

In Yiddish as well as Polish, Shoshkes wrote a great deal on his subject. His books in Yiddish were: *Entshtehung fun der Kooperativer Bevegung* (1927); *Lender un Shtedt* (1930); *Durch fier Velt Tailen* (1935) and *Soviet Russland* (1936); in Polish there appeared *Ladem i Morzen* (Continents and Seas; 1935) and a version of his book on Soviet Russia (1937). During the first World War Shoshkes received the St. Vladimir Cross with swords from the Czarist government; later he was awarded the Merit Cross by the Polish government. In 1942 he was commissioned a lieutenant in the New York City Patrol Corps, in charge of the United Nations Battalion.

SHOWBREAD (*lehem panim* or *lehem hapanim*), twelve cakes of bread, arranged in two rows, together with frankincense as a "memorial-part" (*'azkarah*), and placed on a table in the sanctuary. Each was made of one-fifth of an ephah of flour; new cakes were prepared every week and set out on the Sabbath, while the old ones were to be eaten by the priests (*Lev.* 24:5-9). They are called also *lehem hatamid* ("perpetual bread"), *lehem hama'arecheth* ("arranged bread") and *lehem kodesh* ("holy bread"). The custom of placing bread before the altar of the deity as a symbolic offering was common among ancient peoples. The prescriptions in the Torah, as well as the statement that the baking of the showbread was done by the Levitical clan of Kehathites (*I Chron.* 9:32), come from priestly sources and are regarded by critics as giving the final development of the institution. The story of David's flight from Saul, where he and his followers are permitted by the priest to eat of the showbread provided that they are in a state of sexual purity (*I Sam.* 21:2-7), shows that originally the showbread could be eaten by laymen as well as priests.

Josephus (*Antiquities*, book 3, chap. 6, section 6; chap. 10, section 7) and the Mishnah (*Men.* 5:1; 11) add some further details about the preparation of the showbread. It was made unleavened, and each cake was kneaded separately. They were baked two at a time in a special mold; their dimensions are given as ten handbreadths long, five broad and seven high. They were baked on the Friday before they were placed on the table, and were eaten on the Sabbath when they were replaced by new loaves.

The table of the showbread was one of the most conspicuous objects in the Temple. According to the description in *Ex.* 37:10-16, it was made of acacia wood, overlaid with gold and provided with a border; it was two cubits long, a cubit broad and a cubit and a half high. The table in the First Temple was destroyed in the fall of Jerusalem (586 B.C.E.); that of the Second Temple was seized by the Romans and depicted on the Arch of Titus. It remained in Rome until 455 C.E., when it was taken by the Vandals to Carthage. It was recovered by Belisarius in 533 and sent to Constantinople; thence Justinian, on the appeal of a Jew, sent it to Jerusalem. It was probably finally destroyed in the capture of Jerusalem by Chosroes (614).

Lit.: The Biblical dictionaries.

SHREVEPORT, the second largest city of Louisiana, with a population of 98,167 (census of 1940), which in 1943 included a Jewish community of about 2,000, second in size to that of New Orleans. Shreveport was first settled about 1835, and as early as 1848 perhaps a dozen Jewish families resided there. In 1857 they organized a congregation, and shortly thereafter called Rabbi Julius Lewin to preside. The Hebrew Mutual Benevolent Association was incorporated in 1858, with A. L. Heine as president, and in the following year dedicated the first cemetery of the community, which remained in use until 1887.

In 1861 the settlers (including M. Baer, H. Weinstock, H. Dreyfus, Felix Cahn, E. Eberstadt, P. F. L. Frank and Abraham Winter) organized as the Har El Congregation. Replacing Lewin, who had joined the Confederate army, Winter was spiritual leader, and services were held in his home. The congregation obtained a charter under the name Hebrew Zion Congregation in 1866, and called Max Samfield to be its first rabbi; he served until 1871. The first small synagogue erected on Fannin Street was occupied in 1870. Captain Simon Levy, who distinguished himself in the War Between the States, was the first president. In 1908 the congregation joined the Union of American Hebrew Congregations (Reform), and in 1914 a new synagogue, still housing the worshippers in 1943, was built on Cotton Street. By then the final name of B'nai Zion had been adopted.

Rabbis succeeding Samfield included M. Levine, M. Greenblatt, E. L. Hess, I. Saenger and Moses Jacobsohn. In 1920 Abram Brill was called to the pulpit, and served until he was retired as rabbi emeritus in 1942. The pulpit was then taken over by his associate, David Lefkowitz, Jr., who was the incumbent in 1943. Jack Kaufman, still serving in 1943, had then been secretary of B'nai Zion for more than forty-five years.

The earliest Jewish settlers of Shreveport had been mainly of German and Alsatian origin. The decade of 1880 to 1890 brought a number of East European immigrants to the city. In 1884 several of these Orthodox families held their separate holiday services. The group, calling itself Beth El, included Levi Groner and Isaac Marks, and was enlarged by the families of Sam Willer, J. B. Schwartzberg and B. Miller from nearby Benton. Congregation Chessed Shel Emmeth was incorporated in 1901 and, combining with another group known as Beth Joseph, chartered the Orthodox Congregation Agudath Achim, with fifty-eight members, in 1902. In 1905 the school was established under Rabbi Joseph Getzler. Other rabbis included Charles Blumenthal (1925-27) and Israel Gerstein (1931-34). The first synagogue was built on Fannin Street in 1905. An imposing new structure was erected on Line Avenue, and dedicated in 1939. Leo Brener, elected in 1935, was the incumbent in 1943. About 500 of the city's Jewish families were, in 1943, affiliated with B'nai Zion and Agudath Achim.

The Hebrew Benevolent Association eventually became defunct. The Hebrew Ladies' Benevolent Association, instituted in 1861 for aid to the indigent of any race or creed, was absorbed in 1923 by the local section of the National Council of Jewish Women, formed in 1897. Mrs. H. L. Heilperin had been president of the Association for twenty years. A Hebrew Relief Society, incorporated in 1887, was functioning in 1943, as the Ladies' Auxiliary of Congregation Agudath Achim. Shreveport's B'nai B'rith lodge was the first to be organized in Louisiana, in 1870, under the leadership of Ernest R. Bernstein. In 1943 Shreveport maintained also a Zionist District (1920) and a Hadassah, Sidney L. Herold was president of the United Jewish Campaign. The Council of Jewish Federations was established in 1941.

For its size, the Shreveport Jewish community came to be one of the most prosperous in the United States, and its members participated notably in commercial and civic life. Captain Simon Levy (d. 1898) was a member of the city council for nine years. Abraham Winter, who settled at Shreveport in 1851, was a leading citizen. His son, William Winter (d. 1917), one of the foremost insurance underwriters of the South, served two terms in the city council and was in the state legislature (1904). The brothers Isaac, Julius and Raphael Kahn settled at Shreveport in 1866, and became successful in the cotton business. Their descendants were living in Shreveport in 1943. Ernest R. Bernstein was mayor of Shreveport from 1906 to 1908. Also in the legislature was David B. Samuel (1912-16), and he served as city court judge (1916-17).

Simon Herold moved to Shreveport after the War Between the States. His son, Sidney L. Herold, was elected president of the Louisiana State Bar Association in 1926. He was made vice-chairman of the southwestern region of the United Jewish Appeal, and president of the Shreveport Council of Jewish Federations. Another son, Arthur A. Herold, prominent in medical circles, was appointed advisory professor of medicine at the Louisiana State University Med-

ical Center. Elias Goldstein, prominent attorney, son of Samuel Goldstein (d. 1906), served for a number of years on the Caddo Parish School Board. He was first president (1923) and chairman (1924-31) of the Shreveport Federation of Community Work. He was part donor to the city of the Betty-Virginia park. Michaelis L. Bath, a leading business man of the South, and a communal leader, was president of the Shreveport Refugee Service in 1943. He was made a trustee of the city's foremost institution of higher learning, Centenary College, and contributed importantly to its library and to the Shreve Memorial Library. Other prominent Jews in business included Emanuel Phelps, and his son Benjamin Phelps; and Henry Levy, and his son Marx M. Levy. Nathan Murov was made a member of the national council of the Joint Distribution Committee in 1933. In medicine were Paul Abramson and Jacob M. Bodenheimer, made a member of the city board of health in 1934. Members of the bar were Isaac Abramson, Samuel Abramson, G. M. Bodenheimer, Jr., I. B. Herold, Simon L. Herold, Abe Freyer (president of the Shreveport Bar Association, 1925), A. B. Freyer Jr., and Sylvain W. Gamm. Abe Freyer, Sr., was an active member of B'nai B'rith; in 1943 he was a past president of District 7 and vice-president of the Supreme Lodge and Grand Council of B'nai B'rith.

The *Jewish Journal,* a monthly publication serving the states of Arkansas, Louisiana, and Texas, was established at Shreveport in 1937 by Larry Freeman. In 1943 it was being published by Mrs. Anne Freeman. Its managing editor continued to be Adolf Philippsborn, previously of Shreveport, and in 1943 rabbi of Temple Moses Montefiore of Marshall, Texas. ADOLF PHILIPPSBORN.

Lit.: United States Works Progress Administration, *Inventory of the Church and Synagogue Archives of Louisiana: Jewish Congregations and Organizations* (1941).

SHRODER, JACOB, judge, b. Cincinnati, Ohio, 1848; d. Cincinnati, 1925. While at Harvard University Law School he was appointed assistant to the United States Attorney General Hoar. Upon his return to Cincinnati he entered the practice of law and was later elected judge of the Common Pleas Court of Hamilton County District for six years (1886-1892). For thirty years he was a member of the Union Board of High Schools of the Cincinnati School District, serving as its president several times. He was also president of the Board of Trustees of the Cincinnati Medical College, and was also active in the Union of American Hebrew Congregations.

Lit.: Markens, *The Hebrews in America* (1888) 195.

SHRODER, WILLIAM JACOB, communal leader, b. Cincinnati, Ohio, 1876. He received the LL.B. degree from Harvard University (1901) and practiced law at Cincinnati, but retired in 1921 to devote his entire time, without compensation, to social and civil activities. He was president of the United Jewish Social Agencies of Cincinnati (1923-26), vice-chairman of the American Jewish Joint Distribution Committee from 1939 on, and in the same year he was made president of the National Council of Jewish Federations and Welfare Funds. Shroder was also treasurer (1941) of the Cincinnati Committee to Defend America by Aiding the Allies and a board member of the National Refugee Service. Shroder lectured at the medical college (1924-38) and at the college of liberal arts (1925-32) of the University of Cincinnati. As president of the Cincinnati Board of Education (1926-34) he introduced the principle of equal pay for all teachers, regardless of sex or grade taught, and raised the qualification standards for admission of teachers. His father was Judge Jacob Shroder.

SHROUD, *see* BURIAL AND BURIAL CUSTOMS.

SHTADLAN (advocate), a Jewish title in Central Europe and Poland dating from the 16th cent. although the title Mishtadlim, denoting delegates elected to represent Jewish interests, was used in Spain as far back as 1354. At times a Shtadlan was the salaried business manager and the representative of the external affairs of the larger Jewish communities, appointed for a fixed period. At another epoch the title implied a dignified and honorary position, entered upon voluntarily. This post could be held solely by someone who, by virtue of his wealth, his business connections, his eloquence and his personality, was influential with kings, princes, and other authorities. He was the sentinel of the Jewish community or of all Jewry within the state which was always in constant fear of encroachment upon its meager existence, and he frequently averted threatening danger or harmful regulations against the Jews.

A true type of a Shtadlan was Joselmann of Rosheim, although he is designated as such only occasionally. Other famous Shtadlans were: the Austrian purveyor of the royal court, Samuel Oppenheimer (1630-1703), who, in his last will, urged his children to intercede with the highest authorities in behalf of their coreligionists; Samson Wertheimer, Austrian financier (1658-1724); Leffmann Behrend Cohen (1634-1714), chief court purveyor in Hannover; Simon ben Michael of Pressburg (d. 1719), great-great-grandfather of Heinrich Heine; Jacob Koppel Theben, head of the Pressburg community (1731-98); members of the Geldern family in the duchy of Jülich-Berg and of the Gomperz family in the duchy of Cleve, in the 17th and 18th centuries. Distinguished Shtadlans in Poland and Lithuania were Isaiah of Vilna and Mordecai of Posen. The title Shtadlan disappeared gradually in the second half of the 18th cent.

Lit.: *Zeitschrift für die Geschichte der Juden in Deutschland,* vol. 1, pp. 275-76; Levinsohn, *Parnasim Beyisrael;* Feilchenfeld, *Rabbi Joselmann von Rosheim* (1898) 138; Gronemann, *Genealogische Studien über die alten jüdischen Familien Hannovers,* vol. 1 (1913) 35 et seq.; vol. 2 (1913) 24; Baer, Fritz, *Das Protokollbuch der Landjudenschaft des Herzogtums Kleve* (1922) 89-93; Lewin, *Jahrbuch der jüdisch-literarischen Gesellschaft,* vol. 11, p. 144, note 2; idem, "Schtadtlan im Posener Ghetto," *Festschrift für Wolf Feilchenfeld* (1907) 31-39; Dubnow, *Pinkas Hamedinah Belitah* (1925); Marcus, Jacob R., *The Jew in the Medieval World* (1938) 198-99; Lowenthal, Marvin, *The Jews of Germany* (1936) 161-73.

SHTIF, NOCHUM (pseudonym, Bal-Dimion), Yiddish philologist and socialist leader, b. Rovno, province of Volhynia, Russia, 1879; d. Kiev, 1933. He began studying Hebrew at an early age. At fifteen he entered the Realschule in Rovno. In 1899 Shtif was admitted to the Polytechnicum in Kiev, where he studied engineering and chemistry. Active in Zionist affairs as a student, he later founded a radical group, and wrote a longer work presenting for the first time the ideological basis for socialist Zionism. After the Kishinev pogrom (1903) he became active in the Zelbshuts (self-defense) movement.

In 1903 Shtif met with Ben-Adir and others in Kiev and founded the Seimist (Jewish Socialist Labor) Party, in which he was especially active during 1907 to 1908. He traveled abroad frequently and organized political groups. He also worked in the emigration division of the Jewish Colonization Association at St. Petersburg. In 1909 he enrolled at the lyceum for jurisprudence in Jaroslaw and was graduated with a dissertation on criminal law according to the Old Testament and the Talmud.

In 1914 Shtif went to Vilna where he became the manager of Kletzkin's publishing house. In the early months of the first World War he returned to St. Petersburg, where he revived the publication efforts of the Vilner Farlag. In 1917, shortly after the Russian Revolution, he resumed political work and founded the Folkspartei. In 1919 he organized at Kiev a committee to collect and publish materials about the pogroms in the Ukraine. Shtif went to Berlin in 1922 and there (together with M. Weinreich, Zalman Reisen, E.

Tcherikower and others) founded the organization committee of the Yiddish Scientific Institute and wrote the first booklet on the aims of the Institute, *Vegn a Yiddishn Akademishn Institut* (Vilna, 1925). For years he devoted himself to the growth and development of the Yiddish Scientific Institute, and was considered its spiritual father.

Returning to Kiev in 1926, Shtif conducted the work of the linguistic section of the Institute for Yiddish Proletarian Culture, and edited the periodical *Di Yiddishe Shprach* (later *Afn Shprachfront*). From 1905 on the most important periodicals in Yiddish and Russian—such as *Folkshtime* (Vilna), *Di Voch* (Vilna), *Der Fraind* (St. Petersburg), *Dos Naye Lebn* (New York), *Di Yiddishe Velt* (Vilna), *Nais* (Kaunas), some of which he edited—published many of Shtif's journalistic and literary articles. But his reputation rests largely on his unique scholarly contributions in the field of Yiddish style.

Throughout his varied career, Shtif never forgot his aim and guiding motive: the quest for a full Jewish life through the medium of Yiddish. It was this ideology that led him to Yiddish research. At a time when stereotyped discussions sought to prognosticate the future of Yiddish, Shtif settled down to work in order to show its past. His work was brilliant and prolific. His studies (in *Yiddishe Filologie, Filologishe Shriftn* of the Yiddish Scientific Institute, *Yiddishe Shprach* and elsewhere), particularly on early Yiddish literature and language, may be regarded as lasting contributions.

LUCY SCHILDKRET.

Lit.: "Oitobiografie fun Nochum Shtif," *Yivo Bleter,* vol. 5 (1933) 195-225; Anilowicz, J., "Nochum Shtifs Verk: Bibliografie," *ibid.,* pp. 226-46; Reisen, Zalman, "Bal-Dimion," *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1, cols. 331-39; Weinreich, M., "Nochum Shtif," *Tzukunft,* June, 1933, pp. 345-48; "Nochum Shtif" (obituary), *Literarishe Bleter,* 1933, No. 61, pp. 253-55.

SHTUSS, *see* PHRASES, POPULAR.

SHUBERT, LEE, theatrical producer and manager, b. Syracuse, N. Y., 1875. Starting out as the Syracuse correspondent of the New York *Dramatic News,* theatrical trade paper, Lee Shubert, with his brothers, the late Sam S., and Jacob J., rose to dominance in the theatrical industry. The first venture of the Shubert brothers was the management of road tours in the vicinity of Syracuse of plays by Charles Hoyt. Leasing the Bastable Theatre in Syracuse, they conducted a stock company. In 1900 the Shuberts went to New York as managers of the Herald Square Theatre. At that time the theatrical industry was controlled by the Klaw-Erlanger interests and the Shuberts found it necessary to buck the "syndicate." So successful were they that they eventually succeeded the Klaw-Erlanger group as the most important theatrical organization in the country. Following their quick success in administering the Herald Square Theatre, they managed the Casino, Princess, Hippodrome, Majestic and other theatres. In 1931, they controlled thirty-one theatres in New York and sixty-three others throughout the country, as well as a few theatres in England.

In the years since 1900 the Shuberts have produced over 400 plays. In 1908 Lee Shubert became business manager of the New Theatre, later known as Century Theatre. It was constructed by a group of New York millionaires, with the hope that it might become a semi-official state theatre, but it was a great failure. In the days following the 1929 crash in Wall Street, the Shubert interests went through receivership. In 1943 they controlled fewer theatres than they did at their peak. Although at that time they had been producing a limited number of shows annually under their own name, the Shuberts were more concerned with the business end of the theatre, including investments in the productions of many other producers and looking after booking arrangements.



Lee Shubert

SAM S. SHUBERT (b. Syracuse, 1878; d. 1905), the second of the three Shubert brothers, was killed in a railroad accident. Thereafter the controlling interest in the Shubert corporation rested with Lee Shubert. JACOB J. SHUBERT "J. J."; (b. Syracuse, 1880) interested himself mainly in musical productions and operettas, such as *Old Heidelberg* and *The Chocolate Soldier.* Two other Shuberts also were connected with the firm from time to time, namely, John (son of J. J.) and Milton, a nephew of the Shubert brothers.

HENRY W. LEVY.

SHUL, popular term for synagogue; *see* SYNAGOGUE.

SHULHAN ARUCH ("prepared table"), the authoritative code of Orthodox Judaism. In its original form it was an extract from Joseph Caro's commentary (*Beth Yosef*) on the *Turim* of Jacob ben Asher; it was made in an easily comprehensible form in order that any one might arrive at decisions for any problem in religious law as easily as he could help himself to food from a table which is already prepared for a meal. The Shulhan Aruch follows the arrangement of the *Turim,* and contains only such regulations as are regarded as still valid after the destruction of the Temple. Its decisions preferred the views and customs of the Sephardic Jews; for this reason it did not win general acceptance until it was supplemented by the *Mappah* (Tablecloth) of Moses Isserles, additions which contain the practices of the Ashkenazic Jews. It was first printed at Venice in 1565; the first edition with the additions of Isserles appeared in 1578. Since then there have been numerous reprints, together with a large number of commentaries that have been written on it.

The Shulhan Aruch is divided into four parts, named as follows: *Orah Hayim* (Way of Life; *Ps.* 16:11), containing the regulations about the fringes (Tzitzith), phylacteries (Tefillin), prayers, synagogue, benedictions (Berachoth), Sabbath, festivals and the like; *Yoreh Deah* (Teaching Knowledge; *Isa.* 28:9), dealing with ritual slaughtering (Shehitah), the dietary laws, idolatry, interest, purity, vows, respect due to parents and teachers, benevolence, circumcision, preparation of the scrolls of the Law, plants, the sick, the dying, mourning, and similar subjects; *Eben*

Haezer (Stone of Help; *I Sam.* 7:12), on marriage and divorce; *Hoshen Hamishpat* (Breastplate of Judgment; *Ex.* 28:30), comprising civil and criminal law.

Few books of the Halachah have received such wide dissemination and general recognition as the Shulhan Aruch; in the course of time it became practically canonical. It owes it success principally to its brief, compact presentation of the law and its clarity of language, both of which make it an ideal reference work. Yet it did not at once win recognition.

Despite the fact that it went through eight editions in its first thirty years, it met with severe opposition on the part of its contemporaries. There were even some Sephardic scholars who deprecated its value in determining the Halachah. Thus Yomtob Zahalon scornfully declared that it was written "only for children and laymen" (responsum 67), while Jacob Castro asserted that it contained many inaccurate statements because Caro had composed it when he was very old (responsum 20). According to Samuel Aboab, Caro had his pupils prepare the work, as a result of which many differences in opinions and readings had crept into the work (responsum 255).

The battle about the Shulhan Aruch was still more severe in Poland. Caro had disregarded the customs of the German Jews, and this led the Polish rabbis, who regarded themselves as representatives of Ashkenazic Jewry, to turn against his work. Moses Isserles began the attack through his Haggahoth (glosses) in which, in the 1578 edition of the Shulhan Aruch, he skilfully added the German customs and views. The widespread opinion that Isserles' additions were intended only as a supplement to the Shulhan Aruch is wrong. Isserles' position was that of a critic, as he makes it clear and express in his preface. For the same reasons, but in a much more aggressive fashion, Solomon Luria (1510-78) rejected the Shulhan Aruch; but he was an opponent of all forms of codification. His pupil Mordecai Jaffe (1530-1612), in the preface to his *Lebush,* stigmatizes the Shulhan Aruch as "a sealed book, a dream without interpretation," because it does not give the reasons and the sources for its decisions. Long after the Shulhan Aruch had won general acclaim, there were occasionally teachers who objected to it. Thus Joshua Falk Cohen (1559-1614) finds that it requires a knowledge of the sources on the part of its readers, and that these are usually ignorant thereof. The decision of Joel Sirkes (1561-1640) was still more unfavorable; he rejected the decisions of Caro. The chief objection on the part of the opposition was directed against codification in general, since it was too far removed from the sources of the Halachah, the Mishnah and the Talmud.

It was not until the middle of the 17th cent. that the commentaries on the Shulhan Aruch which were published established its authority and gained it universal recognition. The most important and authoritative of these commentaries are the following: to *Orah Hayim: Ture Zahab,* by David Halevi (1586-1667), and *Magen Abraham,* by Abraham Gombiner (1635-85); to *Yoreh Deah: Ture Zahab* and *Sifthe Kohen* (SHaCH), by Shabbethai Kohen (1622-63); to *Eben Haezer: Helkath Mehokek,* by Moses Lima (about 1637), and *Beth Shemuel* (BaSH), by Samuel ben Uri; to *Hoshen Hamishpat: Sefer Meirath Enayim* (SeMA), by Joshua Falk, and *Sifthe Kohen.* The Shulhan Aruch has been translated as follows: into German by H. G. F. Löwe (Hamburg, 1837-40; 2nd ed., Vienna, 1896); by Pavly (part 1, Basel, 1888; part 3, St. Ludwig, 1893); by P. Lederer (1st and 2nd parts, Frankfort, 1897, and Pilsen, 1900; 2nd ed. of part 1, 1906); into French by E. Seutayra and M. Charleville (part 3, Paris, 1868-69) and A. Neviasky (part 2, Paris, 1910). There is no complete English translation; the nearest is H. E. Goldin's translation of Solomon Ganzfried's abridgement, *Kitzur Shulhan Aruch,* published as *Code of Jewish Law* (New York, 1927).

Ever since the time of Eisenmenger (1700) the



A page of the "Shulhan Aruch," the standard code of Orthodox Jewry; text in center, surrounded by commentaries

Shulhan Aruch has been the target of attacks by anti-Semites. Passages have been wrenched from their context and incorrectly interpreted, or even false statements have been alleged, for the purpose of ridiculing the Jews and Judaism, or presenting Jewish teachings as hostile to humanity, exclusive in intention, or permitting all forms of fraud, misconduct and treachery against non-Jews. These false accusations have been repeatedly exposed by both Jews and non-Jews. It is true that the Shulhan Aruch, being a code of religious law, has to include some measures directed against idolatry, but it definitely states that these laws do not apply to the adherents of monotheistic religions. Its few directions that might be regarded as imposing discriminations on non-Jews are mild compared to canon laws of Christians and Moslems against infidels. Its prohibitions against the use of certain foods prepared by non-Jews are based on the fact that the latter do not observe the Jewish dietary laws; these laws apply equally to non-observing Jews. Taken as a whole, the Shulhan Aruch emphatically insists on the equality, before the law and in practice, of every man, be he Jew or non-Jew; it even states that deceiving a non-Jew is worse than deceiving a Jew, since it is not only wrong, but also a profanation of the name of God.

See also: CANARDS; CARO, JOSEPH; LAW, SOURCES AND DEVELOPMENT OF. JAKOB PINCHAS KOHN.

Lit.: Gaster, M., "The Origin and Sources of the Shulhan Aruch," *Report of the Lady Judith Montefiore College* (1893); Tschernowitz, *Die Entstehung des Schulchan Aruch* (1915); Hoffmann, *Der Schulchan Aruch* (1884, 1894).

SHULTZ, SAMUEL, judge, b. Victoria, 1865; d. Vancouver, 1917. His mother was the first Jewish woman married in British Columbia and the first Jewess to be buried in the Jewish cemetery at Victoria. He was educated in the public schools of Victoria and at the University of Toronto, obtained his legal educa-

tion at Osgoode Hall, and subsequently returned to British Columbia where he practised law at Nelson, Victoria and Vancouver. In 1909 he was elected Alderman for North Vancouver. In 1914 he was appointed judge of the County Court at Vancouver, being the first Jew to be appointed judge in the Dominion of Canada. LOUIS ROSENBERG.

Lit.: The Jew in Canada (1926).

SHUMLIN, HERMAN E., theatrical producer and director, b. Atwood, Col., 1898. Making his debut as a theatrical producer in 1928 with *Celebrity* and as a director in 1930 with *Grand Hotel,* Shumlin rapidly came to the fore as one of the finest producers and directors in the contemporary theatre. In making their awards for the 1940-41 season, the New York Critics' Circle singularly honored Shumlin when they chose two plays produced and directed by him as the "best play of American authorship" and the "best play of foreign authorship." The Shumlin plays so honored were Lillian Hellman's *Watch on the Rhine,* the first successful anti-Nazi play produced on Broadway, and *The Corn is Green,* a drama of early 20th cent. Wales by Emlyn Williams. With their two immediate predecessors, *The Male Animal* and *The Little Foxes,* Shumlin scored the almost unbelievable triumph of four successful productions in a row.

Before becoming a producer in his own right, Shumlin served as a press agent for both motion pictures and plays, as a reporter and critic for two theatrical trade papers, *The New York Clipper* and *Billboard,* and as general manager for Jed Harris, then a successful producer. While associated with Harris, Shumlin had a hand in such successful productions as *Broadway* and *The Front Page.*

Starting with *Celebrity,* Shumlin's first four productions, none of which he directed, were failures. His first moderate success was *The Last Mile,* a starkly realistic play about a prison death house. Shumlin's first great success was *Grand Hotel,* for which he assumed direction after the original director had seemingly failed. *Grand Hotel,* written by a then unknown Viennese Jewish novelist, Vicki Baum, was a new adventure in the theatre as it brought to the stage an adaptation of motion picture technique. Using a movable stage, Shumlin presented a many scened slice-of-life in episodic cinema style.

In 1934 Shumlin presented his greatest hit, *The Children's Hour,* the first play by Lillian Hellman. Thereafter he produced two other successful plays by Miss Hellman, *The Little Foxes* and *Watch on the Rhine.*

A careful, serious producer, who never went in for mass production, Shumlin presented comparatively few productions after his first venture in 1928. Others of his better known productions were *Clear All Wires* and *The Command Performance.* In the fall of 1942 he presented *The Great Big Doorstep,* a not very successful venture, with which he broke his streak of four successes in a row.

A leader in the anti-Fascist wing of theatrical workers, Shumlin always believed that the theatre can entertain by making people think. Except for his first few unsuccessful plays, which were in the so-called "bootleg" era of the American theatre, Shumlin always was associated with plays of serious content. He was one of the current theatre's most distinguished craftsmen. HENRY W. LEVY.

SHUREK, *see* VOWELS, HEBREW.

SHUSHAN (SUSA), capital of the Elamite kingdom, situated on the Ulai river; it is frequently mentioned in the Bible (*Neh.* 1:1; *Dan.* 8:2; *Esther* 1:2 and other places). It is first mentioned in a Babylonian inscription which reports that the Kassite king Kurigalzu (about 1300 B.C.E.) captured a town which he calls Shasa. The city then became the capital of Elam, and was taken and destroyed by the Assyrian king Ashurbanipal (640 B.C.E.), who restored to its shrine a statue of the goddess Nana, which the Elamites had carried off from Erech 1,635 years before. A few decades later the territory fell into the hands of the Persians. Darius Hystaspes (521-485) began the building of a magnificent palace there, which was completed by Artaxerxes I (465-424) and altered by Artaxerxes II (405-359). The city was a favorite residence of the kings of Persia.



Herman E. Shumlin

Alexander the Great entered the city after his conquest of Persia (330) and found a great treasure there. It continued to prosper under the Seleucidae, Parthians and neo-Persians, and began to decline only after the Arab conquest of the 7th cent. C.E. It ceased to be of importance after the 13th cent. The traditional grave of Daniel is situated near the ruins, which have been excavated by Dieulafoy, De Morgan, Scheil and Herzfeld. *Esther* always makes a distinction between Shushan Habirah, the royal palace and citadel, and Shushan Hair, the city proper.

Lit.: Billerbeck, *Susa;* Bacher, in *Jewish Encyclopedia,* vol. 11, pp. 315-16.

SHUSHAN PURIM, *see* PURIM.

SHUTTAFIN, *see* PARTNERSHIP.

SHWARTZMAN, GREGORY, bacteriologist, b. Odessa, Russia, 1896. He received the degree of M.D. from the University of Brussels in 1920. From 1923 to 1927 he was professor of bacteriology and public health at the New York Homoeopathic Medical College. From 1926 on he was head of the department of bacteriology at Mount Sinai Hospital. The local skin reactivity to bacterial filtrates described by him was called Shwartzman phenomenon and became the starting point for a great deal of international medical research. Later Shwartzman published valuable results

regarding the treatment of typhoid fever, meningitis and other diseases. He also described a new category of toxics. In 1941 he published an important paper together with O. Marburg regarding brain reaction to bacterial filtrates in existing local tissue reactivity.

His book, *The Phenomenon of Local Tissue Reactivity,* published in 1937, is a monograph on the work done on the Shwartzman phenomenon by him and numerous investigators in the United States and abroad.

SHYLOCK, *see* SHAKESPEARE, WILLIAM.

SIBERIA, a vast territory of 4,028,615 square miles in northern Asia belonging to Russia. Its population was 8,667,874 (census of 1926), including 49,571 Jews. It is divided into the West Siberian territory, with its capital city Novosibirsk, and the East Siberian territory, the principal city of which is Irkutsk. The autonomous regions of Oirat and Khakass form part of the West Siberian territory, and the Chita region and the autonomous Buriat-Mongolian republic, with its principality Verkhneudinsk, form part of the East Siberian territory. The far Eastern territory, the principal city of which is Khabarovsk, is divided into eight regions. The Jewish Autonomous Region, or Birobidjan, is part of this.

Siberia was for many years a penal colony, and was used as such as early as the 17th cent. From 1863 on, after the Polish insurrection, more and more convicts were sent thither. At the beginning of the 19th cent. 2,000 persons were sent to Siberia annually; this number rose to an average of 20,000 from the year 1880 until 1900, when the system was discontinued. After their liberation the convicts who had been sentenced to hard labor settled in villages. This country was first colonized by parties of Cossacks who settled on the frontiers; many serfs who were liberated in 1861 settled here also, entire populations of Russian peasants emigrating en bloc from their villages. The first Jewish settlers came as exiles to Siberia in the 17th cent. They were allowed to settle here after the expiration of their sentences, and their relatives were permitted to join them. Jewish merchants were allowed to settle in Siberia only after receiving a trade license which had to be approved by the minister of finance (Resolution No. 6875, of 1834). The Jews in Siberia became greatly assimilated; many of them became Christians and contracted mixed marriages. When laws were passed in Russia limiting Jewish settlement, Siberia was included. In 1827 Jews were forbidden to follow their deported wives into exile. When, in 1836, the Russian government founded Jewish agricultural colonies in the districts of Tobolsk and Omsk, the Jews of Courland wished to join.

In 1937 Czar Nicholas I ordered these settlements discontinued. Those Jews who were to be banished were no longer to be sent to Siberia. If under thirty-five years of age, they were to be assigned to military service; if between thirty-five and forty they were to be sent to the workhouse, and if over forty, to the remote region of Siberia, i.e. to the territories of Yakutsk and Transbaikalia. Male children under eighteen were to be registered among the military "Cantonists"; they were educated in special "canton schools" for military service. These schools, originally created for the sons of Russian soldiers, were situated in different provinces. Jewish boys were sent far from their birthplaces, and every means was tried to make them join the Greek Orthodox Church. These "canton" schools, which were first built and used in 1805, were abolished in 1857.

In 1860 the Jews were granted basic equality with the rest of the population of Siberia. However, in 1891 the Russian senate stated that the right of the Jews to settle in "non-restricted" territory did not apply to Siberia. In 1897 another senate resolution stipulated that Jews were to be permitted residence only in those places in which they were registered legally, and they were not to be allowed to move from one place to another without special permission. The Siberian authorities placed their own restrictions on the Jews, and in 1899 Jewish emigration to Siberia was stopped.

At the beginning of the first World War (1914) the legal rights of the Jews in Siberia were as follows:

1. No Jew, irrespective of class, was allowed either entrance or settlement. Only exiled Jews were allowed in Siberia; their wives, and children under five, were permitted to follow the exiles; children who were between five and fourteen were admitted only by special permission of the ministry of justice.

2. Freedom to move from place to place was granted only to descendants of soldiers and to Jews who had been living in Siberia prior to 1899.

3. Jews remaining outside of the legal territory were not allowed to acquire real estate, to engage in money lending, to hold mortgages, or to be elected to a city council.

4. Within the limits of one hundred versts (66.29 miles) Jews were subject to trade restrictions.

5. Jews were permitted to return from Siberia to the Pale of Settlement.

At the end of the 19th cent. there were about 35,000 Jews living in Siberia. In 1909 the town of Irkutsk had 6,169 Jews, and in 1919 about 10,000 to 12,000. The migration of the Jews in Siberia from the country to the towns is marked. The largest Jewish community of the country was organized in Irkutsk in 1918.

The Siberian Jews did not follow the commercial trends of Jews elsewhere. But during the first World War and afterward the center of Jewish economic life shifted from Irkutsk to Vladivostok and Harbin (China). Many Jewish fugitives came to Siberia after the War. The first Jewish convention to elect a national council met in 1919. During the conflict between the White Russian Admiral Kolchak and the Bolshevists (1918-19) the Jews were the target of anti-Semitism, and in great danger.

After the first World War the intellectual life of the Siberian Jews improved greatly. Jewish Gymnasiums were founded. Whereas the czarist government had never recognized the culture of smaller nationalities and had proscribed their languages, the Soviet government encouraged these groups, and the Jews profited thereby. A Jewish Gymnasium was established at Tomsk. Siberia had two universities, one at Tomsk, the other at Irkutsk. New towns were built in Siberia in connection with the new enterprises established there in recent years, and several existing towns were reconstructed, such as Novosibirsk. By 1932 Siberia was connected to Moscow by radio, and there were Moscow-Irkutsk, Moscow-Novosibirsk, Irkutsk-Yakutsk, and Irkutsk-Khabarovsk connections. The transsiberian airline connects Moscow with Vladivostok. The great development of Siberia started with the Transsiberian Railroad.

In relatively recent years measures were adopted for the founding of Jewish agricultural colonies. Through the help of the ORT association the Moscow commissariat allotted the Jews free land for their settlements in the Amur territory.

In 1942 some 240 refugee Jews from Estonia, Latvia and Lithuania were reported to be living in Siberia. At the same time many Jewish refugees from Poland fled to Siberia in 1940 to 1942, and were reported to be scattered over remote sections of the land to which it was difficult for Jewish relief organizations to send aid. In April, 1942, several thousand Jews from the collective agricultural settlements of the Crimea settled in the Krasnoyarsk district of Siberia on land allotted to them by the Soviet government.

See also: BIROBIDJAN; RUSSIA; SOVIET UNION.

MONICA REGAN.

Lit.: *American Jewish Year Book,* vols. 38 to 44 (1936-37 to 1942-43), under Review of the Year; *The U.S.S.R.*

in Figures (1934) 7-8; *Soviet Union Year Book* (1929) 24; *U.S.S.R. Handbook* (1934) 478, 367, 349; *Encyclopaedia Britannica,* 11th ed., vol. 25, p. 15; 15th ed., vol. 20, pp. 598-99; Wojtinski and Hornstein, *Yevrei v Irkutske* (1915); Shimshi, Zvi, *Zichronoth* (1938); *Bolshaia Soviet Encyclopedia,* vol. 24; *Soviet Siberian Encyclopedia,* vol. 1 (1929).

SIBYLLINE BOOKS, a collection of propaganda writings widely circulated in Greek and Roman times. Sibyl was the name given by Greeks and Romans to certain women who prophesied under the inspiration of a deity. These oracular prophecies, called Sibylline Books, were collected and preserved in Rome and consulted for divine guidance, and in order to avert calamities. While the earliest pagan writers, such as Heraclitus, Aristophanes and Plato, speak of only one Sibyl, later authors mention several with various dwelling places. Thus, Varro, the Roman scholar, enumerates ten, namely, the Persic, the Delphic, the Cumean, the Erythrean, the Semian, the Cuman, the Hellespontic, the Phrygian, the Libyan and the Tiburtine, who lived at different times.

Because of the popularity enjoyed by the Sibylline Oracles in Greek times, cultured Hellenistic Jews of Alexandria, in the 2nd cent. B.C.E., utilized the forms of oracular verses, attributing them to the Sibyls, and dwelling upon the superiority of the monotheistic principles of Judaism over heathenism. The Jewish Sibyl, addressing herself to heathen nations in Greek hexameters in the dialect of Homer, prophesies the fate of the world, warns of impending divine judgment, and announces the approaching Messianic period. The author envisions in the upheavals of the Roman Empire renewed hopes for Judaism.

This form of apocalyptic writing was adopted later by the Christians also to propagate the doctrines of Christianity. In many cases, however, the Christians merely revised or interpolated the Jewish text. Thus the Sibylline utterances in their present form are a mixture of both and are sometimes difficult to differentiate. The Christian verses may in some instances be distinguished by their allusion to Jesus or by their animosity toward the Jews.

The order in which the Sibylline prophecies are presented does not indicate their relative antiquity. The compositions lack uniformity and coherence. The material is complicated and its ideas can be followed only with difficulty. While some passages of the oracles are highly poetical, the general theme is mediocre.

The first edition of the Sibylline Books was prepared in eight books by Xiptus Beluleius (1545). It was not until the 19th cent. (1917) that Angelo Mai issued four additional books. Alexandre published an elaborate edition with a Latin translation (Paris, 1841-56; 2nd ed., vol. 1, 1869); another edition published by Friedlieb (1852); another valuable edition was published by Geffcken (Leipzig, 1902).

The most ancient and definitely Jewish verses are contained in the third book, according to the opinion of most critics. Its origin is assigned to the period from about 160-140 B.C.E. This poem may be divided into three groups: (1) verses 1-294; (2) verses 295-488; (3) verses 489-828.

The first group commences with the building of the Tower of Babel, the confusion of tongues, and the dispersion of mankind; it describes the rivalry among the three kings, Chronos, Titan and Iapetus. After their annihilation there arise successively the Egyptians, Persians, Medes, Ethiopians, Assyrians, Babylonians, Macedonians and Romans. The Sibyl then begins to prophesy the advent of the Solomonian reign, and the rule of the Greco-Macedonian race and the creation of the "many-headed" Roman empire. After the seventh king of Egypt of the Hellenic race will come the rule of the people of God. This is followed by a sketch of the history of the Jewish people from their exodus from Egypt to Cyrus.

The second group threatens the heathens, namely, Babylon, Egypt, Gog and Magog and Libya, with judgments and calamities, and promises Messianic prosperity to Israel. There are oracles covering Phrygia, Troy, Cyprus, Italy and other lands.

The third group likewise exhorts and denounces the idolators mentioned in the previous oracles, particularly those of Hellas, praising Israel and its cleaving to God and His Law, and envisions a Messianic king. The Sibyl concludes the third book with an epilogue, stating that the Greeks have falsely regarded her as Erythrean, but that she is actually Babylonian and a daughter of Noah.

The fourth Sibylline book is undoubtedly of Jewish authorship, though regarded as Christian by older critics, and was composed about 80 C.E., probably in Asia Minor, as may be inferred from the prophecy of the flight and return of Nero. The Sibyl, as the prophetess of God, predicts calamities upon the nations unless they repent.

In the fifth Sibylline book the majority of verses are of Jewish origin. There is no agreement as to date, although the author laments the destruction of the Temple, and predicts a Messianic era. It is probably a product of the 1st cent. C.E., or a little later. Books six, seven and eight are generally held to be of Christian authorship, while books nine and ten are missing. The origin of books 1 and 2 and 11 to 14 is doubtful. Books one and two are generally regarded as a Christian revision of a Jewish original, while Lucke, Friedlieb and Dechent ascribe book eleven to a Jewish author, as does Friedlieb, book 14. Book 11, ascribed to a Christian author, is a versified history of Egypt down to the beginning of the Roman Empire.

G. GEORGE FOX.

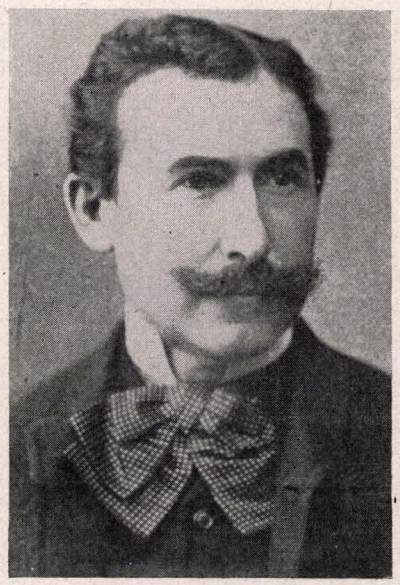
Lit.: Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* division 2, vol. 3, pp. 271-92; Hilgenfeld, *Die jüdische Apokalyptik in ihrer geschichtlichen Entwickelung* (1857) 51-90; Geffcken, J., *Komposition and Entstehungszeit des Oracula Sibyllian* (1902); Friedlieb, *Die sybillinischen Weissagungen* (1852); Blondell, David, *A Treatise of the Sibyls* (1661); Friedländer, *Geschichte der jüdischen Apologetik* (1903) 31-54; Mühsam, *Die jüdische Sibylle* (1864); Hirsh, S. A., "The Jewish Sibylline Oracles," *Jewish Quarterly Reviews,* vol. 2 (1890) 481-509; Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 2 (1913) 368-406; Terry, M. S., *Sibylline Oracles,* translated from Greek to English blank verse; Krauss, Samuel, in *Jewish Encyclopedia,* vol. 11, pp. 319-23; Kahana, Abraham, *Hasefarim Hahitzonim* (1937).

SICARII, the radical wing of the Zealots, so called because each carried a dagger (*sica*) for the purpose of removing the opponents of their struggle for independence. According to Josephus, their leaders were Menahem and Eleazar ben Jair, the descendants of Judas the Galilean.

SICCARY, pioneer physician, who lived in Virginia in the 18th cent. He was believed to have been of Portuguese descent and to have emphasized the edibility of the tomato, which theretofore had been considered poisonous in America. "He was of the opinion that a person who should eat a sufficient abundance of these apples, would never die."

Lit.: Thacher, James, *American Medical Biography* (1828) 74 et seq.; Huhner, Leon, "Jews in the Legal and Medical Professions in America Prior to 1800," *Publications of the American Jewish Historical Society,* No. 22 (1914) 159; Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 4, 484.

SICHEL, NATHANAEL, painter, b. Mayence, Germany, 1843; d. Berlin, 1907. He studied at the Royal Academy of Art in Munich and was only twenty when he attracted wide attention with his painting, *Philipp the Magnanimous at the Grave of His Wife* (in the art gallery of Darmstadt, Hesse, Germany). His picture *Joseph Explains the Dreams of Pharaoh* won him the Rome Prize which enabled him to study in Rome for two years.



Nathanael Sichel

There he painted mainly historical pictures. Returning to Germany in 1869, he devoted himself to portrait painting. Famous paintings of his were *Francesca da Rimini and The Beggar of the Pont des Arts.*

SICHER, DUDLEY DAVID, manufacturer and communal worker, b. New York city, 1876; d. New York city, 1939. He was educated at the Peekskill (N. Y.) Military Academy and at Columbia University. A leader in the cotton garment manufacturing industry, he became interested in education, particularly that of immigrants, and in 1914 he founded the Sicher School for Immigrants, the first experiment in adult education among factory employees, which he carried on with the workers in his own organization. The school was conducted in cooperation with the Department of Education of the city of New York and was a forerunner of the modern system of continuation schools.

Sicher was very active in the Federation for the Support of Jewish Philanthropic Societies from its foundation (1917), and was elected (1929) president. Sicher, who, in 1912, was president of the Cotton Garment Manufacturers' Association, retired from business in order to devote his full time to philanthropy.

He was a director of the Montefiore Hospital in New York city (1913-27), treasurer of the Committee for the Care of Jewish Tuberculars (1920-27 and 1931-39), and director of the Needlecraft Educational Committee. The New York city Conference on Social Work (1929) and the New York state Conference on Social Work (1931) elected him president. In 1933 he was chairman of the New York division of the German Relief Campaign of the American Jewish Joint Distribution Committee. Shortly before his death (1939) he served on the advisory committee of the Wages and Hours Law Administration. He was also a member of the advisory board of the National Labor Relations Board and of the board of the Joint Distribution Committee.

Lit.: *American Hebrew,* Feb. 8, 1929, p. 495; *New York Times,* Dec. 30, 1939.

SICILY, the largest island in the Mediterranean Sea, and an Italian department, with a total population of four million, of whom 240 were Jews (1938). Excavations revealed that Jews had actually lived during the Roman period in Syracuse, Catania, Noto, Cittadella and Palazzolo Acreide. The orator Caecilius (end of the 1st cent.), who professed Judaism, came from Calacte, but it is not known whether he was of Jewish blood or embraced Judaism in his later years. Toward the end of the 6th cent. Pope Gregory the Great mentioned Jews living in Messina, Palermo, and Girgenti, and Samaritans in Catania and Syracuse. In the year 725 a Jewish magician named Eliodorus was said to have been burned at Catania; however, this statement seems to lack historical authenticity.

In many reports describing the period of conquest of Sicily by the Saracens (827-78) Jews are mentioned as having lived in Sicily; the Arab writer Ibn Haucal (10th cent.) also reported the existence of a Jewish ghetto in Palermo. During the Arab domination over Sicily the Jews shared the misfortunes of the Christians; they were subject to the payment of the Gizyah, a special tax, but were otherwise free to profess their own religion. From documents of the Genizah (11th and 12th centuries) it may be noted that the Jews of Sicily carried on active business relations with North Africa and the Orient. The Sicilian judge Matzliah ibn al-Bazak (11th cent.) came from the Orient.

In the second half of the 11th cent. Sicily came under the dominion of the Normans, yet the actual conditions of the daily life of the Jews remained unchanged. Even long after the conquest of Sicily by Henry VI of Hohenstaufen (1194) the condition of the Jews remained in great part the same, despite the restrictive regulations introduced by Frederick II (1198-1250). He decided that badges were to be worn by Jews, although he was personally well disposed toward them and kept Jewish officers and scholars at his court, such as the treasurer, Gaudio of Palermo. Charles I of Anjou (1266-82) also enforced the wearing of badges by Jews, and although he counted many faithful followers among the Jews, he ordered scores of Talmudic and Jewish liturgical books to be burned (1275).

In 1282 Sicily came under the control of the government of Aragon. In those days there existed in Sicily some fifty Jewish communities with a well-established community life. Most of the Jews were business-men, dealing in corn, cheese and cattle, but there were among them also skilled dyers, weavers, farmers, mechanics, smiths, carpenters and shoemakers, as well as porters. Many of the roughest trades were almost exclusively carried on by Jews. Among Jewish men of science and literature were Ahitub of Palermo, Isaac al-Hadib, Aaron Abulrabi, Jacob Sikili and Moses Rimos. In 1466 the Jews obtained permission from the king to establish a Jewish university, but the plan was never realized.

Under the Aragonese government the situation of the Jews grew steadily worse, and they were even forced to protect themselves from the cruelty of the populace, who often assaulted and mistreated them. Under John I (1458-79) these attacks by the mob became more and more frequent and alarming, and the measures of protection granted the Jews by the government were not always sufficient. The situation grew still more critical when Sicily became a part of the Spanish Empire. The expulsion of the Jews from Spain (1492) marked the end also of the Jewish communities in Sicily.

A vivid description of medieval Jewish life in Sicily was given in a letter written by Obadiah ben Abraham Bertinoro (1486). In the 20th cent. the number of Jews in Sicily was small, and their communities were of no importance.

UMBERTO CASSUTO.

Lit.: Di Giovanni, G., *L'ebraismo della Sicilia* (1748); Zunz, Leopold, *Zur Geschichte und Litteratur,* vol. 1 (1845) 488-534; Amari, *Storia dei Musulmani di Sicilia;* Lagumina, B. G., *Codica diplomatico dei Giudei di Sicilia* (1884 et seq.); Strauss, R., *Die Juden im Königreich Sicilien unter Normannen und Staufen* (1910); other small monographs are listed in Cassuto, Umberto, *Gli studi giudaici in Italia* (1913) and in Gabrieli, *Italia Judaica;* Kantorowicz, Ernst, *Kaiser Friedrich II,* vol. 1 (1927); Libertini, *Atti della Reale Accademia di Torino,* vol. 64 (1929) 185-95; *Lunario israelitico per l'anno 5698;* Friedenwald, Harry, "Jewish Physicians in Italy," *Publications of the American Jewish Historical Society,* No. 28 (1922) 161, 191, 204-9; Ochser, Schulim, in *Jewish Encyclopedia,* vol. 11, pp. 324-27.

SICK, CARE OF, *see* HOSPITALS; KUPPAH; SOCIAL SERVICE.

SICK, VISITING OF (Bikkur Holim). Visiting the sick is a form of Jewish benevolence that goes back to Biblical times and is in the category of a religious duty. While the Bible itself has no ordinance requiring visiting the sick, a number of instances are given when even kings went to see those who were ill (*II Kings* 8:29; 13:14; *Gen.* 48:1; *II Sam.* 13:6). Ben Sirach definitely prescribes visitations: "Omit not to visit the sick, because for this thou wilt be loved" (*Sirach* 7:35). Although there is no positive commandment in the Bible that the sick must be visited, Maimonides (*Mishneh Torah, Hilchoth Ebel* 14:1) derived authority from *Lev.* 19:18: "Thou shalt love thy neighbour as thyself." The Talmud found sanctions for visiting the sick from other verses of the Bible as well (*B.K.* 100a; *B.M.* 30b; *Sotah* 14a; *Ned.* 39b; *Ber.* 10a). God Himself was supposed to have visited the sick when he appeared unto Abraham, who was recovering from his circumcision (*Tanhuma Gen.* 41a; cf. *Gen.* 18:1).

Visiting the sick is listed as one of the good deeds which are to be practised without stint, the benefits of which are operative for all time (*Peah* 1:1). The 12th cent. moralist, Judah Hehasid, said: "Even the great should visit the humble; if a poor man and a rich man fall ill at the same time, and many go to the rich man to pay him honor, go thou to the poor man, even if the rich man is a scholar" (*Sefer Hasidim* 361; see also *Ned.* 39b; *Taan.* 21b). Relatives and friends were expected to visit the sick person as soon as he fell ill; others after three days (*B.M.* 30b). The patient should not be seen, however, during the first three or the last three hours of the day (*Ned.* 40a). Abba bar Hanina stated that everyone who visits the sick takes a sixtieth of his malady from him. The question was raised: "Why not remove all his illness by the presence of sixty persons?" The answer given was that after the first visitor a law of diminishing returns operates, so that each successive visitor removes only a sixtieth of the remaining illness. Huna said, however, that sixty visitors would cure the invalid if they loved him as much as they loved themselves. Eleazar Hakappar maintained that a visitor removes a sixtieth part of the illness only if he exerts himself and serves the sick person. This same rabbi continued with a very puzzling statement, that he who does not visit the sick adds a sixtieth to his malady (*Ned.* 39b; *Midrash Lev.* 34:1; *Midrash Tehillim* 41:2). This same obscure and somewhat mystical concept is often repeated: "Anyone who does not visit is as if he shed blood" (*Ned.* 40a).

Although authorities would make visiting the sick a virtue which can not be practised in excess, others would limit the number of calls. Thus, for example, Maimonides: "One may visit even many times a day, and he who visits often is praiseworthy, except only that he does not overburden the afflicted." (*Hilchoth Ebel* 14:4; cf. *Ned.* 39b). Those with certain maladies are not to be visited, probably because the nature of the illness would make visiting an undue strain on the patient (*Ned.* 41a). The more rigorous Shammai declared that the sick are not to be visited on the Sabbath, while the lenient Hillel permitted it (*Sab.* 12a).

It was a custom in the Middle Ages for the congregants to visit the sick when they departed from the synagogue on the Sabbath morning (Abrahams, Israel, *Jewish Life in the Middle Ages,* 353). "The Jewish etiquette at such visits was almost beyond praise. It was thought bad manners to call upon the patient too soon after he fell ill, for such precipitancy might make him appear in a worse plight than he actually was. No visitor was to become a nuisance by making too long a stay; nor was he to present himself when the sufferer was in acute pain. The patient was to be cheered, and not depressed by conversation on dismal topics of death and misfortune. A man's personal enemy was to refrain from visiting the sufferer, for his presence might be misconstrued as implying a desire to gloat over his foe's prostration. An essential of the visit was the prayer uttered on the patient's behalf" (*ibid.,* 354).

Jews are directed not to confine their benevolence to their coreligionists. It is an ancient rule: "The Gentile sick, as well as the Jewish, are to be visited, for the purpose of fostering communal unity" (*Git.* 61a).

The visitor has certain duties to discharge. If he knows of any particular medicine he thinks valuable, he is expected to recommend it. The visitor is expected to pray on the patient's behalf and to include in his prayers a request for healing of "all the rest of the sick of Israel." The visitor is requested to speak pleasant and comforting words with a cheerful countenance, so that the patient will not be led to feel that he is very ill. However, the visitor is not to neglect the opportunity to discuss serious matters, to advise the patient to set his affairs in order, and to confess any misdeeds. The visitor is directed to raise the tone of the conversation by successive stages to the highest plane of spirituality, culminating in prayer. In the presence of the sick any language may be employed for the prayer (*Sab.* 12b; *Sotah* 33a).

Although the visitor may compose his own prayer, traditionally there are various kinds of prayers that are recited for the particular situation, including: one for the Sabbath and the Day of Atonement; when one's own wife or child is ill; a closing prayer recited by scholars who have come to study Mishnah at the home of the ill; a prayer used when the invalid is so seriously ill that his name is changed (with the idea of baffling the Angel of Death). It is an interesting commentary on the Jewish conception of prayer that a close relative of the sick person is told to pray for "the sick of Israel" rather than for the member of his household directly; since the invalid is included with the others who are ill, prayers in his behalf will be heard for the sake of many.

Praying for the sick is incumbent upon all. Says the Talmud: "Anyone who is able to seek mercy for his neighbor and does not do so, is called a sinner" (*Ber.* 12b).

DAVID S. JACOBSON.

SIDDUR, *see* PRAYER-BOOKS.

SIDE-LOCKS (Hebrew, *pe'oth,* "corners"). In accordance with the Biblical law (*Lev.* 19:27) against cutting round the corners of the head, it was a pious custom, as early as Talmudic times, to leave uncut a part of the hair over the temples and before the ears. The amount and length of these side-locks was never given a fixed measure by ritual law and depended entirely upon the customs of the Jews in individual countries and at various periods. Maimonides states that there is no norm for the side-locks; other codifiers are of the opinion that four hairs are sufficient; the *Shulhan Aruch* considers the proper length of the side-locks as from the temples to below the ear, to the point where the lower jaw begins. During the Middle Ages the Jews seem to have worn side-locks of a rather moderate length. The Sephardim in the Orient today wear short, almost imperceptible side-locks.

The Lurian Cabala frequently discusses and ascribes great importance to the side-locks for the face of man, which is like that of God. The Hebrew word for side-lock (Peah) has the same numerical value (80 plus 1 plus 5 equals 86) as a name of God, Elohim (1 plus 30 plus 5 plus 10 plus 40 equals 86). The two side-locks together with the beard form an additional means of transmission of the thirteen attributes that stream from the ten Sefiroth of God in the so-called Lesser Face (*zeer 'anpin*). As a result of the in-

fluence of the Cabala, the Hasidim in Galicia, Hungary, Bucovina, Carpathorussia and Palestine wear very long side-locks, often reaching down below the face and shining through the application of fat. Many, out of regard for their sanctity, never cut the side-locks at all, but permit them to grow to a great length. Many Hasidim braid or curl their side-locks in order that they may not appear so long.

The Jews of Yemen, under the influence of the Lurian Cabala, also let their side-locks grow long. They call them *simanim* ("signs"), as they are the visible symbols of Judaism. In Russia the government made laws, which were often cruelly enforced, to compel the Jews to wear their side-locks short; the only exception made was in the case of rabbis. Many Hasidim in Russian Poland, therefore, used to shove their side-locks behind their ears, so as to make them unnoticeable and thus circumvent the law. It was a custom among the Cabalists of Palestine that when a boy is four his hair is cut in the synagogue and for the first time masses of hair are allowed to be seen over the temples. This ceremony is called Halakkah, from an Arabic word meaning to cut the hair. The usual time for this ceremony, if after the birthday, is the week of Passover or the thirty-third day of the Omer, the anniversay of the death of Simeon ben Yohai. Many Sephardic families celebrate the Halakkah on that day at Meron (near Safed) in the court before the grave of Simeon. The hair that has been cut off is weighed and a corresponding amount in gold, silver or copper, depending on the means of the parents, is given to the poor; the hair itself is burned.

In modern times, especially in Western Europe and America, the wearing of the side-locks has been generally abandoned by all but the most orthodox Jews.

Lit.: *Shulhan Aruch, Yoreh Deah* 181; Luncz, *Luah Eretz Yisrael,* vol. 3 (1898).

SIDIS, BORIS, psychologist and psychopathologist, b. Kiev, Ukraine, 1867; d. Portsmouth, N. H., 1923. He came to the United States in 1887, and studied medicine at Harvard University (M.D., 1908). He was associate psychologist and psychopathologist at the New York Pathological Institute, and director of the Psychopathological Hospital of the New York Infirmary for Women and Children. Sidis founded the Sidis Psychotherapeutic Institute, in Portsmouth, N. H., and he was its medical director until his death. He was known internationally for his work on the psychology of suggestion and mental dissociation.

Among his more important works are *The Foundations of Normal and Abnormal Psychology* (1914); *The Psychology of Suggestion* (1916), dealing with researches into the subconscious nature of man and society. With Goodhart he wrote *Multiple Personality* (1905). Sidis was associate editor of *Archives of Neurology and Psychopathology* and of *The Journal of Abnormal Psychology.*

Lit.: Kelly and Burrage, *Dictionary of American Medical Biography* (1928); Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 173-74.

SIDNEY, SYLVIA (née Sophia Koskow), actress, b. New York city, 1910. Following her education in the New York public school system and the Theatre Guild School (1921-25), she achieved stardom on the stage and screen.

After making her debut in a small role in *The Squall* (1924), she became a featured player after her appearance with Chester Morris in *Crime.* Other stage roles during the period from 1924 to 1931 were *Mirrors, Nice Women, Old Fashioned Girl, Crossroads, Many a Slip* and *Bad Girl.*

Following the acclaim that greeted her in the latter, she went to Hollywood. In motion pictures she achieved nationwide fame with her performances in *An American Tragedy, Street Scene, Ladies of the Big House, Accent on Youth, Dead End, Madame Butterfly, Jennie Gerhardt* and *City Streets.* In 1939 she returned to the legitimate stage, playing in *Gentle People* and *To Quito and Back* in New York, and *Accent on Youth* on the road.

Married to the actor Luther Adler (her first husband was the publisher Bennett Cerf), she became a member of the most famous theatrical family of the Yiddish stage. In 1942 she assisted her husband in his repertory productions at the Providence (R. I.) Playhouse.

SIDON (Hebrew and Phoenician, *Tzidon*), Phoenician city, situated along the slopes of the mountains on the northern part of the coast of Palestine. It had its own rulers, and maintained a lively commerce between the interior of Palestine and the countries of the Mediterranean. It is mentioned as early as the Tell el Amarna letters (15th cent. B.C.E.). At one time it outranked its rival city of Tyre, and in many places in the Bible the term Sidonians is used in the meaning of "Phoenicians." When the Jews returned from the Babylonian Exile (6th cent. B.C.E.), Cyrus commanded the Sidonians to furnish them with wood for the building of the Temple.

Jews settled in Sidon before the destruction of the Second Temple (70 C.E.); several scholars lived there in the 2nd cent., and many Jews, including the Tanna Jose ben Halafta, were employed in the tannery at Sidon. The city retained its importance as late as the 17th cent., but after that its harbor became sanded up, and it lost its trade to Beirut. The modern city, known as Saida, has about 12,000 inhabitants, including about 1,000 Jews. It is not included in the Palestinian Mandate, but belongs rather to Syria.

Lit.: Eiselen, F. C., *Sidon, a Study in Oriental History* (1907); *Syrie-Palestine* (*Guide Bleu;* 1932) 400 et seq.

SIDRA, a term which at first meant "arrangement" (of the readings from the Torah), but which was eventually applied to the actual Sabbath or festival portion read in the synagogue. In Palestine the entire Torah was read in the course of three years (some believe it was three and a half years), in Babylonia in one. Thus the Palestinian Sidras are variously reported to have numbered from 154 to 175, while the Babylonian became fixed at 54. In course of time, the Babylonian usage became universal among Jewry.

The following are the customary Sidras and the prophetical portions (Haftarahs) that accompany them. The latter are given according to the Ashkenazic practice; Sephardic variants are indicated in parentheses.

NAME	SIDRA	HAFTARAH
Bereshith	*Gen.* 1:1 to 6:8	*Isa.* 42:5 to 43:11 (42:5-21)
Noah	*Gen.* 6:9 to 11:32	*Isa.* 54:1 to 55:5 (54:1-10)
Lech Lecha	*Gen.* 12:1 to 17:27	*Isa.* 40:27 to 41:16
Vayera	*Gen.* 18:1 to 22:24	*II Kings* 4:1-37 (4:1-23)
Hayye Sarah	*Gen.* 23:1 to 25:18	*I Kings* 1:1-31
Toledoth	*Gen.* 25:19 to 28:9	*Mal.* 1:1 to 2:7
Vayetze	*Gen.* 28:10 to 32:3	*Hosea* 11:7 to 12:12
Vayishlah	*Gen.* 32:4 to 36:43	*Hosea* 12:13 to 14:10 (*Ob.* 1:1-21)
Vayesheb	*Gen.* 37:1 to 40:23	*Amos* 2:6 to 3:8
Miketz	*Gen.* 41:1 to 44:17	*I Kings* 3:15 to 4:1
Vayiggash	*Gen.* 44:18 to 47:27	*Ezek.* 37:15-28
Vayehi	*Gen.* 47:28 to 50:26	*I Kings* 2:1-12
Shemoth	*Ex.* 1:1 to 6:1	*Isa.* 27:6 to 28:13; 29:22-23 (*Jer.* 1:1 to 2:3)
Vaera	*Ex.* 6:2 to 9:35	*Ezek.* 28:25 to 29:21
Bo	*Ex.* 10:1 to 13:16	*Jer.* 46:13-28
Beshallah	*Ex.* 13:17 to 17:16	*Judges* 4:4 to 5:31 (5:1-31)
Yithro	*Ex.* 18:1 to 20:23	*Isa.* 6:1 to 7:6; 9:5-6 (6:1-13)
Mishpatim	*Ex.* 21:1 to 24:18	*Jer.* 34:8-22; 33:25-26

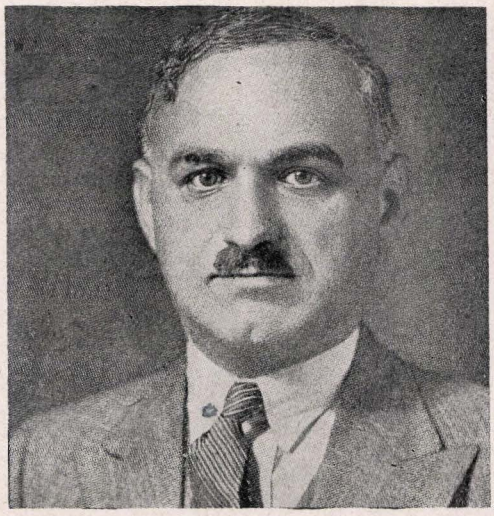
Terumah	*Ex.* 25:1 to 27:19	*I Kings* 5:26 to 6:13
Tetzavveh	*Ex.* 27:20 to 30:10	*Ezek.* 43:10-27
Ki Thissa	*Ex.* 30:11 to 34:35	*I Kings* 18:1-39 (18:20-39)
Vayakhel	*Ex.* 35:1 to 38:20	*I Kings* 7:40-50 (7:13-26)
Pikkude	*Ex.* 38:21 to 40:38	*I Kings* 7:51 to 8:21 (7:40-50)
Vayikra	*Lev.* 1:1 to 5:26	*Isa.* 43:21 to 44:23
Tzav	*Lev.* 6:1 to 8:36	*Jer.* 7:21 to 8:3; 9:22-23
Shemini	*Lev.* 9:1 to 11:47	*II Sam.* 6:1 to 7:3 (6:1-19)
Tazria	*Lev.* 12:1 to 13:59	*II Kings* 4:42 to 5:19
Metzora	*Lev.* 14:1 to 15:33	*II Kings* 7:3-20
Ahare Moth	*Lev.* 16:1 to 18:30	*Ezek.* 22:1-18 (22:1-16)
Kedoshim	*Lev.* 19:1 to 20:27	*Amos* 9:7-15 (*Ezek.* 20:2-20)
Emor	*Lev.* 21:1 to 24:23	*Ezek.* 44:15-31
Behar	*Lev.* 25:1 to 26:2	*Jer.* 32:6-27
Behukkothai	*Lev.* 26:3 to 27:34	*Jer.* 16:19 to 17:14
Bemidbar	*Num.* 1:1 to 4:20	*Hosea* 2:1-22
Nasso	*Num.* 4:21 to 7:89	*Judges* 13:2-25
Behaalothecha	*Num.* 8:1 to 12:16	*Zech.* 2:14 to 4:7
Shelah	*Num.* 13:1 to 15:41	*Josh.* 2:1-24
Korah	*Num.* 16:1 to 18:32	*I Sam.* 11:14 to 12:22
Hukkath	*Num.* 19:1 to 22:1	*Judges* 11:1-33
Balak	*Num.* 22:2 to 25:9	*Micah* 5:6 to 6:8
Pinhas	*Num.* 25:10 to 30:1	*I Kings* 18:46 to 19:21
Mattoth	*Num.* 30:2 to 32:42	*Jer.* 1:1 to 2:3
Masse	*Num.* 33:1 to 36:13	*Jer.* 2:4-28; 3:4 (2:4-28; 4:1-2)
Debarim	*Deut.* 1:1 to 3:22	*Isa.* 1:1-27
Vaethhannan	*Deut.* 3:23 to 7:11	*Isa.* 40:1-26
Ekeb	*Deut.* 7:12 to 11:25	*Isa.* 49:14 to 51:3
Reeh	*Deut.* 11:26 to 16:17	*Isa.* 54:11 to 55:5
Shofetim	*Deut.* 16:18 to 21:9	*Isa.* 51:12 to 52:12
Ki Thetze	*Deut.* 21:10 to 25:19	*Isa.* 54:1-10
Ki Thabo	*Deut.* 26:1 to 29:8	*Isa.* 60:1-22
Nitzabim	*Deut.* 29:9 to 30:20	*Isa.* 61:10 to 63:9
Vayelech	*Deut.* 31:1-30	*Isa.* 55:6 to 56:8
Haazinu	*Deut.* 32:1-52	*II Sam.* 22:1-51
Vezoth Haberachah	*Deut.* 33:1 to 34:12	*Josh.* 1:1-18 (1:1-9)

See also PARASHAH.

SIEFF, ISRAEL MOSES, merchant and philanthropist, b. Manchester, England, 1889. He graduated from Owens College at Manchester University, and entered the merchandising field. As vice-president of the Marks and Spencer chain stores he became one of the leading businessmen of England, and one of the country's important industrial leaders. He served from 1931 to 1939 as chairman of the Political and Economic Planning Committee in London, and after 1939 as vice-chairman.

Among Sieff's philanthropic and cultural activities in the Jewish field was his establishment (1933) of the Daniel Sieff Research Institute in Rehovoth, Palestine, in memory of his son. His contributions to Zionist activities in England were consistently significant; however, it was not only as a philanthropist, but as a disciple of Chaim Weizmann, that Sieff was one of the most devoted supporters of the Zionist movement. During the early years of the first World War he worked with Weizmann to bring about the issuance of the Balfour Declaration.

In 1918 he was secretary of the first Zionist commission to Palestine. Afterward he turned his industrial knowledge and experience to the task of building a sound economic structure in Palestine. From 1925 to 1935 Sieff was vice-president of the English Zionist Federation. He also served from 1924 to 1934 as grand master of the Order of Ancient Maccabeans. In 1943 Sieff was visiting in the United States, where he had been (from March, 1942) a member of the industry council of the Office of Price Administration.



Israel Moses Sieff (see also illustration on p. 441)

REBECCA DORO SIEFF, wife of Israel Moses Sieff, was associated with him in Zionist and other philanthropic activities. She was chairman of the Women's International Zionist Organization (WIZO) and president of the Federation of Women Zionists of Great Britain and Ireland. She was also affiliated in a directive capacity with refugee work.

SIEGEL, ISAAC, lawyer, American Congressman, and judge, b. New York city, 1880. He received the LL.B. degree from New York University Law School, and was admitted to the New York bar in 1902 and to Supreme Court practice in 1916. From 1909 to 1911 he served as special attorney general of New York state for the prosecution of bankruptcy and election frauds. He was elected as a Republican to Congress, serving from 1915 to 1923.

Siegel was chairman of the Overseas Committee which, in 1918, visited France and Italy to inquire into the conditions of Americans serving in the expeditionary forces and on that occasion he helped to establish several headquarters in France of the Jewish Welfare Board on whose Army and Navy Committee he was serving. After the War Siegel led the fight against immigration restrictions, and in 1921 he was chairman of the committee to investigate immigration conditions on the Pacific coast, and more particularly Japanese immigration. He drew up the Federal Probation Law.

In 1923, about 3,200 immigrants were faced with being returned to their points of departure because they were in excess of quota. Before the United States District Court and against the Attorney General of the United States, Siegel contended that the use of anticipated quota numbers for troops of General Kolchak was unlawful, and successfully claimed 3,200 quota numbers for the immigrants waiting for admission.

Siegel also dealt with some 4,700 soldier cases that came up before military tribunals, including the case of Private Lawrence Perlmutter, whose acquittal of the charge of espionage he brought about.

Siegel was appointed a magistrate of the city of New York in 1939 and a justice of the Domestic Relations Court of the city of New York in 1940. He played a prominent role in the Republican Party of New York city, being a delegate to several Republican national conventions and a candidate on the Republican ticket in various elections. From 1920

to 1939 he served as president of the Republican Club of the 18th Assembly District.

Siegel was also active in Jewish religious, educational and civic endeavors. He was a co-founder and president of the Institutional Synagogue; a co-founder and member of the executive committee of the Jewish Education Association; he also served on the executive committee of the Central Jewish Relief Committee. From 1926 on he was a director of the Young Men's Hebrew Association.

SIEGELSTEIN, BENNETT E., lawyer, b. Jassy, Roumania, 1880. He was brought to the United States in 1883. Siegelstein received the LL.B. degree from New York University and was a member of the New York state legislature (1903-4), the youngest man in the legislature. He was the author of the Bill to Abolish Capital Punishment and of the Reform Prison Bill. Siegelstein was a delegate of the State of New York to the convention of the American Bar Association in London (1924). He was a president of the United Roumanian Jews of America and Canada.

SIEGHART, RUDOLF, public official and financier, b. Troppau, Moravia, 1866; d. Vienna, 1937. Sieghart, whose original name was Singer before he was baptized, studied law at Vienna from 1883, and earned his living as a private teacher.

In 1884, as a student, he became secretary to the political headquarters of the Austrian United Liberal Parties. Thus he became acquainted with almost all the leading politicians and the editors of the great newspapers both of Austria and Germany. In 1892 he was graduated as a doctor of law. In 1894 he entered the Austrian ministry of finance, and soon attracted the attention of his superiors by his memorandum concerning the new regulations of the financial contributions of Austria and Hungary.

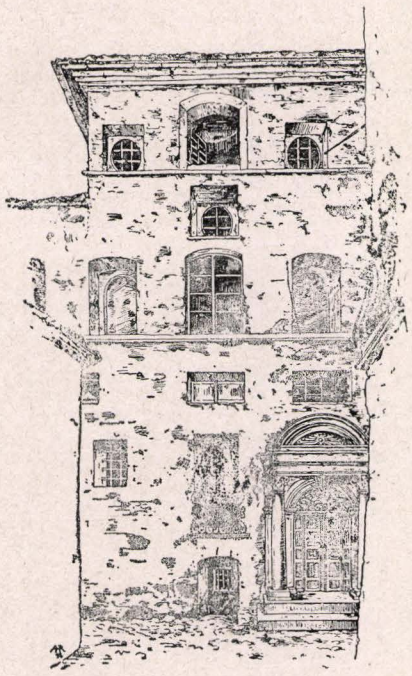
In 1897 Sieghart entered the chancery of the Austrian prime minister, and was the most influential adviser of five successive prime ministers, without consideration for their different political opinions.

Sieghart supported Archduke Francis Ferdinand, heir to the throne, when this prince was preparing for his marriage with Countess Choteck, and mediated between the archduke and the reluctant emperor. Francis Ferdinand for some years exalted the service done by Sieghart, but afterward he became Sieghart's adversary.

Sieghart succeeded in inducing Lueger and his anti-Semitic party to support the government, although this party had been opposed to all preceding governments. Sieghart pretended to believe anti-Semitism mainly an economic movement, and avowedly neglected its religious and racial tendencies. In 1907 Sieghart was appointed director of the Österreichische Boden-Credit-Anstalt. But his adversaries made every effort to remove him from this position, too. They succeeded (1916) in ousting him, but he was reinstated after the first World War (1919), and remained in this position until the crisis of 1929. Sieghart was an aggressive person, ready to surrender any political ideal in order to satisfy his ambition. The one idea to which he was devoted was that of the preservation of the Hapsburg monarchy. He published *Die letzten Jahrzehnte einer Grossmacht* (1932), partly an autobiography, partly a history of Austria from 1900 to 1914.

SIEGMEISTER, ELIE, composer and conductor, b. New York city, 1909. He graduated from Columbia University, and studied music principally at the Juilliard Graduate School, New York city, and at the École Normale de Musique, Paris. For a short period he conducted the Manhattan Chorus, and in 1940 founded and directed the American Ballad Singers. Siegmeister gave courses on the history of music at Brooklyn College and at the Roerich Museum.

He composed music for orchestra, chorus, and chamber music ensembles which was performed by many leading musical organizations. He is author of *Music and Society,* and (with Olin Downes) edited *A Treasury of American Song.*



Sketch of the ancient synagogue at Siena

SIENA, city in Tuscany, Italy, with a total population of 48,000, including 150 Jews (1938). An organized Jewish community existed there as early as 1229.

During the 14th cent. Jewish bankers in Siena were permitted to do business and to own real estate. In 1439 the Jew badge was introduced into Siena, but Jewish bankers were not required to wear it. Despite the indignation of the population against the Jewish money lenders, despite the preaching of Bernardino of Siena against the Jewish money trade (at the beginning of the 15th cent.), and despite the founding of a municipal pawn shop (1472), the privileges of the Jews with respect to the conduct of financial transactions were not withdrawn during the whole period of the republic. They were not abolished even when Cosimo I became duke of Florence (1555). But as soon as this duke became grand duke of Tuscany (1571) he forbade Jewish money transactions and banished the Jews to the ghetto. They now lived solely by commerce.

During the 18th cent. the wool business was exclusively in the hands of Jews; some of the Jews, however, were engaged in the weaving industry. Grand Duke Pietro Leopoldo (1765-90) annulled a series of restrictions against the Jews. Complete freedom was brought about by French sovereignty in 1799, yet in the course of a rebellion in the same year thirteen Jews were burned to death in the public market by the mob, which exclaimed, "Viva Maria!"

The restoration of the grand duchy forced the Jews back into their previous dire circumstances (1799-1807). The second period of the French dominion 1808-14) gave them temporary freedom. Full freedom was obtained by them after the unification of Siena with the kingdom of Piedmont (1859), which became the kingdom of Italy. The small but beautiful synagogue of Siena was built in 1786.

Lit.: Mengozzi, *Il Monte dei Paschi di Siena;* Zoller, in *Rivista israelitica,* vol. 7, pp. 138, 191, 240; vol. 8, pp.



The figure of Moses at the well in the ghetto of Siena

30, 65; Cassuto, Umberto, in *Hatzofeh,* vol. 8, p. 36; *Lunario israelitico per l'anno 5698;* Friedenwald, Harry, "Jewish Physicians in Italy," *Publications of the American Jewish Historical Society,* No. 28 (1922) 191.

SIFRA ("book"), Halachic Midrash to *Leviticus,* and therefore known also by the latter's Hebrew title, *Torath Kohanim.* A part of the section dealing with the Parashah Kedoshim is Haggadic. The book is called also Sifre Debe Rab, which has led some to ascribe it to Abba Aricha, who is called Rab; however, Malbim has shown that it was edited probably by Hiyya, and Debe Rab means merely "of the academy." The book is definitely from the school of Akiba, although it is prefaced by the thirteen hermeneutical rules of his rival, Ishmael. It is a compilation of earlier works which perhaps bore the same name; one of them is known to have consisted of nine sections, as reported in an account given by Simeon ben Judah Hanasi. Its later form consisted of fourteen sections, divided into further sub-sections.

The first edition of the Sifra was that of Venice (1545); editions of modern times are those of Malbim (Bucharest, 1860), I. H. Weiss (Vienna, 1862), and M. Friedmann (a part, Breslau, 1915).

Lit.: Horovitz, S., in *Jewish Encyclopedia,* vol. 11, pp. 330-32; Moore, G. F., *Judaism,* vol. 1, pp. 140-42.

SIFRE ("books"), Halachic Midrash to *Numbers* and *Deuteronomy;* it is known also as Sifre Debe Rab, which presumably means the Sifre of the academy. The work is not uniform in character, as the portion dealing with *Deut.* 12 to 26 is evidently from a compiler entirely different from that of the remainder of the book. There is a large amount of Haggadic material, especially in the part dealing with *Deuteronomy.* The portion dealing with *Numbers* is based on two Midrash compilations, one from the school of Ishmael and one from the school of Simeon ben Yohai; it resembles in many respects the *Mechilta of Rabbi Ishmael.* The portion dealing with *Deuteronomy* differs both in arrangement and in the names of the authorities which it cites for the opinions. It is ascribed to the schools of Akiba and Simeon. The Sifre has come down to modern times in a somewhat defective state as compared to the *Mechilta* or *Sifra.* Citations made from it by the Amoraim are now missing, and even passages cited by Rashi are not to be found in the present editions.

The first printed edition of the Sifre was that of Venice (1545). A new edition was made by M. Friedmann (Vienna, 1864). S. Horovitz began a definitive edition of which the first part (*Corpus Tannaiticum, Section 3, Part 3, Siphre d'be Rab, Siphre ad Numeros adjecto Siphre zutta*) was issued during his lifetime (Leipzig, 1917); the remainder was edited by Louis Finkelstein from Horovitz' literary remains (1935).

Lit.: Jewish Encyclopedia, vol. 11, pp. 332-33; *Encyclopaedia Judaica,* vol. 1 (1928), cols. 984-86.

SIFRE ZUTA ("the little Sifre"), a lost Halachic Midrash on *Numbers.* It was in existence as late as the 13th cent. Maimonides knew of it under the title of *Mechilta* to *Numbers;* the *Yalkut Shimeoni* and the *Midrash Hagadol* have preserved larger fragments. S. Horovitz reconstructed the book on the basis of citations and fragments, and printed it together with his edition of the *Sifre.* All authorities agree that it comes from the school of Akiba and was compiled probably by the latter's pupil Eliezer ben Jacob.

Lit.: Jewish Encyclopedia, vol. 11, pp. 333-34; *Encyclopaedia Judaica,* vol. 1 (1928), cols. 989-90.

SIHON, king of the Amorites who ruled over that part of the Transjordan between the rivers Arnon and Jabbok; his capital was Heshbon. He opposed the entrance of the Israelites to Canaan and was defeated and slain by them at Jahaz (*Num.* 21:21-26), and his territory fell to the tribe of Reuben (*Josh.* 13:15-21). According to the rabbis, he was the brother of Og, king of Bashan.

SIK, SÁNDOR, poet and educator, b. Budapest, 1889. As a student in Budapest he embraced the Roman Catholic faith and joined the Piarist Order. From 1911 on he taught at the Gymnasium of the Order in Budapest; later he was named professor of Hungarian literature in the University of Szeged. Sik was one of the leading Catholic poets in Hungary; his verse, his dramas and his devotional books were equally appreciated for their spirit and their esthetic value.

A member of the Catholic Szent István Academy and of the leading literary societies, he occupied a distinguished position in Hungarian letters. His poetry included translations of the psalms; his dramas, *Salamon király gyűrűje* (The Ring of King Solomon); *Alexius; Zrinyi; A boldog ember inge* (The Happy Man's Shirt; 1930), treat of historical or symbolical-religious subjects. Among his books were *Gárdonyi, Ady, Prohászka* (1929), which dealt with religious inspiration underlying literary achievement, and *Fekete kenyér* (Black Bread; 1932).

SIKARIKON, *see* AGRICULTURE (section 2).

SIKO, M. (Mayer Smilansky), Hebrew writer, b. Tolpino, province of Kiev, Russia, 1876. He was a brother of Moses Smilansky. After a first visit to Palestine in 1891-92, Siko returned to Palestine to live in 1912. His work, mostly short stories, appeared in various periodicals in Palestine and other countries. A collection of his stories was published in 1928. In 1943 he was living in Palestine.

Siko was one of the leading Hebrew novelists in Russia at the beginning of the 20th cent. He ably and vividly described Jewish life in the Ukraine, the enthusiasm of the Hasidim, the idyllic innocence of the life of the Jewish people ("The Old Man of Shpola," "Nahman of Shicotova," "Daughter of Israel" and other tales). He derived great satisfaction from describing Jewish weddings in which the participants forgot their drab present and joyously reveled.

After the pogroms of Petliura and Denikin in the Ukraine (1920-21) he wrote a series of moving stories dealing with the acts of horror in that country ("The Scroll of Rosava," "Falling Birds" and others), in which the idyllic and joyful note of his earlier stories is replaced by the voice of spilt Jewish blood crying to heaven.

Lit.: Klausner, Joseph, *Kitzur Toledoth Hasafruth Haibrith Hahadashah* (1934) 186.

SIL-VARA (originally Gustav Silberer), critic and dramatist, b. Werschetz (Versecz), Banat, Hungary 1876; d. Vienna, 1938. From 1894 to 1914 he lived in England, where for many years he was literary correspondent of the *Neue Freie Presse* and the Ullstein papers in Berlin. At the beginning of the first World War he fought on the Russian front and was seriously wounded. In 1917 he was made press attaché with the Austrian legation in Stockholm. There he stayed until the fall of the monarchy, when he moved to Vienna.

Sil-Vara's prose works include: *Londoner Spaziergänge* (1914); *Kriegstagebuch aus Galizien* (1915); *Englische Staatsmänner* (translated into five languages; 1916); a pacifist treatise, *Warum kommt der Friede nicht zustande?* (1932). He was successful as playwright. *Die Frau von vierzig Jahren* (1913); *Es geht weiter,* showing the breakdown of an empire after a lost war (1917); *Die Mädchenjahre einer Königin,* a comedy centering about young Queen Victoria of England and Albert of Coburg (1933). He won distinction also as translator of numerous English and American plays, notably works of Galsworthy, Pinero, Barker, Housman, Sutro and Lord Dunsany. Several of his plays were presented on the English stage, among them *Caprice* (in German, *Mit der Liebe spielen*) was produced by the Theatre Guild in New York city (1929).

Lit.: Rittenberg, Louis, "Sil-Vara: Man of Paradoxes," *American Hebrew,* Jan. 4, 1929; *Wer ist wer, Lexikon österreichischer Zeitgenossen* (1937).

SILANO, one of the earliest liturgical poets of Italy, rabbi in Venosa in the 9th cent. He is mentioned in the chronicle composed by Ahimaaz ben Paltiel of Oria in 1054, in connection with the following incident: An emissary of the Jerusalem academy came to Venosa to collect funds for the academy. He was invited to preach on the Sabbath, with Silano acting as interpreter, rendering into the vernacular the foreigner's Hebrew-Aramaic dialect.

Silano did not relish being placed in an inferior position, and sought an opportunity to discredit the emissary. When a fight broke out in town on a market day and the women attacked the men with kitchen implements, Silano found his opportunity. He scratched out from the synagogue copy of the Midrash two lines of the following Sabbath's portion, substituting for them in Hebrew the following: "When men came in wagons, the women came out of their kitchens and beat the men with their fire forks." On the Sabbath the unsuspecting emissary read these words from the Midrash, and Silano mockingly explained that the Midrash had prophesied the recent unfortunate incident. The embarrassed and incensed foreigner, on his return to Jerusalem, related his experience to the scholars of the academy, who thereupon put Silano under a ban.

Some time later a pious man from Italy came to Jerusalem with donations for the institutions of the Holy Land. Officiating at the academy during the Ten Days of Penitence, he chose a liturgical poem by Silano which won general approbation, and the ban was lifted.

Like other stories in the *Chronicle of Ahimaaz,* this was declared by many scholars as pure fiction, the very existence of Silano being doubted. In 1933 Joseph Marcus discovered among the Genizah manuscripts of the Jewish Theological Seminary of America in New York city the very poem which acted as reconciler between Silano and the Jerusalem rabbis.

It is an alphabetic elegiac poem, in Kaliric style, lamenting the destruction of Jerusalem, the persecutions and sufferings of the Jewish communities. Silano is also the author of the well-known liturgical poem included in the Neilah service of the Day of Atonement, "Enkath Mesaldecha."

Lit.: Marcus, Joseph, "Studies in the Chronicle of Ahimaaz," *Proceedings of the American Academy for Jewish Research,* vol. 5, pp. 85-91.

SILBER, MENDEL, rabbi and author, b. Vilkomir, Lithuania, 1882. On his mother's side he was a descendant of Gabriel Riesser (1806-63), the noted champion of Jewish emancipation in Germany. He came to the United States in 1900. Silber received the A.B. degree from the University of Cincinnati in 1904, and in the same year was ordained at the Hebrew Union College. The University of Denver awarded him the Ph.D. degree in 1914. After serving as rabbi of Congregation Emanuel, of Duluth, Minn. (1904-6), United Hebrew Congregation, St. Louis (1906-10), and Albert Congregation, Albuquerque, N. M. (1910-14), he was elected to the pulpit of Congregation Gates of Prayer, New Orleans, in 1914, serving until 1936, when he became rabbi emeritus. At Albuquerque, in addition to his rabbinical position, Silber served as professor of psychology at the University of New Mexico (1911-14) and as acting dean (1911-12), the first Jew to hold this position. From 1914 on he served on the boards of various New Orleans philanthropic and educational institutions.

Silber served on the editorial staff of *The Modern View* under the pseudonym of Emes, and from 1915 to 1936 held a similar position with *The Jewish Ledger.* In 1903 he was associate editor of the *Hebrew Union College Journal,* and in the following year associate editor of the *Hebrew Union College Annual.* His published books include: *Gaon of Wilna* (1904); *Jewish Achievement* (1910); *Ancient and Modern Modes of Burial* (1912); *The Origin of the Synagogue* (1914); *The Scripture Stories* (4 vols., 1st ed., 1915; up to 1942 eighteen editions had been published); *America in Hebrew Literature* (Hebrew ed., 1928; English ed., 1929); *Palestine—The Holy Land* (1927). Silber was a contributor to this encyclopedia.

SILBERBUSCH, DAVID ISAIAH, Hebrew and Yiddish writer, b. Zalesczyski, Poland, 1854; d. Tel-Aviv, Palestine, 1936. His first story appeared in *Hamabbit* in 1877, after which he contributed frequently to Hebrew periodicals. His most important work is *Dimath Ashukim* (Tears of the Oppressed; 1887), describing the sufferings of the Jews in Roumania. Another noted story was *Masseh Beishah Ahath* (Story of a Woman; Vienna, 1923). He wrote also Yiddish sketches and stories, which were published under the title of *Strechelach* (Vienna, 1917),

and are concerned principally with the war refugees. Silberbusch lived in Vienna from 1883 to near the end of his life, when he went to Tel-Aviv. His other writings included: *Mahazoth Vesippurim* (Cracow, 1905); *Kethabim Nibharim* (1920); *Mipinkas Zichronothai,* an autobiography (Tel-Aviv, 1936).

SILBERGLEIT, ARTHUR, poet and critic, b. Gleiwitz, Upper Silesia, 1886. He attended high school in Gleiwitz and then became an apprentice in a banking house in Breslau, where his writing talent was discovered by Martin Buber. He became editor of *Osten,* organ of the Breslau Dichterschule. He went to Berlin in 1906, where Fritz Engel invited him to the columns of the *Berliner Tageblatt.*

When last heard of, he was still living in Berlin alone with his art. His poems are hymn-like, sombre unworldly songs in rhyme in prose flowing freely from his imagination. They were widely printed in numerous German-language newspapers and periodicals. Some of them appeared in the following collections:

Flandern, experiences during the first World War (1915); *Das Füllhorn Gottes* (1919); *Die Magd,* a legend (1919); *Der verlorene Sohn,* poetry (1920); *Alte Stadt* (1921); *Die Balalaika* (1921); *Das Farbenfest,* poetry in prose (1922); *Bajazzo Herbst* (1929); *Orpheus* (part 1, 1931).

His lyric poem *Orpheus* was ready for the printer in 1936; this is a collection of about 600 poems. Another work, *Höre Israel,* was also finished. The Nazis' accession to power stopped the publication of these works. Several of the poems appeared in Jewish papers (1933-38).

SILBERGLEIT, HEINRICH, statistician, b. Gleiwitz, Upper Silesia, 1858; d. Berlin, 1939. He studied mathematics in Breslau, Leipzig and Berlin, and political science in Giessen, where he graduated.

From 1886 to 1890 he worked for the statistical office of the city of Berlin, then for thirteen years as director of the statistical office in Magdeburg. In 1903 Silbergleit returned to Berlin. He was director of the statistical office of the German capital in Berlin-Schoeneberg (1906-23). He delved mainly into population and professional problems.

In 1912 he was invited to write the jubilee book on the occasion of the one-hundredth anniversary of the Prussian Diet. After the first World War he did valuable work in collaboration with the Reichsbund Jüdischer Frontsoldaten in collecting material about the participation of German Jews in the first World War. Up to his very last days he was busy on a thesis concerning the problems of the professional structure of the Jewish population of Germany on the basis of the figures which had been made known by the German censuses in 1925 and 1935.

Of his numerous writings the following are best known: *Finanzstatistik der Armenverwaltung von 130 deutschen Städten 1901-1905* (1908); *Grundzüge der Krankheits- und Todesursachenstatistik* (1903); *Preussens Städte* (1908); *Säuglingssterblichkeit* (1911); *Das statistische Amt der Stadt Berlin 1862-1912* (1912); *Zwanzig Jahre Leiter des statistischen Amtes der Stadt Berlin* (written on the occasion of his retirement; 1923); *Die Bevölkerungs- und Berufsstruktur der Juden im Deutschen Reich,* a standard work (1930). He was also editor of vols. 30 through 34 of *Statistisches Jahrbuch der Stadt Berlin.*

SILBERMANN, ELIEZER LIPMANN, founder of modern Hebrew journalism, b. Rossieny, Lithuania (or Königsberg, Germany), 1819; d. Lyck, East Prussia, 1882. While serving as a Shohet in Lyck, he founded the weekly, *Hamaggid,* in 1856, and continued with its publication until 1880. He was successful in combining a tendency toward assimilation with conservatism in religion. His readers were mostly Eastern European Jews. Of greater importance is the fact that he was a founder of the literary society Mekitze Nirdamim (The Awakeners of the Sleeping), which from 1864 on published important earlier Hebrew books. Among its publications are Isaac Lampronti's *Pahad Yitzhak* (The Fear of Isaac), a Hebrew lexicon, legal opinions and responsa of the Geonim.

Lit.: Lippe, C. D., *Bibliographisches Lexikon,* vol. 1, p. 451 et seq.; Meisl, J., *Geschichte der Juden in Polen und Russland,* vol. 3, pp 388-89.

SILBERSTEIN, LUDWIK, physicist, b. Warsaw, Poland, 1872. He received the Ph.D. degree from the University of Berlin (1894), was an assistant in the department of physics at the University of Lemberg, Galicia (1895-97), and a lecturer in mathematics and physics at the University of Bologna, Italy (1899-1904). In 1904 he became lecturer at the University of Rome.

Silberstein went to the United States in 1920 and there became a research physicist of the Eastman Kodak Company. He lectured on relativity and gravitation at the Universities of Cornell, Toronto and Chicago. His writings include *Vectorial Mechanics* (1913; 2nd ed., 1926); *The Theory of Relativity* (1914; 2nd ed., 1924); *Simplified Method of Tracing Rays Through Lenses* (1918); *Elements of Electromagnetic Theory of Light* (1918); *Elements of Vector Algebra* (1919); *Theory of General Relativity and Gravitation* (1922); *The Size of the Universe* (1930); and *Causality* (1933).

SILBERSTEIN-ÖTVÖS, ADOLF, esthete and journalist, b. Pest (Budapest), 1845; d. Budapest, 1899. He studied medicine in the University of Leipzig which, after courses in philosophy at Berlin and Heidelberg, conferred upon him the Ph.D. degree. At that time he was already a contributor to the *Leipziger Tageblatt* and *Deutsche Allgemeine Zeitung.*

Next he became editor of *Fremdenblatt* and *Dramaturgische Blätter* at Vienna, and of *Temesvárer Zeitung* (1870-71) in Hungary. During the following years Silberstein-Ötvös wrote editorials and reviews for more than a dozen leading Budapest newspapers and periodicals, in both German and Hungarian.

Silberstein-Ötvös published in book form, among others, *Philosophische Briefe an eine Frau* (1873); *Dichtkunst des Aristoteles* (1876); *Bibel der Natur* (1887); *Im Strome der Zeit* (4 vols., 1894-95). But his masterpieces were his feuilletons written for the newspapers. He translated classics of Hungarian literature into German.

SILBERT, BEN, painter and etcher, b. Gorki, Russia, 1893; d. Florida, 1939. Coming as a young man to the United States, Silbert was a pupil of the Art Institute of Chicago. He also studied art in Paris, a city where he lived for several years. The first important recognition of his talent in the United States resulted from the enthusiasm shown by Marie Sterner, who exhibited his work at her New York Galleries, at a time when the artist was impoverished. Through Marie Sterner, Silbert came to the attention of Florence N. Levy, formerly director of the Baltimore Museum of Art and supervisor of the New York Regional Art Council. As a consequence, numerous collectors of New York and Baltimore acquired his paintings, and he was commissioned to paint the portrait of the internationally known philanthropist and collector, Jacob Epstein, as well as other portraits. Silbert is best known for his water colors, which are sensitive and delightful achievements, original in treatment. They are to be found in the Brooklyn Museum of Art, the Art Institute of Chicago, the Milwaukee Art Institute and the Baltimore Museum of Art. Silbert was also decidedly talented as an etcher.

Examples of his work in this field have been acquired by the Honolulu Academy of Art and by the Museum of Cahors for the French National Collection. Articles and illustrations by Silbert appeared in the press of France and Germany, as well as of America. GEORGE S. HELLMAN.

SILBERT, SAMUEL H., judge, b. Kiev, Russia, 1882. He was brought to the United States at the age of six, attended grammar school, peddled newspapers in Newark, N. J., and subsequently settled in Cleveland. He worked as a watchmaker, and attended evening high school and law school, receiving the LL.B. and LL.M. degrees. Silbert practised law, and in 1911 was elected municipal judge at Cleveland. In 1922 he was elevated to the common pleas bench; in 1943 he was completing his seventh term as judge, having led the ticket on six occasions, and was unopposed at his last election. From 1912 on Silbert was professor of law on bailments and domestic relations at the Cleveland University Law School. He was active in B'nai B'rith work.

SILESIA, a Prussian province. The earliest evidence of Jewish settlements in Silesia dates back to the middle of the 12th cent., although the Spanish traveler Ibrahim ibn Jakub mentioned the fact that Jews lived in the area between the old Jewish settlements of Gnesen and Prag in 973.

Documentary evidences of Jews in Silesia are the tombstone dated the 25th of Ab, 4963 (August 4, 1203), and several seals of that time found in 1917 in the north side of the cathedral in Breslau. Early settlements of Jews are documented in cities which are situated along the two old trade routes from Breslau to Leipzig and from Breslau to Magdeburg and Hamburg. Breslau also was the center of trade between Gnesen and Prag.

The *Emek Habacha* mentions massacres of Jews in Silesia in 1147, and there are vague traditions of persecutions in Glatz (1163) and Leobschütz (1163). The existence of Jews is mentioned in the following other cities: Löwenberg (1209), Bunzlau (1190), Liegnitz (1301; in 1348 the Liegnitz cemetery is mentioned), Gorlice (1230), Lahn (1362), Rosenberg (1226), Beuthen (Upper Silesia; 1226; here Jews were active in developing silver mines, in 1298), Beuthen (1227), Schweidnitz (1270), Jauer (1364), Striegau (1350), Reichenbach (1367), Nimtsch (1320), Münsterberg (1285), Glogau (1264), Brieg (1324), Neisse (1319; a synagogue is mentioned), Neumarkt (1332), Goldburg (1320), Haynau (1320), Hirchberg (1345), Steinau (1336), Guhrau (1336), Lüben (1336), Fraustadt (1336), Namslau (1359), Strehlen (1336; here a Judengasse as well as a synagogue are recorded), Ohlau (1357), Zuckmantel (1339), Namslau (1321; a Jewish district is recorded), Braunau (1354), Ottmachau (1357), Ujest (1357), Weidenau (1357), Grottkau (1357), Bernstadt (1354), Ratibor (1367), Oberglogau (1349), Kosel (1373), Peiskretscham (1373), Ziegenhals (1357), Neustadt (1350), Jägerndorf (1386), Trebnitz (1348), Kanth (1401). The Memorbook of Deutz mentioned Jews murdered in 1348 to 1350 in Neisse, Oels, Guben and Zülz.

In Breslau, the oldest tombstone is dated 1203. Three synagogues are mentioned, in 1352, 1349 and 1375. The latest discovery by Alfred Grotte that the consecrated Gymnasialkirche in 1253 was formerly a synagogue destroyed by the Tatars points to an organized Jewish community at the beginning of the 13th cent. Since the first named tombstone mentioned a Hazan, that statement can be easily believed. Two Jews, Joseph and Chazkel, are mentioned as farmers in the "Falknerdorf" that was part of Breslau. Although there were no ghetto restrictions in Silesia until the 14th cent., the Jews preferred to live together in the Judengasse, due to various practical motives (religious, ritual and community purposes, better protection, and the like). The Breslau community was under the leadership of the *episcopus judeorum,* the "Jews' Bishop." The ritual butcher (Shohet) and the different teachers were under his supervision. On September 27, 1345, King Ian gave permission to use all the stones of the Jewish cemetery in Breslau for the fortification of the city. Fifty men worked for nine days removing the stolen stones.

The Jewish community of Breslau grew rapidly through the influx of newcomers from the Reich after the Germanizing of the east, yet the Jews were deprived gradually of their equality of civil rights. Antagonism toward Jews grew with the improvement in the Jewish economic position, and anti-Semitism spread also to Silesia. A provincial synod in Breslau (1267) issued exceptional regulations against the Jews, resulting in the separation of Jews from Christians. They had to wear pointed hats, and were prohibited from using public bathhouses and hotels. They were not allowed to buy food in the same stores as Christians. Jewish doctors were not allowed to treat Christian patients, and conversion to Judaism was punished by death. Also dealing in money (exchange banking, pawnbroking, and the like) was considerably restricted.

During the period of the Flagellants Jew-hatred was propagated also in Silesia, particularly in Gorlice, Glatz and Upper-Glogau, which resulted in Jews being murdered throughout all the settlements. The growth of the Jewish community in Breslau started again in the middle of the 14th cent., but in 1360, following an incendiary fire, the Jewish quarter was plundered again and all the Jews who resisted conversion (baptism) were murdered or expelled. They fled primarily to Schweidnitz. The Jews did not even then vanish entirely from Silesian history in spite of unbearable persecutions. In Schweidnitz, known in the 14th cent. as the city of great Talmudic scholars, the Jews stood in good favor with Duke Bolko II, and later with his widow. The Hussite war again brought hardships to the Jews (15th cent.). Indescribable was the furious Johann Capistrano, who almost exterminated the Jews of Breslau in 1453. Capistrano ordered forty-one Jews to be burned at the marketplace (May 2). The rabbi, who was among these victims, committed suicide. After the execution 318 Silesian Jews who had been imprisoned had to leave Silesia and in 1455 King Ladislaus issued a decree banning Jews from Breslau "until eternity." The synagogues were converted into storehouses and the property of the Jews confiscated.

During the 16th cent. ensued the expulsion of the Jews from the duchies of Oels and Münsterberg, later also from the other Silesian towns by decree of Ferdinand I (1527). After 500 years only four Jewish communities were still in existence: Glogau, Zülz, Dyhernfurth and Breslau. The community in Glogau retained its status, and even developed prosperity. But the Jews of Silesia had continually to defend their position as regards dwellings and industrial privileges. During the Chmielnicki revolt (1648-49) in Poland many Jews fled to Silesia, and brought about an increase in the Jewish population; new Jewish communities were founded, especially in Upper Silesia, with Beuthen as main center, and Dyhernfurth, where Sabbatai Bass established a famous print-shop in 1688. Dyhernfurth was the first place in Silesia to be settled by Jews since their expulsion. Bass established a cemetery there (1689) which served the Jews of Breslau and vicinity until 1761. The tolerated Jews, refugees from Polish persecution, had to challenge the landlords, the municipal councils, the court-officers and the emperor. These conditions ceased finally after the issuance of a decree of tolerance by Charles VI (January 10, 1713). This decree provided the right of dwelling not merely for old inhabitants, but also for aliens after payment of a so-called "tolerance tax."

The year 1740 brought Silesia under the rule of Frederick the Great. Thereafter began a new era in the history of the Silesian Jews, which developed with the history of Prussia. Frederick II of Prussia brought Jews to Upper Silesia to develop the mines. Solomon became the founder and owner of the "Solomon-Mines." The new spirit of tolerance induced Ephraim Kuh of Breslau to write poetry in German. The philosopher Solomon Maimon found a refuge in the castle of the count of Niedersiegersdorf, near Glogau. As regards the internal affairs of the Silesian Jews in the 19th cent., the conflict within the Breslau community which is perpetuated in the names of Abraham Geiger and Solomon Tiktin is well-known.

During the 19th cent. Jews became instrumental in the industrial development of Silesia. Moritz Friedlaender and Simon Levy founded the outstanding foundry, Friedenshütte, in 1867, Salo Hultschinski founded the Gleiwitzer Walzwerke, Albert Hahn built

the famous Oberschlesische Röhrenwerke, and Simon Pringsheim the Bismarkhütte. Rudolf Pringsheim, grandfather of the wife of Thomas Mann, organized and owned the Silesian-Oder-Railroad Schmalspurbahn. Otto Friedlaender founded the Moritz foundry and owned the Heinitz mine. Oskar and George Caro owned the Herminen foundry. The Kern family became well-known in Germany as steel masters. Adolf Jarislowski developed the Donnersmark foundry. Caesar Wollheim founded and owned the greatest inland trade organization connected with ports of the river Oder. Lippmann Bloch and Rawack and Grünfeld became internationally known as Germany's outstanding ore dealers. Jews developed the lumber, leather and paper industries. After Silesia became part of Prussia Jews became very active in the textile industry, and founded firms of world fame: in Landeshut, I. Rinkel, Meyer Kauffmann, Albert Hamburger; in Neustadt, S. Fraenkel; in Sagan, Moses Loew Behr; in Reichenbach, Albert Cohn and S. Fleischer.

In the first third of the 20th cent. Jews were living in all the cities of Silesia, taking active part in its cultural, economic and political development. They numbered 45,000 (1925). The leading city of Jewish life was Breslau. In the province of Lower Silesia (district of Breslau, and Liegnitz) lived 35,000 Jews, and in the province of Upper Silesia nearly 10,000 Jews. The principal community was Beuthen. After the plebiscite in Upper Silesia (1920) more than 4,000 Jews came under Polish rule, but many moved to Germany.

The Jews took an active part in the defense of Upper Silesia against the Polish insurgents. They joined the "Free-Corps," and several of them fell in the battle of Annaberg. The hero of that period is the fifteen-year-old Jewish boy Rudolf Haase, who was executed by the Poles for his activities as a German. The Nazi government (*Der Stürmer,* for instance) later praised him as a typical German hero, the "Silesian Schlageter." Dr. Max Bloch became the head of the German civilian defense organizations against the Poles. Chief Rabbi Kopfstein of Beuthen was taken by the French army of occupation as a hostage, since many Jews had been active in guerrilla warfare against the Poles and French. Many of them were killed.

Jews were active in the cultural development of Silesia during the time of the German Republic. They became leaders in practically all fields of science, art and trade, and in the cultural organizations in Silesia. Dr. Immerwahr of Beuthen founded its Museum, and Josef Pinkuss of Meustadt founded and collected the greatest library of Silesian writers and scientists. Willi Cohn helped to enlarge the museum in Breslau.

The rise of the Nazi government in 1933 put an end to all this in Lower Silesia. Upper Silesia was under a special Versailles edict, and the Jews were therefore protected to a certain degree. This special status expired on July 15, 1937, and the Nuremberg Laws were instituted. On that day a great riot was staged in Beuthen, the synagogue windows were destroyed, stores pillaged and many persons cruelly beaten. On November 9, 1938, all synagogues in Silesia were destroyed and 5,000 Jews thrown into the concentration Camp at Buchenwald. The famous Jewish hospital of Breslau was handed over to the government at one hour's notice after the outbreak of the second World War. Emigration of Jews from Silesia was organized by the Hilfsverein der Deutschen Juden, with its two main headquarters in Breslau and Beuthen. In 1942 there were still three rabbis active in Silesia, the courageous Reinhold Levin in Breslau, Herbert Bileski in Beuthen, and Albert Saretzki in Gleiwitz. The latest (1942) reports from France and Belgium stated that thousands of Jews were deported as forced laborers to the Upper Silesian coal mines and foundries, which were founded by Jews, and also that the entire Jewish population of Silesia who had not been found fit to serve Hitler's war effort was annihilated by mass deportation to Lublin and mass executions in the Polish part of Silesia, leaving the country almost *judenrein.*

See also BRESLAU; GERMANY. FRANK ROSENTHAL.

Lit.: Brann, M., *Geschichte der Juden in Schlesien* (1896-1917); idem, "Die schlesische Judenheit vor und nach dem Edict von 11. März 1812," *Jahresbericht des jüdisch-theologischen Seminars;* Cohn, W., *Das Judentum in der Geschichte Schlesiens,* with an introduction, "Die Geschichte der Juden in Schlesien" (1929); Grotte, Alfred, *Synagogenspuren in alten schlesischen Kirchen* (1937); Rabin, Israel, *Vom Rechtskampf der Juden in Schlesien* (1927); Weinryb, B., in *Kiryath Sefer,* vol. 14 (1937-38) 112-17.

SILKIN, LEWIS, member of parliament and communal worker, b. London, 1889. He studied law at the Universities of London and Oxford, became a solicitor and was elected on a Laborite ticket to the House of Commons from the Peckham Division of Camberwell in 1936. Silkin served as chairman of the Town Planning Committee of the London County Council and was a member of the Central Housing Advisory Committee and of the Select Committee on National Expenditure.

SILKINER, BENJAMIN NAHUM, Hebrew poet, b. 1888; d. New York city, 1934. He was one of the first of the Hebrew poets to become prominent in America, and the quality of his verse made him also the outstanding Hebrew poet of his time in the United States. Silkiner was the first to introduce American Indian themes into Hebrew poetry, especially in his epic *Mul Ohel Timura,* which appeared around 1910. Others of his longer poems deal with spiritual and moral legends, as well as with Jewish national themes. A collection of his verse was published posthumously.

Silkiner's poetry shows a break from the Hebrew poems of his predecessors in being free from gloom and forward-looking. His writing is delicate, resembling skilled embroidery. He is in his happiest mood in depicting the calm that comes after a storm. His Indian themes show force and power of narration, the fate of the disappearing tribes and of a minority. Silkiner translated Shakespeare's *Macbeth* into Hebrew, and collaborated with Ephrath and Judah Kaufman in compiling an English-Hebrew dictionary.

Lit.: Ribalow, M., *Soferim Veishim* (1936) 116-21; idem, edit., *Sefer Zikkaron Le-B.N. Silkiner* (1934).

SILOAM INSCRIPTION, *see* SHILOAH.

SILVA, ALBERTO CARLOS DA, librarian, b. Lisbon, Portugal, 1850; d. Lisbon, 1912. He was *official* and then *Primeiro-Conservador* of the Bibliotheca Nacional de Lisbon from 1887 to his death. In his later years he collected rare books written by Portuguese Jews, most of which he gathered in England, Germany, and Holland.

Lit.: American Jewish Year Book, vol. 25, p. 148.

SILVA, ANTONIO JOSE DA (frequently called O Judeu ["the Jew"]), Marrano dramatist, b. Rio de Janeiro, Brazil, 1705; d. Lisbon, Portugal, 1739. After studying in Coimbra he became a lawyer in Lisbon. At an early date he began to write for the theatre, sketching in comedies, comic operas, marionette shows and songs the viciousness of his contemporaries. His

comedies, later known as the "Comedies of the Jew," were successfully performed in 1733 to 1738. Until the end of the 18th cent. his productions were published anonymously, for fear of the Inquisition. Some of his acrostics, however, indicate the author's name. A portion of his work was still unpublished in 1943.

At the age of twenty-one Silva was accused of writing impudent satires and of observing the Jewish religion secretly. A few months thereafter the tribunal of the Inquisition announced that Silva, who was subjected to torture, was to be considered a penitent sinner. He nevertheless continued to observe the Jewish ritual. Silva thereupon took two peculiar steps: he submitted to circumcision, and joined the Franciscan Order, for the purpose of dissipating the rumors that he still adhered to Judaism. In 1737 he and his wife were imprisoned by the Inquisition and sentenced to death; two years later, despite the intercession of King João V, Silva was burned at the stake in the presence of his wife at Lisbon (October 19, 1739).

Silva's principal works include: *Don Quixote* (1733); *Esopaida* (1734); *Os encantos de Medea* (1736); *Labyrintho de Creta* (1736); *Guerras de Alecrim e Mangerona* (1737); *As variedades de Proteo* (1737); *Precipio de Faetonte* (1738).

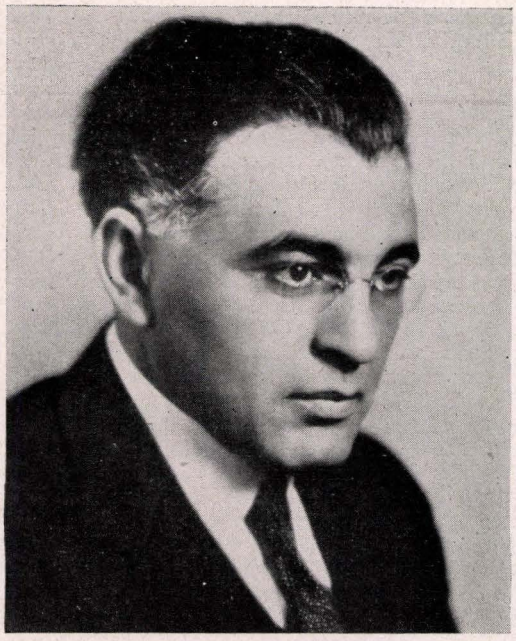
Lit.: Denis, Ferdinand, *Chefs d'oeuvre du théâtre portugais* (1823); Varnhagen, *Florilegia da poesia brazileira* (1850); Wolf, Ferdinand, *Don Antonio Jose da Silva* (1860); Kohut, George Alexander, *Bibliography of Works Relating to José da Silva and Don Antonio's Compositions;* Kayserling, M., *Biblioteca Española-Portugueza-Judaica* (1890); Bell, A. F., *Portuguese Literature* (1922); Roth, Cecil, *A History of the Marranos* (1932) 165, 180, 393; Moraes, E. de, *Carceres e fogueiras da Inquisição.*

SILVA, FRANCISCO MALDONADO DE, Marrano physician and martyr of the Spanish-American Inquisition, b. San Miguel, province of Tucuman, Peru, 1592; d. Lima, Peru, 1639. He was baptized and brought up by his father, the Marrano Diego Nuñez de Silva, in the Catholic faith. At the age of eighteen he learned through his father of his Jewish origin, began to study Judaism, and became a devout Jew.

Silva, who practised medicine and surgery in the city of Concepcion, Chile, endeavored to convert his sister, Doña Isabel Maldonado de Silvia, an ardent Catholic, to Judaism. Thereupon she denounced him to the authorities, and on April 29, 1627, Silva was arrested and thrown into a cell of the convent of San Domingo. Later he was removed to a prison in Lima, Peru, where he spent the last twelve years of his life.

All efforts made by the heads of the Inquisition to have Silva renounce Judaism and to return to Catholicism were fruitless. At the first hearing before the tribunal, on July 23, 1627, the prisoner refused to take the customary oath on the crucifix. In prison he entered upon a series of religious disputations with theologians who vainly sought to win him over. On the contrary, he wrote commentaries on the Bible and treatises intended to reclaim Marranos to Judaism. He even succeeded in inducing several of his fellow prisoners to return to Judaism. After the last efforts of the Inquisition to convert the prisoner had failed, he was burned at the stake along with ten others, on January 23, 1639. His last words were: "I shall see the God of Israel face to face."

Lit.: Medina, J. T., *Historia del Tribunal del Santo Officio de la Inquisicion en Chile,* vol. 2 (1890) 71 et seq.; Kohut, George Alexander, "The Trial of F. M. de Silva," *Publications of the American Jewish Historical Society,* No. 112 (1903) 163-79; Wiernik, Peter, *History of the Jews in America* (1931) 27; Roth, Cecil, *A History of the Marranos* (1932) 163, 165, 173, 279.



Abba Hillel Silver

SILVA, SAMUEL DE, 18th cent. painter. He is known to have worked in London, but evidently lived for the most part in Holland, from which country the name originates. The German poet Karl Gutzkow derived the name de Silva for his drama, *Uriel Acosta,* from his Amsterdam studies. Only one work of Samuel de Silva's is known, a portrait of the chief rabbi of London, Moses Gomez Mesquita (1688-1751), and this has come down only through a mezzotint reproduction by J. Faber (1752). But the engraving shows it to have been an outstanding accomplishment.

Lit.: Rubens, Alfred, *Anglo-Jewish Portraits* (1935); Landsberger, Franz, "Jewish Artists Before the Period of Emancipation," *Hebrew Union College Annual,* vol. 16 (1941) 377.

SILVER, ABBA HILLEL, rabbi, orator and Zionist leader, b. Neinstadt, Lithuania, 1893. He was brought to the United States by his parents in 1902, settling in New York city.

As a boy he was a leading member of a Hebrew speaking club, named after Theodor Herzl, which conducted debates and performed plays in the Hebrew language. He studied at the University of Cincinnati and the Hebrew Union College, graduating from both in 1915. He then became rabbi of Eoff Street Temple, Wheeling, W. Va. Two years later he received a call to The Temple of Cleveland, the largest Reform congregation in the United States, where was still serving in 1943. During his ministry the beautiful new Temple was built. In 1925 he received the D.D. degree from the Hebrew Union College.

Silver was active in the Central Conference of American Rabbis, the Union of American Hebrew Congregations and the Hebrew Union College. He took a leading part in the civic and philanthropic affairs of the Cleveland community. He sponsored the first unemployment insurance law in Ohio, was a member of the board of directors of the American Civil Liberties Union, and was interested in child labor legislation. He was chairman of the Cleveland Jewish Welfare Fund from 1935 to 1941, and co-founder of the Cleveland Bureau of Jewish Education and its first presi-

dent. Silver was co-chairman of the United Jewish Appeal, and chairman of the United Palestine Appeal from 1938 on.

During the first World War Silver was sent to France by the United States government and at the invitation of the French government, which later gave him a decoration. He attended a number of international Zionist congresses and in the spring of 1942 visited England on a diplomatic mission for the Zionist Movement as well as to aid the campaign of British Jewry for the Palestine Foundation Fund.

Since the beginning of his career, Silver had played an important part in the American Zionist Movement. He held a number of important offices, serving as vice-president of the Zionist Organization of America and a member of the Zionist Actions Committee, the Council of the Jewish Agency and of the American Emergency Committee for Zionist Affairs. In 1921 he was a leading member of the Brandeis-Mack group but was among the first of the dissenters to return to active Zionist service. Silver favored the plan for the extended Jewish Agency proposed by Weizmann and Marshall, which was later ratified at Zurich (1929). He entered the lists actively against the British government's plan to partition Palestine, later abandoned. Silver was a consistent critic of British administration in Palestine and spoke with vigor and skill in condemnation of British violation of their mandatory undertakings. Together with Samuel Untermyer he organized the anti-Nazi boycott in the United States.

In addition to skill in negotiation and administration, Silver possessed a unique and unrivalled gift of oratory. On occasion his fervor and passion made lasting impressions on large audiences. His sermons and public addresses were distinguished for grace of expression and vision, for fine style and originality of thought, which often rose to lofty dramatic heights, and for boldness and courage. It set a standard for Zionist platform utterances and Jewish pulpit oratory.

His writings include: *Messianic Speculations in Ancient Israel* (1927); *The Democratic Impulse in Jewish History* (1928); *Religion in a Changing World* (1930); *World Crisis and Jewish Survival* (1941). He was awarded honorary degrees by Western Reserve University (Litt. D., 1928) and the Hebrew Union College (D.H.L., 1941) and in 1940 was Dudleian lecturer at Harvard University.

LOUIS LIPSKY.

Lit.: Freehof, S. B., in *Congress Weekly*, Jan. 15, 1943, p. 10.

SILVER, ELIEZER, rabbi and Orthodox Jewish leader, b. Abel, province of Kovno, Lithuania, 1882. The son of Rabbi Bunem Zemach Silver, he received his rabbinical education in the Kibbutzim of Poland, Lithuania and Latvia, and settled in the United States early in 1907. He served (1907 to 1925) as rabbi of the Orthodox congregations Chisuk Emuno, Kesher Israel and Machzike Hadas in Harrisburg, Pa. In 1925 he was called to the pulpit of the united Orthodox congregations in Springfield, Mass. (Kodimo, Bney Israel, Beth Israel and Kesher Israel), serving until 1931, when he became rabbi of the United Orthodox Congregations in Cincinnati; he was still serving in this position in 1943. Silver was president of the Union of Orthodox Rabbis of the United States and Canada (1929) and, together with Rabbi Israel Rosenberg of New York city and Rabbi Bernard L. Levinthal of Philadelphia, he was (1943) on its presiding board.

In 1939 he was elected president of the newly founded United States branch of the Agudath Israel. In 1943 he was still the head of the Greater Cincinnati Vaad Hair (Orthodox city council). In addition to articles contributed to the *Degel Torah* (Warsaw), *Hapardes* and *Migdal Torah* (New York), Silver wrote a Talmudic encyclopedia on the divisions Zeraim, Kodashim and Toharoth.

SILVERBERG, PAUL, industrialist, b. Bedburg, Germany, 1876. In 1903, after having studied law and economics, he succeeded his father as general manager of the lignite mine Fortuna, and developed to pre-eminent position his mines and briquette factories. Silverberg was board member of numerous industrial and financial institutions. For many years he was vice-president of the Reichsverband der deutschen Industrie, the principal association of German industry. When Stresemann directed German foreign policy, Silverberg was particularly influential with German industrialists and endeavored to make them sympathetic with the republican government.

Even after Stresemann's death, Silverberg increased his efforts to prevent leaders of German industry from following Hitler, but he was finally defeated. In 1932 Silverberg was still elected president of the Chamber of Industry and Commerce of Cologne, but in 1933 he was forced to retire into private life.

SILVERMAN, ALEXANDER, chemist and glass technologist, b. Pittsburgh, 1881. After working as a chemist with a glass company, he was appointed to the chemistry faculty of the University of Pittsburgh (1905) and there received his master's degree (1907). In 1918 Silverman was made head of the department of chemistry, a post he still occupied in 1943. Under his guidance, the department became famous in university circles. His pioneer researches in the chemistry of glass were outstanding and internationally famous; in that field he contributed numerous discussions to the professional press and appeared regularly as lecturer before scientific societies. His collection of modern glass came to be reputed one of the most notable in the world, from the standpoint of both art and technology. He received a number of patents in the United States and Europe for coloring agents for glass, as well as patents for his microscope illuminator. As delegate of the American Ceramic Society, of which he was vice-president (1931) and trustee (1932), he attended several international chemistry conventions; in 1938 he was official United States delegate to the Tenth International Congress of Chemistry held at Rome, Italy.

In addition, Silverman published prolifically on other phases of chemical knowledge, and together with A. L. Robinson was author of the book *Selective Experiments in General Chemistry* (1939). A member and fellow of many learned societies, Silverman received the Pittsburgh Award of the Pittsburgh section of the American Chemical Society in 1940 for his contributions to industrial chemistry and to chemical education. Previously he had been awarded the honorary degree of doctor of science by the University of Pittsburgh (1930) and Alfred University, Alfred, New York (1936).

SILVERMAN, DANIEL S., physician, b. New Orleans, 1894. He graduated from Tulane University School of Medicine, New Orleans (M.D. 1917), and was made professor of gastro-enterology in the university's Graduate School of Medicine. Silverman described a rapid method for the determination of gastric acidity by means of test papers (1925), isolated and first identified the bacillus of Duval as a cause of endemic and sporadic bacillary dysentery in the United States (1931). He made several other discoveries in the field of bacillary dysentery and other regions of gastro-enterology.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 595.

SILVERMAN, HENRY P., rabbi, b. Bournemouth, England, 1895. He became minister of the Oxford Road Synagogue, Manchester, England, and later served as rabbi of Temple B'nai Israel and People's Temple Beth-El, Elmira, N. Y. In 1935 he became minister of the United Congregation of Israelites at Kingston, Jamaica, which combined the former Sephardic and Ashkenazic congregations. Silverman was also active in several charitable organizations of Kingston. He was a delegate to the American Prison Congress, and author of *Friday Night Evening Service, Hymns and Special Prayers* (1936). He was a contributor to the *Universal Jewish Encyclopedia.*

SILVERMAN, HERBERT A., educator and writer on economics, b. Leeds, England, 1896. He studied at the University of Leeds and became a lecturer in economics at the Chatham Technical Institute (1917-19) and at the University of Birmingham (1919-29). In 1929 he was appointed head of the department of adult education of University College, and director of Vaughan College, Leicester, England.

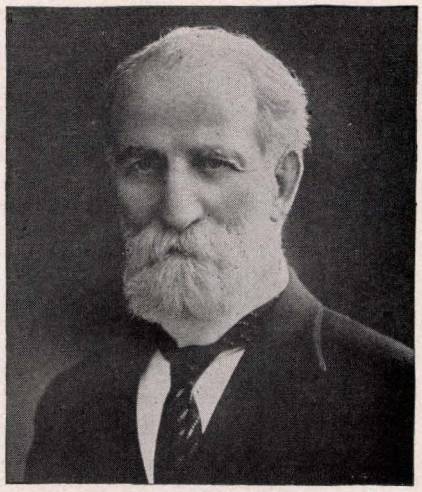
His published writings include *The Substance of Economics* (1922; 11th ed., 1939); *The Economics of Social Problems* (1925); *The Groundwork of Economics* (1926); *Taxation: Its Incidents and Effects* (1931) and *Economics of the Industrial System* (1931).

SILVERMAN, IDA M. (Mrs. Archibald Silverman), Zionist leader, b. Russia, 1882. She was brought to the United States as an infant. She early became interested in the Zionist Movement, and played an important part in the preparation of plans for the expansion of Jewish settlement, organizing and serving as chairman of the Jezreel Development Co. and as a member of the board of the Herzlia Development Co., both of which engaged in irrigation and planting.

Her active participation in Zionist affairs resulted in her holding office in both the world movement and in the American branches. She was a deputy delegate of the inner actions committee of the World Zionist Organization, a member of the Council of the Jewish Agency for Palestine, vice-president of both the Zionist Organization of America and Hadassah and active in the interests of the Hebrew University. Prior to the second World War she spent six months out of every year in Palestine.

Her other interests included the American Jewish Congress, of which she was a national vice-president, membership on the Women's Advisory Committee of Rhode Island for the New York World's Fair, and local activities in Rhode Island. In 1941 she spent seven and a half months in South America, visiting practically all the Jewish communities on the continent, and assisted in the organization of the Inter-American Jewish Conference held in Baltimore in November of that year. In 1942 she toured England in the interests of the Keren Hayesod. She visited thousands of communities in the United States, speaking in behalf of Zionism.

ARCHIBALD SILVERMAN (b. Russia, 1880), was the husband of Ida M. Silverman. He was brought to the United States in 1890 and early entered the jewelry manufacturing business in Providence, R. I. He was president of the Lincoln Trust Company, the National Realty Company, and the City Real Estate Company. Following the first World War, he served as chairman of Jewish war relief work in Providence and maintained his interest in Jewish affairs by serving for eight years as president of the Jewish Orphanage of Rhode Island, as a director of the HIAS and the Jewish Consumptives' Relief Society of Denver, and as a member of the American Jewish Committee.



Joseph Silverman

SILVERMAN, JOSEPH, rabbi, b. Cincinnati, 1860; d. New York city, 1930. He was ordained in 1884 by the Hebrew Union College, from which he received the D.D. degree in 1887. Silverman served as rabbi of Temple Emanu-El in Dallas, Texas, and of Temple Israel in Galveston. In 1888 he became junior rabbi of Temple Emanu-El of New York, then served from 1903 to 1922 as senior rabbi and from 1922 to his death as rabbi emeritus. In 1923 he visited Palestine and wrote a series of articles for the New York *Tribune* on his Palestinian experiences. He toured extensively as a lecturer, and wrote numerous theological works.

Silverman was founder and first president of the Emanu-El Brotherhood, president of the Eastern Council of Reform Rabbis and of the Central Conference of American Rabbis (1900-3), honorary president of the New York Board of Jewish Ministers, and a founder and first president of the Association of Reform Rabbis of New York City and Vicinity.

Lit.: New York Times, July 27, 1930.

SILVERMAN, MORRIS, rabbi, b. Newburgh, N. Y., 1894. After studying at Ohio State University (A.B., 1916), Columbia University (M.A., 1917) and the Jewish Theological Seminary (Rabbi, 1922), he became rabbi of Emanuel Synagogue at Hartford, Conn., in 1923, and was still serving there in 1943.

He was instructor of Jewish history at the University of Connecticut from 1934 to 1936. He participated actively in communal affairs, being the first rabbi to be president of the Hartford Association of Ministers and Rabbis (1934) and a director or member of the executive committee of numerous local Jewish organizations. He served on the executive board of the Rabbinical Assembly of America, and was chairman of its committee on ritual.

Silverman made a notable contribution to the liturgy of Conservative congregations by preparing a series of prayer-books containing the traditional prayers with an English translation, explanatory notes and supplementary material. The books were hailed as inspiring and adopted by many Conservative Congregations. They are: *The Junior Prayer Book* (vol. 1, 1933; vol. 2, (1937); *Sabbath and Festival Services* (1936); *High Holiday Prayer Book* (1939).

SILVERMAN, SAMUEL SYDNEY, deputy, b. Liverpool, England, 1895. He studied law at the University of Liverpool, received the B.A. and LL.B. degrees, and was a lecturer in English at the National

University of Finland, Helsinki (1921-24). Silverman was admitted to the bar in 1927 (Solicitor) and was elected to the House of Commons on a Laborite ticket in 1935. He was a president of the Liverpool Zionist Committee and founder of the local branch of the Poale Zion.

SILVERMAN, SIME, theatrical publisher, b. Cortland, N. Y., 1872; d. Hollywood, 1933. In 1905 Silverman founded *Variety,* which has come to be known as the "Broadway Bible." Written by and for people of the theatre, *Variety* developed a slang of its own that has since, in part, become incorporated into the American language. H. L. Mencken, in compiling a list of the ten foremost language coiners in this country, listed Sime Silverman in first place. Under Silverman's editorship, *Variety* was an independent trade journal. He and his publication fought a long and winning battle with the Albee vaudeville interests, the Klaw-Erlanger syndicate and the Shubert monopolistic practices in the theatre. Progressively edited, the paper envisioned the decline of vaudeville, the rise of the motion picture and the ascendancy of radio long before others in the trade became aware of the trends. Silverman, one of the most beloved of Broadway characters, was succeeded as publisher of *Variety* by his son, Sidney Silverman.

SILVERS, LEWIS J. GORMAN, physician, b. New York city, 1895. He studied at the Cornell University Medical College (M.D., 1921) and served as otolaryngologist at several New York hospitals. From 1940 to 1942 he was president of the New York Physical Therapy Society. Silvers was a pioneer in the field of electrosurgery in otolaryngology, and published many papers and articles on rhinolaryngological subjects, such as the electrosurgical extirpation of the tonsil.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 703.

SIMA, MIRON, artist, b. Proskoff, Russia, 1902. The son of an architect, he started drawing at an early age, studied at the Realschule of his native city, in 1920 went to Odessa to study art, and in 1923 entered the State Academy of Dresden, Germany, where he was influenced chiefly by his teacher and friend, the modernistic painter Otto Dix. In 1925 he visited Palestine, where his family was living. In 1932 Sima received the prize of the city of Dresden for his painting, *The Grinder,* but in the following year, when the Nazis came to power, he left Germany for Palestine.

Sima first produced a series of woodcuts and drawings, showing pogrom scenes, but later the subjects of his paintings became chiefly the worker, the unemployed, the street urchin, painted in a realistic vein. During his visit to Palestine and after he settled there he made numerous lithographs and oil paintings on Palestine subjects. His work is represented in many museums and private collections in Germany and Russia, as well as in Palestine, where he had held numerous exhibitions.

Lit.: Newman, Elias, *Art in Palestine* (1939) 100.

SIMCHOWITSCH, JAKOB NAPHTALI (pseudonym, Simchoni), historian, b. Slutsk, Russia, 1884; d. Berlin, 1926. A student of modern Hebrew scientific literature and a gifted historian, he wrote: a study book on the history of the Jews (Hebrew; Berlin, 1922); biographies of Solomon ibn Gabirol (in *Hatekufah,* vols. 10, 12 and 17) and Samuel David Luzzatto; and translated Josephus' *Jewish War* into Hebrew. Simchowitsch was a member of the staff of the *Encyclopaedia Judaica* from 1924 until his death.

Lit.: *Jüdische Rundschau,* 1926, Nos. 40-41; *Zijunim* (memorial volume for Simchoni; 1928).

SIMEON, 1. second son of Jacob and Leah, born in Haran (*Gen.* 29:33), and traditional ancestor of the tribe of the same name. There are only a few references to him in the Bible story. Together with Levi, he is reported to have taken violent revenge upon Shechem for the violation of their sister Dinah (*Gen.* 34). He was kept as a hostage by Joseph after the first visit of the brethren to Egypt (*Gen.* 42:24, 36; 43:23). In the Blessing of Jacob (*Gen.* 49) he is reproached for his anger and violence, and his descendants are doomed to dispersal. Bible scholars regard these stories as based on the history of the tribe.

In apocryphal and rabbinical literature Simeon is given a somewhat larger role. He is depicted on the one hand as possessing extraordinary strength, and on the other as being the implacable enemy of Joseph. His being held as hostage is variously explained, either as in repayment for the fact that it was he who cast Joseph into the pit, or out of fear lest he destroy Egypt.

2. one of the tribes of Israel. Its history is comparatively obscure; thus in *Num.* 1 its man-power is placed at 59,300 and in *Num.* 26 at only 22,200, with no explanation for the startling decrease. The reference in the Blessing of Jacob seems to point to an unsuccessful attack on the Canaanites. According to *Judges* 1, Simeon joined with Judah in a successful attack from the south of Canaan, and settled in the extreme southern part of the country. The tribe seems to have intermingled with the Canaanites, as one of its clans is recorded as being descended from a Canaanite woman (*Gen.* 46:10). The tribe is not mentioned in the Blessing of Moses (*Deut.* 33) or the Song of Deborah (*Judges* 5), although it is still regarded as an independent unit as late as the time of Hezekiah (*I Chron.* 4:24-26). The tribe seems to have been closely affiliated with Judah, especially after the rise of David.

Lit.: The Biblical dictionaries and encyclopedias; *Jewish Encyclopedia,* vol. 11, pp. 344-46.

SIMEON BEN ELEAZAR, Tanna of the fourth generation; according to Frankel and Bacher, he was a son of Eleazar ben Shammua. He was a pupil of Meir, whose Halachic and Haggadic teachings he transmitted as well as those of Judah ben Ilai, Jose ben Halafta and others. He had Halachic discussions with his friend Judah Hanasi and religious disputations with the Samaritans; he proved to the latter that the doctrine of resurrection was contained in the Scriptures (*Sifre* to *Num.* 15). He is mentioned only seven times in the Mishnah, but very frequently in the Baraithas.

The story is told of Simeon that as he was returning home from the house of study in a very joyful mood he met a man, whose greeting he did not return, but instead mocked him for his ugliness. But when the ugly man answered: "Go and tell the Master who made me how ugly His work is," Simeon was ashamed. He descended from his ass, threw himself down before the man and begged forgiveness. The latter at first refused, and Simeon followed him back to his native city, where the inhabitants begged him again to forgive Simeon. He finally did so on condition that the rabbi would never act again in such fashion. Thereupon Simeon returned to the house of study and said: "Let a man be always pliable as a reed and not unyielding as a cedar" (*Taan.* 20a). He formulated an exegetical rule for those words in the Bible over which dots are placed: if the letters over which there are dots are more numerous, they must be interpreted; if not, those without dots (*Midrash Gen.* 48).

Lit.: Frankel, Zacharias, *Hodegetica in Mishnam,* 200; Bacher, Wilhelm, *Die Agada der Tannaiten,* vol. 2, pp. 422-36.

SIMEON BEN GAMALIEL I, great-grandson of Hillel and head of the Sanhedrin from about 50 to 70 C.E. Little is known about his activity. He is reported to have taken drastic measures to reduce the price of doves in Jerusalem when it rose to an inordinate height (*Ker.* 1:7). As head of the Pharisaic party, he joined the Sadducean high priest Anan to take the lead at the beginning of the Great War against Rome (66-73). He was an opponent of Josephus, who nevertheless later praised him (*Life* 38) as being a prudent and capable leader. He perished during the siege of Jerusalem, but no details are known. His favorite sayings was: "I have lived all my life among the wise, and I have found nothing better than silence; not study, but conduct, is the principal thing; every one who talks much comes to sin" (*Aboth* 1:17).

SIMEON BEN GAMALIEL II, Tanna of the third generation and head (Nasi) of the Sanhedrin. When his father died in 110 Simeon was still very young (*Sotah* 49b), and it was not until 140, when a new Sanhedrin assembled in Usha after the Hadrianic persecutions, that he was officially installed as Nasi. In the meantime the place was filled by the vice-president, Nathan the Babylonian, and a new office, that of Hacham, was created, and the post was given to the most important teacher of the generation, Meir. Although personally modest and humble, Simeon, like his father, attempted to increase the power and the authority of the Nasi. This led to conflicts with both Nathan and Meir.

His Halachic teachings, which extend over all fields of the law, particularly civil and marriage law, show a desire to be practical. He favored modifications according to circumstance (*B.B.* 1:5; 6:8) and local custom (*Keth.* 6:4; *B.M.* 7:1). He sought to protect the interest of the wife in marriage, and to improve the position of the slave, declaring it a religious duty to aid the latter to obtain his freedom (*Tos. Git.* 3). He was most concerned with the common good, and declared that no ordinance should be issued which was too much for the majority to bear (*B.K.* 79b). He generally favored the more lenient point of view in religious matters; all but three of his decisions were ratified by the sages (*Git.* 75a).

His best known Haggadic sayings were: "The world rests on three things: justice, truth and peace" (*Aboth* 1:18); "One need not erect monuments to the righteous, for their works preserve their memory" (*Yer. Shek.* 2:6).

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 343-52; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, pp. 347-48.

SIMEON BEN ISAAC BEN ABUN (known also as Simeon the Great), Talmudist of the 11th cent. He may possibly have come from Le Mans; he lived in Mayence, where he was famed for his scholarship and his willingness to serve. When Emperor Henry of Germany ordered the expulsion of the Jews of Mayence in 1012, Simeon collected large sums of money, which he used to secure permission for the Jews to live in the city. In thankfulness for this his name was mentioned as benefactor every Sabbath in the synagogue. Simeon was a skilful poet; his liturgical poems rank next to those of Kalir in the Ashkenazic prayer-book. He was a contemporary of Gershom ben Judah.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 245-47.

SIMEON BEN LAKISH (also abbreviated to Resh Lakish), one of the most important Palestinian Amoraim of the second generation, b. about 200; d. about 275. Like Johanan bar Nappaha, he ascribed all his knowledge of the Torah to the instruction of Judah Hanasi (*Yer. Betz.* 63a). He was also a pupil of Bar Kappara, many of whose teachings he reports, and probably also of Hoshaiah. Simeon interrupted his studies for a time, and "sold himself" to the owners of a gladiatorial troupe, since he was possessed of uncommon bodily strength which made him always successful in the arena. Many stories are told about this period of his life. He was won back to the study of the Torah by Johanan, who gave him his sister in marriage. Simeon renewed his studies with such zeal that Johanan soon recognized him as his equal and his "right hand."

A favorite saying of Simeon was: "If one neglects the study of the Torah for a single day, it will leave him for two" (*Yer. Ber.* 9). He never established an academy of his own, but was the principal assistant in that of Johanan. He would criticize the opinions of his master and his colleagues, and then give the reasons for his own view which contradicted theirs. Ulla described his skill in debating by calling him "one who uproots mountains and grinds them to bits" (*Sanh.* 24a). The places of his activity with Johanan were Sepphoris and Tiberias.

Simeon is said to have pined away because of a remark made to him by Johanan. When he showed that he knew more than his master on a question involving knives, the latter rather testily remarked: "The robber knows his trade" (*B.M.* 84a). This allusion to Simeon's former profession as gladiator not only wounded him deeply, but led to stories that he actually had been head of a band of robbers. When he died, no one in the academy could take his place; Johanan sorrowed over the loss of his disciple, who could ask twenty-four questions on every Halachic subject, and soon followed him to the grave.

Simeon's Haggadic sayings, which are characterized by acuteness and originality, are numerous, and in many places his opinion is transmitted to us side by side with the contrary view of Johanan (*B.B.* 16b; *Midrash Lev.* 13). Among them are: "No man commits a sin unless the spirit of insanity has entered him" (*Sotah* 3a); "Adorn thyself, then adorn others" (improve yourself, before you try to improve others; *B.M.* 107b); "Truth is the seal of God" (*Midrash Gen.* 81); "The words of the Torah will remain only with him who kills himself for the sake of learning" (*Sab.* 83b). An interesting piece of Bible criticism is found in Simeon's view that Job is not historical, but a poetic invention (*Yer. Sotah* 20d).

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 2 (1940) 97-110; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, pp. 354-55.

SIMEON BEN SHETAH, one of the most important Pharisaic teachers, who lived in the 1st cent. C.E. He and Judah ben Tabbai constitute the third of the pairs (Zugoth) who transmitted the Pharisaic tradition. He was the brother of Salome Alexandra, the wife of Alexander Jannaeus (*Ber.* 48a), and this enabled him to take a prominent place in the Sanhedrin, which at that time was controlled by the Sadducees. The accounts of his activities are somewhat obscured by the legends about his life.

The early period of Alexander's reign was favorable to the Pharisees, and Simeon apparently succeeded in placing many of the latter in the Sanhedrin. However, he is said to have clashed with the king when one of the latter's soldiers killed a man. He boldly summoned Alexander to appear before the court to stand trial, with the words: "You stand not before us, but before Him, Who commanded and brought the world into existence." However, the Sanhedrin was unwilling to press the case (*Sanh.* 19a).

On the other hand, some scholars think that this story

has been transferred to Simeon and really refers to Shemaiah and Herod. Alexander had also quarreled with the Pharisees on the occasion of the Sukkoth festival. As a result, he swung over to the Sadducees, and bitterly persecuted the Pharisees, whose leaders, including Simeon, were compelled to flee to Egypt. He apparently did not return until Alexander, on his deathbed (76 B.C.E.), made Salome Alexandra regent and advised her to give preference to the Pharisees.

Simeon thereupon entered upon the most influential part of his career. He put the power so effectively into the hands of the Pharisees that from that time on their leadership was permanent. He recalled Judah ben Tabbai from Egypt, and appointed many of the Pharisees to the Sanhedrin. Two institutions of his are especially mentioned. Up to this time the marriage portion of the wife had been kept in escrow to be delivered to her if she was widowed or divorced; Simeon permitted the husband to make use of the portion, but made his entire estate security for its payment. The other institution was the requirement that every father should see that his son was educated; thus universal education began among the Jews.

Simeon was extremely active in punishing violators of the Law, especially witches. He thus made for himself many enemies, some of whom suborned false witnesses to lay charges against Simeon's sons on a capital crime. As a result they were convicted and sentenced to death. The sons protested so vigorously that the witnesses confessed their perjury; but Simeon felt that it was better for the innocent to suffer than that the Law, which refused to accept the recantation of witnesses, should be violated (*Yer. Sanh.* 23a). This story may be reflected in his saying: "Be very careful in examining the witnesses; be prudent in your words, lest from them they learn to sin" (*Aboth* 1:9).

Simeon's character is revealed in a story which tells how his pupils made him a present of an ass which they had purchased from an Arab. When they found a costly jewel hanging about the neck of the ass, they rejoiced, for they knew that this would relieve the poverty of their master. Simeon, however, gave the jewel back to the Arab, since he felt that it was not rightly his; whereupon the Arab exclaimed: "Praised be the God of Simeon ben Shetah!" (*Yer. B.M.* ii, 8c). SIMON COHEN.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 79-86; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, pp. 357-58.

SIMEON BEN YOHAI, one of the most important Tannaim in the post-Hadrianic period (middle of the 2nd cent. C.E.), and reputed author of the *Zohar,* b. Galilee; d. Meron, near Safed, Palestine. His principal teacher was Akiba, whose academy at Bene Berak he and his close friend Hananiah ben Hachinai attended for thirteen years (*Midrash Lev.* 21). He was one of the pupils who visited Akiba for instruction while the latter was in prison. Akiba, however, ranked him as second to Meir, and seeing that Simeon was offended, comforted him with the words, "By thy life, thy strength is known both to me and to thy Creator" (*Yer. Sanh.* 19a). After the death of Akiba, Simeon received ordination, together with four others, from Judah ben Baba. He was persecuted by the Romans —according to the Talmudic story, because he uttered remarks derogatory to their building activity—and was compelled to hide with his son in a cave (*Sab.* 33a). There they remained for thirteen years, subsisting on carobs and water. As a result of this diet their bodies became covered with sores which, after they were able to travel freely once more, they healed at the warm baths of Tiberias. In gratitude Simeon proclaimed Tiberias, which had hitherto been regarded as ritually unclean because of the numerous graves there, to be clean and suitable for the residence of the sages; in consequence, the city became the center of Jewish activity and eventually one of the four holy cities.

Simeon settled in Galilee, where he gathered around him a school which became famous. He resided principally at Meron; other sources mention his residence at Tekoa, which is not the same as the Biblical Tekoa, but certainly a town in Galilee and perhaps identical with Meron (*Sab.* 147b). He became so influential that he was sent to Rome with Eleazar ben Jose to obtain the repeal of imperial orders which had forbidden certain Jewish ceremonial observances. He was successful in this, but the story (*Meil.* 17ab), as well as others about his life, are so intertwined with legends that it is impossible to know the exact facts. He died on the 18th of Iyar (Lag Beomer), and his traditional tomb is still shown at Meron.

Simeon was one of the most fruitful teachers of the Halachah, his studies covering practically every branch of the subject. He is mentioned more than 325 times in the Mishnah, while Margaliot counted 2,245 references to him in Jewish literature. To him is ascribed the compilation of the *Sifre* (*Sanh.* 86a) and the *Mechilta of Rabbi Simeon ben Yohai;* it is probable, however, that neither of these works as we have them now is wholly from Simeon or his school. His method of interpretation is that of logical deduction; he is interested in obtaining the underlying reasons for the laws, and he therefore advocated modifying them in many details in order to express their proper spirit.

Simeon's Haggadic utterances are distinguished by richness of fantasy and forcefulness of expression. Some of them have become frequently cited, such as: "There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty; but the crown of a good name excels them all" (*Aboth* 4:17). "Injury by means of words is a greater sin than overreaching" (*B.K.* 58b). "It is better to jump into a fiery furnace than to offend another in public" (*Ber.* 43a). "Pride is akin to idolatry" (*Sotah* 4b). "The service of scholars is greater than the study of the Law" (*Ber.* 7b). "So great is the power of repentance that a complete sinner may be considered righteous if he repents before his death" (*Tos. Kid.* 1:14).

Some of Simeon's utterances, such as his reference to a magic sword of Moses, have a mystic stamp, and he himself was not inclined toward modesty, declaring that even if the number of those who were to be admitted into the kingdom of heaven were very few, he and his son would be among the number (*Suk.* 45b); on another occasion he declared that he must be accounted perfectly righteous, since in his lifetime the rainbow, the sign of God's mercy, never had to appear (*Yer. Ber.* 9:2). These utterances, and his reputation as a wonderworker, have led to the ascription to Simeon of various mystical works, the chief of these being the *Zohar,* actually the compilation of Moses ben Shemtob de Leon in the 13th cent. As a result of this, Simeon ben Yohai (in Aramaic, Bar Yohai) is the chief hero of the mystics, who make an annual pilgrimage to his reputed grave at Meron on the 18th of Iyar (*See illustration in vol. 6, p. 509*). SAMUEL ATLAS.

Lit.: Margaliot, Isaiah, *Middoth Rabbi Shimeon ben Yohai* (1905); Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 390-400; Kunitz, M., *Ben Jochai* (1815); Seligsohn, M., in *Jewish Encyclopedia,* vol. 11, pp. 359-63.

SIMEON BEN ZEMAH DURAN, *see* DURAN, SIMON BEN ZEMAH.

SIMEON KAHIRA, *see* KAYYARA, SIMEON.

SIMEON KARA, *see* KARA, SIMEON.

SIMHAH BEN SAMUEL OF VITRY, *see* MAHZOR VITRY.

SIMHATH TORAH ("Rejoicing in the Law"), designation for the 23rd day of the seventh Hebrew month Tishri, the last of the nine days of Sukkoth and the second day of Shemini Atzereth, the concluding day of the series of Jewish holidays occurring during the month of Tishri. In the Talmudic period the especial character of this day, as we know it today, was still unknown. Its development did not begin until the time in which the yearly cycle of the reading of the Torah, or Law, was adopted, i.e. in the 9th cent. The reason for the special significance of this day consists in the fact that the yearly cycle of the reading of the Torah is concluded on this day with the reading of the last section of the Torah, and this occasion gives rise to increased joy in the Law.

Beginning with the 14th cent., the reading of the last portion from the Torah on Simhath Torah was accompanied by the reading of the first portion of the coming cycle. Not much later there arose the custom of taking all the scrolls of the Torah out of the ark, of vying joyously in making donations for the maintenance of the synagogue, and of preparing a festive meal in honor of the Torah. In the 16th cent. arose the custom of making processions with the scrolls of the Law in the synagogue. The children, who on this day are called up to the Law (an exception being made on this day), in order to pronounce the blessing over the Torah, carrying little flags or little torches and candles in their hands, join the adults who are bearing the scrolls of the Law in taking part in these processions. The adults who carry the Torah scrolls during these processions give way usually to another group of adults after each procession, in order to permit all the members of the congregation to participate in the festivities. The procession takes place in the Evening and the Morning Service. The one who is called up for the reading of the last portion from the Torah is called Hathan Torah (the bridegroom of the Law,) and the person who is called up for the reading of the following first portion of the new Torah cycle is called Hathan Bereshith (the bridegroom of *Genesis*). Both these "bridegrooms" have the obligation of contributing more liberally and to invite friends and acquaintances to participate in the festive meal in honor of the Torah.

For the Maftir (the concluding portion read from the Torah), as on the first day of Shemini Atzereth, there is read from the Torah *Num.* 29:35-39. The Haftarah, or prophetical portion, consists of *Josh.* 1.

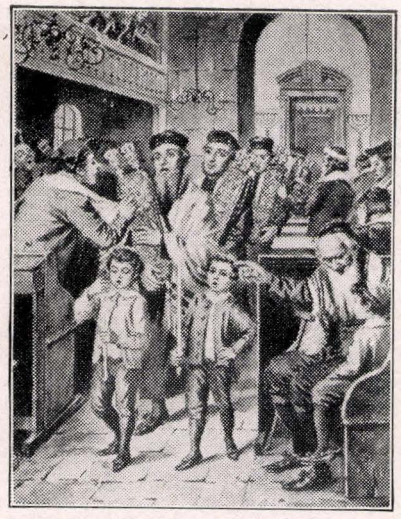
The special prayers recited and songs sung on this festival date from various periods, beginning with the 9th cent. The custom of presenting children with fruits on Simhath Torah is traced back to a very early period. The festival has an exceptionally joyous character, and gives eloquent and sincere, childlike expression to joy in the words of the Torah and to readiness to take them to heart and fulfill them.

MAX JOSEPH.

Lit.: *Shulhan Aruch, Orah Hayim* 669; Hirshowitz, A. E., *Otzar Kol Minhage Yeshurun* (4th ed.) 222-24; Sperling, A. I., *Taame Haminhagim* (1896) 97-98; Adler-blum, Nima H., *A Perspective of Jewish Life Through Its Festivals* (1930) 59-61; Lehrman, S. M., *The Jewish Festivals* (1936) 85-86.

SIMLAI, Palestinian Amora of the second generation, who lived in the 3rd cent. C.E. He was the son of Abba and came from Nehardea in Babylonia, but spent most of his life in Lydda. He was especially noted for his interpretation of the Scriptures, and was very popular as a speaker because of his use of figures of speech and clear method of presentation. The most famous of his sayings was his enumeration of the commandments (*Mak.* 23b-24a): "The Torah consists of 613 commandments and prohibitions. David reduced them to eleven main principles (*Ps.* 15), Isaiah to six (*Isa.* 33:15), Micah to three (*Micah* 6:8), Isaiah again to two (*Isa.* 56:1), and Habakkuk to one, 'The righteous shall live by his faith' (*Hab.* 2:4)." Simlai's extensive and thorough knowledge of the Bible made him eminently fitted to refute the teachings of the church fathers who sought to find proof for the doctrines of Christianity in the Scriptures. His polemic was especially directed against the doctrine of the Trinity (cf. *Yer. Ber.* 9:1; *Midrash Gen.* 9).

Lit.: Weiss, I. H., *Dor Dor Vedoreshav,* vol. 3, p. 117.



Simhath Torah: the procession through the synagogue with the Scrolls of the Law. From a painting by Moritz Oppenheim

SIMMEL, GEORG, philosopher and sociologist, b. Berlin, 1858; d. Strasbourg, 1918. He obtained his Ph.D. degree from the University of Berlin in 1881, and taught philosophy at the Universities of Berlin and Strasbourg. Between 1900 and the time of his death he exerted a remarkable influence on liberal youth. He introduced the theories of Henri Bergson and William James, and combined them with the idealistic traditions which were then prevalent. Re-examining the sociological theories of Karl Marx, Simmel established the priority of the analyses of human attitudes to all changes in social institutions.

His work, however, can not be defined in terms of any system, but rather as the personal interpretation of a philosopher and humanist who experienced transition and change in the established social and intellectual patterns. Man and his attitudes were made the center of philosophical reflection. Simmel began as a positivistic thinker who reduced moral and intellectual problems to empirical causes. Then he turned to the epistemological problems of Neo-Kantianism, and finally laid the foundations of a philosophical science of man, deeply influenced by Bergson and James. This development mirrors the revolutionary change in philosophical thought from a positivistic trend to a renaissance of idealistic tendencies and to a philosophy of life which analyzes scientifically the self-transcendence of man and opens new avenues to metaphysical reflections.

In his philosophy of money Simmel discovered the impact of human attitudes on the transformation of social institutions. On the other hand, he noted the influence of economic forces on intellectual patterns. He saw that functional thinking as opposed to thinking in terms of substance was the result of the new mobile money economy, and established the thesis that there is a mutuality in all societal relationships. Society meant to him intersubjectivity as a constitutive element of human conduct. For this reason sociology

and philosophy were two aspects of the interpretation of human existence in the world. In his biographies Simmel discussed the paradox of philosophers, poets and artists, determined in time and space, yet transcending their historico-social conditions and thus becoming the true witnesses that life is more life and more than life.

Among Simmel's published works were: *Über soziale Differenzierung* (1890); *Einleitung in die Moralwissenschaften* (1892); *Probleme der Geschichtsphilosophie* (1892; revised ed., 1902 and 1907); *Philosophie des Geldes* (1910); *Soziologie* (1908); *Kant* (1903); *Schopenhauer und Nietzsche* (1906); *Goethe* (1913); *Rembrandt* (1916); *Philosopkische Kultur* (1919-22); *Der Krieg und die geistigen Entscheidungen* (1916); *Das Problem der historischen Zeit* (1916); *Der Konflikt der modernen Kultur* (1918); *Lebensanschauung* (1918); *Fragmente und Aufsätze aus dem Nachlass* (1923). Extracts from much of his work appeared in various periodicals published in English. Simmel was a member of the evangelical faith, but of Jewish descent.

ALBERT SALOMON.

Lit.: Frischeisen-Köhler, in *Kantstudien,* vol. 24 (1919) 1-51; Lewkowitz, Albert, *Religiöse Denker der Gegenwart* (1923); Mamelet, Albert, *Le relativisme philosophique chez Georg Simmel* (1914); Spykman, Nicholas J., *The Social Theory of Georg Simmel* (1925).

SIMMONS, LAWRENCE MARK, rabbi and historian of philosophy, b. London, 1851; d. Manchester, England, 1900. In 1873 he completed his theological studies at the seminary in Breslau. Then he graduated from London University, and from Victoria University, Manchester. From 1877 until his death Simmons was rabbi of the Manchester Synagogue of British Jews, and reader in Hebrew and Arabic at Queens College, Manchester. He was considered one of the most devoted and scholarly Jewish ministers in England. Although he served at a Reform synagogue, he was respected by Jewish representatives of all factions, and even ultra-Orthodox Jews attended Simmons' sermons to learn his ideas.

Simmons took a prominent part in the work of the Anglo-Jewish Association and all charitable and educational work in Manchester. In the final year of his life he played a prominent role in the Indian Famine Fund Committee. He was especially popular with the Jewish masses of Manchester. When the philosopher Samuel Alexander, Nathan Laski and other Jewish leaders created the Lawrence Simmons Memorial Fund, hundreds of Jewish workers contributed a shilling each. Simmons was a regular contributor to the *Jewish Chronicle* and the *Jewish Quarterly Review.* He translated also into English Maimun ben Joseph's *Letter of Consolation* (1893) and published a study entitled *Maimonides and Islam* (1888).

SIMMONS, MAURICE, lawyer, b. London, 1878. He was brought to the United States in 1880. Simmons studied at the College of the City of New York (B.S., 1897) and at New York University Law School (LL.B., 1899). He volunteered in the Spanish-American War (1898), was commander of the Spanish War Veterans of New York State and commander-in-chief of the Spanish War Veterans throughout the United States (1911-12). He was also founder and first commander-in-chief of the Jewish War Veterans of the United States.

Simmons was chairman of the Anti-Defamation Committee which labored to suppress racial slander on the stage and took an active part in defending the rights of defenseless immigrants. He served as commissioner of the Board of Assessors of the city of New York (1916-24) and was made property clerk of the New York city police department in 1938.

SIMON BAR GIORA, leader in the Great War against the Romans from 66 to 70 C.E. His name may possibly indicate that he was the son of a proselyte. Unfortunately the only detailed source for Simon's life is the writings of Josephus, who was distinctly hostile to him; hence all that can be said with certainty is the following: He was still a young man when he took up arms against the Romans, participating in the defeat of Cestius Gallus in 66. Later he left Jerusalem and maintained himself outside of the city, levying contributions for the needs of his army. In the spring of 69 he was summoned to Jerusalem by Matthias the high priest; from that time on he and John of Gischala desperately defended the city against the Romans. After the fall of the city he tried to escape, but was compelled to surrender; in 71, at the triumph of Titus in Rome. Simon, as the chief of the Jewish leaders, was dragged along in the procession and then executed, either in the prison next to the forum, or by being hurled from the Tarpeian Rock.

Josephus charges him with ambition and cruelty, and with waging civil strife even against his fellow Zealots, but this is due partly to the historian's conscious blackening of the character of the Jewish patriot leaders, and partly to his motive of explaining the fall of Jerusalem as due to quarrels among the defenders. On the whole, Simon appears to have been the true leader of a desperate cause, bold, resourceful, ruthless and heroic.

See also ZEALOTS.

Lit.: Bentwich, Norman, *Josephus* (1914) 124-28; Sachar, A. L., *A History of the Jews* (1930) 120; *Jewish Encyclopedia,* vol. 2, pp. 502-3.

SIMON BEN AZZAI, *see* BEN AZZAI, SIMEON.

SIMON THE JUST, high priest of the Second Temple, noted as the last of the Men of the Great Synagogue. Scholars differ as to his time and place in the line of high priestly descent. Graetz and Frankel follow Josephus in making him the son of Onias I and in stating that he lived about 300 B.C.E.; Krochmal, Brüll and Dubnow identify him with Simon II, son of Onias II, who lived about 200 B.C.E. His favorite saying is reported as: "The world rests on three things: the Torah, the divine service, and on beneficence" (*Aboth* 1:2).

The Talmud (*Yoma* 69a) has a story of how Simon came out to greet Alexander the Great as the latter approached Jerusalem; this seems to be borrowed from the same story about Jaddua, as reported by Josephus (*Antiquities,* book 11, chap. 8). A more trustworthy report states that he rebuilt the walls of Jerusalem after they had been destroyed (probably in the wars between the Seleucidae and the Ptolemies). *Sirach* 50 gives an elaborate description of the appearance of Simon when he officiated as priest, and this poem, with certain changes, is found in the Abodah of Yom Kippur.

Simon is said to have disliked the Nazirite vow, and to have approved it only in the case of a youth who feared to be too beautiful (*Ned.* 9b). He is reported to have been high priest for forty years, and to have foretold his own death when a figure, that appeared to him every year as he entered the Holy of Holies on Yom Kippur, appeared dressed in black instead of white garments. Two red heifers were prepared in his administration, and numerous miracles took place because of his sanctity. After he died the ineffable name of God (Tetragrammaton) was no longer pronounced in the Temple.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 43-52; Ochser, S., in *Jewish Encyclopedia,* vol. 11, pp. 352-54.

SIMON THASSI, one of the five Hasmonean brothers, and the last of them to become ruler of Judea (142-135 B.C.E.). He participated in the revolt against Antiochus IV Epiphanes, distinguishing himself by his valor and circumspection. After the death of Judas Maccabeus, when Jonathan, their brother, became head of the movement for independence, Simon

conquered Beth-zur, Jaffa and Adida, which he colonized with Jewish settlers. After the treacherous seizure of Jonathan by Tryphon (143 B.C.E.) he became leader of the Jewish forces, laid siege to the Acra in Jerusalem, and successfully warded off Tryphon's attempt to relieve the fortress. In the following year he captured Gazara and thus blocked an attack from the direction of the sea. When Tryphon murdered Jonathan, Simon became ruler of Judea. He captured the Acra, thus ridding Judea of the last Syrian garrison, and gained the independence of the country by negotiations with Demetrius II. Thus for the first time in 400 years Judea was again free.

In order to commemorate this eventful change in the history of the Jewish people, documents and contracts from the year 142 B.C.E. and after were dated according to the reigning year of Simon, high priest and prince (ethnarch) of the Jews. These hereditary titles were solemnly conferred upon Simon at a large popular assembly, in the month of Elul, 141 B.C.E., and marked the foundation of the Hasmonean dynasty. Simon ruled peacefully and promoted the prosperity of the country. He was threatened only once, when Antiochus VII Sidetes of Syria demanded the restitution of all the territories conquered by the Hasmoneans, with the exception of Judea, and sent an army of invasion led by Cendebeus. However, this army was decisively defeated by Simon's two sons, Judah and Johanan, at Jamnia. In 135 B.C.E. Simon and these two sons were treacherously assassinated by his son-in-law Ptolemy, who hoped to usurp the throne, but instead was driven off by John Hyrcanus, Simon's third son, who thereupon succeeded to the rule.

Lit.: The standard Jewish histories for the period.

SIMON OF TRENT, victim of an alleged ritual murder. The Franciscan monk Bernardinus da Feltre, who had taken offense at the cordial relations between Jews and Christians in Trent, Italy, had predicted that there would be a ritual murder at the next Passover holiday. Accordingly, when Simon, the three-year-old child of Andreas Unverdorben of Trent, disappeared on March 23, 1475, it was immediately asserted that he had been found with the Jews. The officials began an investigation which was at first without results, but on the 26th of March some Jews found the body of a child in a stream near the house of one of them. The podestà then seized the body and arrested all the Jews who were present. Then a baptized Jew, named Israel, who had been condemned to a long period of imprisonment, found the occasion a very favorable one to obtain his freedom by denouncing the Jews as the authors of the crime; but in the long run he did not escape the wheel. He accused the Jews of Trent and of other places, including Regensburg, where action was later taken against them from 1476 to 1480, of making use of Christian blood for ritual purposes on Passover.

The action against the Jews in Trent began on March 28th. These, in turn, accused two Christians of having done the deed, and the latter were arrested but later set free. Now began a period of torment for the imprisoned Jews, who were subjected to all the customary forms of torture in order to make them reveal their secrets. Duke Sigismund brought about a cessation of the ordeals for a time; but eventually an eighty-year-old man was compelled to make a confession after undergoing horrible tortures. Thereupon the Jews were condemned (June, 1475), some to the scaffold, and some to be beheaded.

The affair made a great impression, so that even the pope took cognizance of it. The bishop of Ventimiglia, whom the pope had named as his commissioner, made a report that Simon had been killed by Christians for the purpose of laying the crime to the Jews, and that the bishop of Trent, named Hinderbach, had enriched himself by confiscating the goods of those who had been executed. Thereupon the pope appointed a new investigating commission, but its head was a special friend of the chief enemy of the Jews, the Franciscan monk Bernardinus da Feltre. Thus it came about that eventually, through a papal bull (June 20, 1478), the process against the Jews of Trent was proclaimed as properly and rightly imposed (*rite et recte factum*), and that Bernardinus da Feltre and Simon of Trent were made saints by Pope Gregory XIII, and that the former received the reputation of prophet and the latter that of martyr. The church of St. Peter at Trent has a chapel of St. Simon of Trent.

Lit.: The standard Jewish histories of the period; Hildesheimer, H., *Simon von Trient* (1903); the literature under BLOOD ACCUSATION.

SIMON, family of financiers, public officials and publishers which originated at Königsberg, Germany, in the 19th cent. In the 1860's the banking house of J. Simon Witwe und Söhne in Königsberg, East Prussia, flourished, and was respected in many commercial towns of eastern Germany and throughout Eastern Europe. It was headed by SAMUEL SIMON and his younger brother, MORITZ SIMON. Samuel Simon was also city councillor at Königsberg and a leader of the Liberal Party. He was interested in history and philosophy, and devoted much of his means to the fostering of philosophical inquiries. In 1866 Moritz Simon was appointed privy councillor of commerce. The Simon brothers created the Königsberger Privatbank, promoted railroads in East Prussia, and took a large part in the industrial development of Prussia.

FELIX SIMON, the son of Moritz Simon, became owner of the *Königsberger Allgemeine Zeitung,* a leading paper of the National Liberal Party and, after the beginning of the 20th cent., the most important newspaper of East Prussia. He married Therese Sonnemann, daughter of Leopold Sonnemann, founder and owner of the *Frankfurter Zeitung.* Felix Simon, who lived in Berlin, had considerable influence with the German government. He was on especially good terms with the prince of Aremberg, a Catholic leader, who was employed by Emperor William II and his chancellors as a secret intermediary in frequent negotiations on both internal and foreign policy. Due to his relations with several members of the aristocracy, his position as owner of an important newspaper and as the son-in-law of the owner of the *Frankfurter Zeitung,* Simon was well informed on internal governmental affairs and was often consulted by government leaders. His wife, who survived him by many years, directed the *Frankfurter Zeitung* and *Königsberger Allgemeine Zeitung* with considerable ability and energy.

HEINRICH SIMON (b. Berlin, 1880; d. Washington, D. C., 1941), the eldest son of Felix Simon, studied philosophy at the University of Freiburg, from which he graduated in 1905. In 1906 he joined the staff of the *Frankfurter Zeitung,* and was active, successively, in all departments of that newspaper. From 1914 on he presided over the editorial staff conferences, and from 1929 on he was one of the owners. His *Arbeit am Tage* (1926 and 1931) represented a selection of articles previously published in that newspaper. Heinrich Simon always espoused democratic principles, but was more faithfully devoted to art, literature and philosophy, and especially to music. He devoted spe-

cial attention to the comparatively new book-publishing Frankfurter Societätsdruckerei, and was on the supervisory board of the Heidelberg festivals. He wrote *Fragmente des Novalis* (1905) and *Der magische Idealismus* (1906), studies on Novalis' (Friedrich Leopold, Freiherr von Hardenberg) philosophy, and translated into German Vittorio Alfieri's *Saul* (1927). He was co-founder of the Palestine Symphony Orchestra (1936), and its first manager. After his persecution by the Nazis and the expropriation of his possessions, he emigrated to the United States (1939), settling in Washington, D. C. In the spring of 1941 he became the victim of an assassination in that city which was still unsolved in 1943.

CURT SIMON (b. Börnicke, Germany, 1881), the youngest son of Felix Simon and the brother of Heinrich Simon, studied law at the University of Heidelberg, from which he graduated in 1907. He then became associated with the *Frankfurter Zeitung,* being appointed chief clerk (1914) and general manager (1929). He managed the technical and commercial affairs of the newspaper, while his brother was charged with political and editorial matters. He directed also the *Königsberger Allgemeine Zeitung* until the Nazis robbed him of both papers. Before 1933 he was a member of the board of directors of the Reichsarbeitsgemeinschaft, an organization uniting employers and employees. In 1933 he emigrated to the United States. HUGO BIEBER.

Lit.: *Die Geschichte der Frankfurter Zeitung 1856-1911* (1911); *Aufbau,* May 9, 1941.

SIMON, ABRAM, rabbi, b. Nashville, Tenn., 1872; d. Washington, D. C., 1938. A graduate of the University of Cincinnati (B.A., 1894), he was ordained by the Hebrew Union College in 1894, and received the Ph.D. degree from George Washington University (1917) and the degree of Doctor of Hebrew Literature from the Hebrew Union College, the latter degree on occasion of the fiftieth anniversary of the founding of the institution (1925). After serving Congregation B'nai Israel, of Sacramento, Cal., and Temple Israel, Omaha, Neb., he was, from 1904 until his death, rabbi of the Washington Hebrew Congregation, Washington, D. C. During the first World War he served as a Red Cross investigator near Verdun, France. Simon was president of the Washington Board of Education (1920-23) and of the Central Conference of American Rabbis (1923-25), and was a founder of the Synagogue Council of America (1928).

He was one of the organizers of the Washington Chapter



Carrie Obendorfer Simon



Abram Simon

of the National Conference of Christians and Jews. In 1929 he was appointed one of the non-Zionist members of the council of the Jewish Agency. Active in Jewish educational work, he was the author of *History of Jewish Education* (with William Rosenau; 1912).

Lit.: *American Hebrew,* Jan. 25, 1929, p. 407; *Central Conference of American Rabbis Year Book,* vol. 49 (1939) 303-8.

SIMON, CARRIE OBENDORFER (Mrs. Abram Simon), communal worker, b. Uniontown, Ala., 1872. She founded the National Federation of Temple Sisterhoods in 1913 and served as president for the six years following. In 1943 she was honorary president. During her incumbency as president, the Federation initiated a number of successful and important projects. These included: the issuing of the Annual Jewish Art Calendar; the establishment of scholarships and education funds at the Hebrew Union College of Cincinnati; a movement for the collection of religious ceremonial art objects, which developed into the establishment at the same college of its Museum. Later, as chairman of the Federation's committee on the Hebrew Union College dormitory, Mrs. Simon contributed importantly to the campaign which raised the funds to erect the dormitory on the College grounds (dedicated 1925). As chairman of the Conference Committee of National Jewish Women's Organizations, Mrs. Simon appeared in numerous pulpits throughout the country to speak in behalf of Jewish women.

SIMON, FRANKLIN, merchant, b. New York city, 1865; d. New York city, 1934. He entered the merchandising field in his boyhood, and subsequently rose to the position of buyer for Stern Brothers. In 1900 he founded the Franklin Simon store; several years later he broke from tradition and built a new store on Fifth Avenue, until then untouched territory for merchandising. The store became one of the leading apparel centers in New York city. Simon was active in various philanthropies, particularly in hos-

pital work. He was from 1913 until his death on the board of directors of the Hospital for Joint Diseases.

SIMON, FRANZ EUGEN, physicist, b. Berlin, 1893. He was assistant professor of physics at the University of Berlin (1927-31) and in 1931 he was made full professor and director of the laboratory of physical chemistry at the University of Breslau. He resigned in 1933, upon the Nazis' advent to power, and went to England where he received a research post at the Clarendon Laboratory, Oxford. In 1941 he became a Fellow of the Royal Society. In 1943 Simon was a reader in thermodynamics at the University of Oxford. Simon, who taught at the University of California, in Berkeley, as a visiting lecturer (1932), published numerous scientific papers and articles, chiefly on the physics of very low temperatures.

SIMON, HEINRICH, jurist and statesman, b. Breslau, Germany, 1805; he was drowned in the lake of Wallenstedt, Switzerland, 1860. Simon studied law at the Universities of Breslau and Berlin. As a young barrister attending the courts and qualifying for the post of an assisting judge, he had to fight a duel, and unfortunately killed his adversary. Simon was therefore sentenced to life confinement in a fortress, but was granted an amnesty in 1830. From 1834 to 1841 he was assisting judge at the highest court of appeals at Berlin. In 1841 the Prussian minister, Eichhorn, entrusted Simon with the elaboration of suggestions for the reform of the schools of Prussia. But Simon's report did not meet with the minister's approval, because it was considered too radical.

Meanwhile Simon had published *Das preussische Staatsrecht* (1844) and, jointly with Professor Rönne, *Die Verfassung und Verwaltung des preussischen Staates* (1840-54). Both these works were highly esteemed by contemporary critics. In 1844 Simon was promoted to the position of judge, but retired from office in the following year because he severely criticized the disciplinary laws of Minister von Mühler who, according to Simon, had tried to abolish the independence of the judges of Prussia. Simon gave reasons for his point of view in the pamphlets *Die preussischen Richter und die Gesetze vom 29. März 1844* and *Mein Austritt aus dem preussischen Staatsdienst* (1846).

In consequence of these publications, Simon was hailed by German liberals and democrats, for he proclaimed the principle that every official had to consider his allegiance to the country as higher than allegiance to the monarch.

When, in 1847, King Frederick William IV summoned the provincial diets instead of establishing a modern parliament, Simon characterized the king's action as disloyal in his pamphlet *Annehmen oder Ablehnen,* which caused an immense sensation in all the states of Germany. He was therefore prosecuted for lèse-majesté. After the outbreak of the revolution of 1848 Simon became one of the principal leaders of the Prussian democratic party. He was a member of the deputation received by King Frederick William IV to negotiate for the constitution. At the same time he fought for the liberation of Poland and Italy. As a member of the National Assembly at Frankfort he represented the extreme left. He was one of the five regents of Germany the leftists tried to install when Frederick William declined to be elected emperor.

After defeat of the revolution Simon left Germany for Switzerland. He was sentenced in contumaciam to penal servitude for life, but was highly respected in Switzerland, where he became interested in mining industry. In 1859 he received an honorary degree from the University of Zurich. Simon was a vigorous personality, fair-minded, courageous and energetic. He would have been capable of governing if only his party had been strong enough to support him. Even many of his adversaries could not but like him. His cousin, Fanny Lewald, was not the only woman who loved him. Since he preferred another woman writer, Countess Ida Hahn-Hahn, Fanny Lewald took her revenge by means of her satirical novel *Diogena.* HUGO BIEBER.

SIMON, HENRY W., educator and writer, b. New York city, 1901. He received the Ph.D. degree from Columbia University in 1932, and in the same year was appointed professor of education at the Teachers' College of Columbia University. In 1940 he became music editor of the New York daily *PM.* His writings include *Reading of Shakespeare in American Schools and Colleges* (1932) and *Preface to Teaching* (1938).

His brother, RICHARD LEO SIMON (b. New York city, 1899), was co-founder (1924) of the publishing house of Simon and Schuster, which became known as one of the smartest publishing houses in the country. He was also the author of a book on amateur photography (1937). Another member of the family, ROBERT A. SIMON (b. Germany, 1897), a cousin, was music critic of the *New Yorker.* He was also translator of Arthur Schnitzler's *Fräulein Else* into English (1925), and the author of *The New York Wits* (1927) and of *Bronx Ballads* (1927).

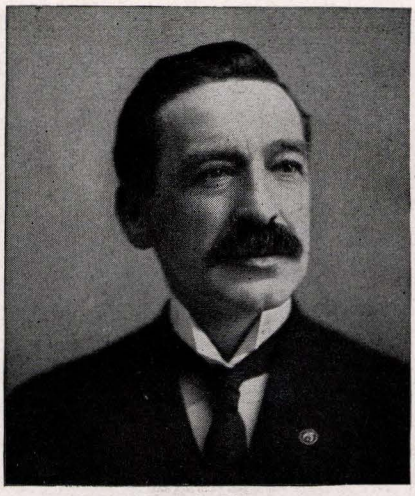
SIMON, HERMANN VEIT, attorney, b. Berlin, 1856; d. Berlin, 1914. He was a descendant of the famous Veit family, and a great-grand nephew of Moritz Veit. Simon was a prominent attorney and jurist of Berlin, and a bank president for a short time. Besides his principal work *Die Bilanzen der Aktiengesellschaften und Kommanditgesellschaften auf Aktien* (4 vols. 1910), he wrote several other books and essays dealing with commercial law. He published the writings of his teacher, Levin Goldschmidt. Although a liberal and an opponent of Jewish nationalism, he was prominent in the councils of the Jewish community of Berlin and distinguished himself as chairman of the board of the Hochschule für die Wissenschaft des Judentums, of which his father, privy councillor Carl Berthold Simon, was a co-founder. He was a leader of the Hilfsverein für jüdische Studenten.

Lit.: Hermann Veit Simon (private edition; 1915).

SIMON, HUGO, financier and public official, b. Usch, Prussian Poland, 1880. In 1911 Simon became partner of the banking firm of Bett, Simon and Co. at Berlin. He financed many industrial enterprises and, cultivating an interest in artistic endeavor, he sponsored several writers and painters. Following the outbreak of the first World War (1914-18), Simon opposed the German government and joined the independent Socialist Party which refused war credits.

In November, 1918, upon the advent of the revolution, the Independent Socialist Party and the old Socialist Party, which had supported the policy of the German government during the War, formed a new government and appointed Simon Prussian minister of finance. But, due to a rupture between the two political parties, Simon resigned early in 1919. After the Nazis came to power (1933), Simon emigrated to Paris and there established a banking business. In 1941 he left France for Brazil.

SIMON, JAMES, communal leader and philanthropist, b. Berlin, 1851; d. Berlin, 1932. As the head of the great cotton and linen firm of Simon Brothers, of Berlin, he played an important part in German economic life; he was also for years vice-president of the Berlin Chamber of Commerce as well as member of the board of directors of the German Reichsbank. He contributed large sums to public charity and public undertakings; he was one of the founders of the



Joseph Simon

Deutsche Orient Gesellschaft (1898) and its secretary from 1904 on, and financed to a great extent the excavations in Mesopotamia (Babylon, 1898-1912; Assur, 1902-14), those in Palestine (Jericho, the synagogues in Galilee), and in Egypt (Abusir near Cairo, Abusir-El-Meneq and El-Amarna, 1908-14) and Asia Minor (Boghazköi). In 1901 he founded the Hilfsverein der Deutschen Juden together with Eugen Landau and Paul Nathan, and made it his life work.

During the first World War Simon traveled in the war areas in Russian Poland in order to supervise the work undertaken by the Hilfsverein. He was also one of the founders of the technical college in Haifa and belonged to the council of the Jewish Colonization Association in Paris until 1929. A great many other social institutions were founded or supported by him. He was one of the best known patrons of art and an art connoisseur. He enriched the Kaiser Friedrich Museum in Berlin by his valuable collections. For these gifts Simon was honored with the Wilhelmsorden. In 1907 the Academy of Sciences in Berlin bestowed the golden Leibnitz Medal upon him.

SIMON, SIR JOHN, English barrister and Member of Parliament, b. Montego Bay, Jamaica, 1818; d. London, 1897. He was sent to England in 1833 and was called to the bar in 1842, the first Jew to practise at the common law bar.

From 1843 to 1845 Simon lived in Jamaica, then returned to England. His legal practice won him quick recognition, especially in the northern circuit. He was made a sergeant at law in 1864 and Queen's Counsel in 1868. In 1858 Simon, by acting as assistant to the county court judges, had become the first Jew to serve as a judge in England, and he sat on the bench frequently thereafter.

First elected to Parliament in 1868, from Dewsbury in West Riding, Simon was a member for twenty years, until ill health forced his retirement. Throughout his career, Simon participated in governmental treatment of his native island of Jamaica. Emancipation of the Jews in England and the amelioration of their treatment in Eastern European countries had his persistent championship. The Russian persecutions of the 1880's elicited a series of protest meetings from the general citizenry of Great Britain, including the famous Mansion House and Guildhall meetings, and Simon contributed largely to bringing them about.

From the death of Sir Francis Goldsmid in 1878 until his own death, Simon was the leading British protagonist of Jewish rights in England and elsewhere. He was one of the founders (1871) of the Anglo-Jewish Association and an early associate of the Reform Synagogue. Simon was knighted in 1886.

Oswald John Simon (b. 1855; d. 1932) was the son of Sir John Simon and, like him, a communal Jewish leader. His first affiliation with Jewish affairs came during the revival of the persecutions in Russia in 1890 when he deputized for his father, who was then too old to be active, in the summoning of protests. Later he was active in various Jewish philanthropic and educational undertakings, and was a member of the Board of Deputies. He was author of *The World and the Cloister* and *Faith and Experience.*

SIMON, JOSEPH, American Senator, b. Bechtheim, Germany, 1851; d. Portland, Ore., 1935. His family came to the United States in 1857, settling in Portland, Ore., and he was admitted to the bar in 1872. He was a member of the city council from 1877 to 1880, secretary of the Republican State central committee in 1878, and its chairman in 1880, 1884, and 1886. Simon was a member of the Oregon state senate from 1880 to 1898, serving as president during five sessions. He served as a member of the Republican National Committee from 1892 to 1896. He was elected to the United States Senate in 1898, to fill a vacancy, and served until 1903. In 1909 he was elected mayor of Portland, serving until 1911.

Lit.: Biographical Dictionary of the American Congress (1928) 1526.

SIMON, JULIUS, economist, Zionist leader, and authority on business in Palestine, b. Mannheim, Germany, 1875. He was active in the work of the Zionist Organization, Jewish National Fund and Jewish Colonial Trust before the first World War. In 1913 he was a member of a Zionist mission which investigated colonization in Palestine. During the first World War Simon resided in Holland, but in 1920 removed to England, where, from 1920 to 1921, he was a member of the Executive of the Zionist Organization. In 1920, as a member of a special committee of three whose other members were Nehemia de Lieme and Robert Szold, he visited Palestine, and prepared a report recommending reorganization of the work of the Zionist Organization in the Holy Land.

Simon settled in New York city in 1922, serving from 1922 to 1926 as a director of the Palestine Cooperative Company. He was a founder of the Palestine Economic Corporation (1926), its vice-president (1928-29) and its president (from 1930); in 1934 he was placed in charge of its operations in Palestine, and still held this post in 1943. He was a member of the boards of directors of the Palestine Economic Corporation, Central Bank of Cooperative Institutions in Palestine, Ltd., Palestine Mortgage and Credit Bank, Ltd., Palestine Potash, Ltd., Palestine Hotels, Ltd., and of several land and water corporations in the Holy Land. From 1939 on he was a member and treasurer of the Hadassah Emergency Committee.

His father, Naphtali H. Simon, served in the Fifty-First Infantry Regiment of Georgia in the Civil War.

SIMON, LEON, official and Zionist worker, b. Southampton, England, 1881. He studied at Oxford University, and entered the service of the General Post Office in 1904. He was appointed director of telegraphs and telephones (1931), and director of savings (1935). Simon was a member of the Zionist Commission to Palestine (1918).

He was the translator of Ahad Haam's *Essays* into English (1912 and 1922). He also translated several of Plato's *Dialogues* into Hebrew, and was editor of *Aspects of the Hebrew Genius* (1910) and joint editor of *Awakening Palestine* (1923). His writings include *Studies in Hebrew Nationalism* (1920).

SIMON, LUCIEN, painter, b. Paris, 1861. He was the son of a physician, and brother of the scientist Eugène Simon (1848-1924), who was an authority on the arachnids. Prince Karageorgievich, afterward King Peter I of Serbia, one of Simon's fellow pupils at the Bossuet College of Paris, related that even in school Simon was passionately fond of designing, but as a conscientious collegian refrained from drawing except on Sundays.

After his father's premature death Simon studied painting in the studio of Jules Didier, and later on became a pupil of Tony Robert-Fleury, chief of the Breton school. In 1885 Simon began to exhibit in the "Salon" of Paris. His picture, *The Man Who Pursues Fortuna,* was a success. For twelve years, however (1885 to 1897), Simon continued to experiment. In 1893 he left the "Salon" and joined the Société Nationale des Beaux-Arts, and subsequently developed an artistic originality.

A first-class draftsman, Simon was also one of the most vivid colorists. His vigorous application of colors was in constant accord with the solid construction of his figures. Although he broke with all tradition, there remained a spontaneous classical vein in his dynamic style. It was the picture *Circus* (1898) that first showed Simon's originality. *A Group of Painters* (1899); *The Procession at Penmarc's* (1901) and *Old Household* (1901) won him world renown. In 1905 he was awarded the first class medal by the Carnegie Institute for his canvas *Evening in a Studio.*

From 1913 on, when the Buffalo Fine Arts Academy organized an exhibition of Simon's works, he became popular in America. His pictures were acquired by the art galleries of Paris, Lyon, Boston, Brooklyn, Chicago, Detroit, Philadelphia, Pittsburgh, Budapest, Cairo, Helsingfors, Moscow and Stockholm. He exhibited regularly also at the International Society, London, presided over by Whistler and, after his death, by Rodin. In 1927 Simon was elected member of the Académie des Beaux-Arts of Paris, and thereafter he aided and encouraged younger artists. From 1933 on he was "peintre de la marine." Simon created historical and symbolical as well as naturalistic works. Many of his most popular subjects flowed from his keen observation of the life of the peasants in Brittany, but he made fascinating pictures also of Paris and its suburbs. He succeeded in depicting poor people and fashionable society, Catholic priests in the church, actors and scenes of public amusement.

Inspired by the first World War, Simon created great symbolical paintings—*Finis Belli* (1918); *Colored Soldiers in Marseille* (1919); *The Sacrifice* (1920)—showing a peculiar union of naturalistic and visionary elements and a very original composition caused by a completely new disposal of space. A distinguished portraitist, he painted his mother, children, brother and wife, the painter Jeanne Simon (née Dauchez), and many artists, public figures and aristocratic personages, all of whom he limned with psychological penetration.

HUGO BIEBER.

Lit.: Valmy-Baysse, J., *Lucien Simon, sa vie, son oeuvre* (1910); *Bulletin de l'Académie des Beaux-Arts* (1927).

SIMON, MORRIS, state legislator, b. Podu-Iloie, Roumania, 1892. He was brought to the United States at the age of three. Living in Dover, Del., Simon was a merchant and also a participant in the political life of the community. He was for two terms (1932-36) a member of the Delaware House of Representatives, and during his second term was majority floor leader. Simon was president of the Jewish Association of Lower Delaware.

SIMON, SIEGFRIED VEIT, botanist, b. Berlin, 1877; d. Bonn, Germany, 1934. He began his career in 1909 as a lecturer at the University of Göttingen. After the first World War he became associate professor



Charles C. Simons

(1922) at the botanic institute of the University of Bonn. His main sphere of interest was plant physiology.

Simon's better known works include: *Regeneration der Wurzelspitze* (1904); *Differenzierungsvorgänge im Cellusgewebe von Holzgewächsen* (1908); *Der autotropische Ausgleich geotropischer und mechanischer Krümmungen der Wurzeln* (1912); *Reissbau auf Java* (1912); *Keimungsphysiologie der Winterknospen von Hydrocharis* (1928); *Genetik der Nachkommen einer vergrünten Mutante von Torenia Flournieri* (1930).

SIMONS, CHARLES C., judge, b. Detroit, 1876. He was the son of David W. Simons, member (1918-20) of Detroit's first Nine-Man Council. He was educated in the public schools of Detroit, and graduated from the University of Michigan (B.L., 1898; LL.B., 1900). In 1938 Wayne University awarded him the honorary LL.D. degree. In 1903 Simons was elected a state senator of Michigan. He served as circuit court commissioner of Wayne County (1905-6), was a member of the Michigan State Constitutional Convention (1908), a Republican presidential elector-at-large (1916), and director of the Detroit Board of Commerce (1918).

In 1923 President Warren G. Harding appointed Simons United States district judge, and in 1932 he was elevated to the United States Circuit Court of Appeals by President Herbert Hoover. He was the first Michigan Jew to hold these two positions, and one of the three Jews to hold office as United States circuit court judge in the United States. In 1943 Simons still occupied the latter position, having gained national recognition for his important decisions. In 1903, as a member of the Michigan state senate, Simons gained national fame for introducing and bringing about the passage of the first state direct primary law, revolutionary legislation for that time.

SIMONS, DAVID, jurist, b. The Hague, Holland, 1860; d. Utrecht, Holland, 1930. In 1884 Simons settled in Amsterdam as a lawyer, and became the foremost criminal counsel in Holland. From 1897 until his death he was professor of penal law at the



David Jacob Simonsen

University of Utrecht. In 1910 he was named member of the royal commission for the reform of penal law, criminal procedure and execution of sentences.

In 1888 Simons became editor of the juridical journal *Paleis van Justitie,* in 1890 editor of the journal *Themis.* From 1898 on he edited *Tijdschrift for Strafrecht,* and after 1902 *Weekblad van het Recht.* His *Leerboek van het Nederlandsch Strafrecht* (1910-12) became the Dutch standard work of penal law. In 1929 Simons published *Probleme van het Strafrecht.*

In contrast to most of the specialists on penal law in continental Europe, Simons combined practical experience and theoretical thoroughness. He was a cautious progressive who endeavored to heed the demands of humanity and of public welfare.

SIMONS, JACOB BARNET, linguist and historian of literature, date and place of birth unknown. He studied at Wales University, and was the first secretary of the Welsh University Jewish Students Union. In the 1920's Simons was lecturer on modern literature at the Workers Educational Association and on modern languages at the Commercial Department, City of Portsmouth College. In 1928 he lectured at Southampton University College.

Simons published intelligent studies on John Galsworthy, George Bernard Shaw, and Lion Feuchtwanger. His principal work, *Arnold Bennett and His Novels,* blending philological erudition with psychological penetration, was published in 1936.

SIMONS, LION, author and literary patron, b. The Hague, Holland, 1862; d. The Hague, 1932.

He attended the Kensington Art School at London, later the Drawing Academy at The Hague, and the School of Polytechnics at Delft. Presently he embarked on journalism as an art critic of one of Holland's oldest dailies, the *Oprechte Haarlemsche Courant.* He became editor of *Het Tooneel* (The Stage), then left for England (1893) where he joined a firm of publishers. Seven years later he returned to Amsterdam; and from then on devoted all his time to sociological and artistic activities.

In 1905 Simons founded the Maatschappij voor Goede en Goedkoope Lectuur (Society for the Production of Good and Low-Priced Literature) which operated one of the most influential cultural enterprises in The Netherlands. It published thousands of essays, novels and plays (in the original tongues and in translations) of French, German, English, Italian and other authorship.

Perhaps the most significant of Simon's own publications was an edition of the works of Joost van den Vondel, the foremost poet of Holland's culturally fertile seventeenth century; also his survey of the *History of the Development of the Stage and Drama.*

Simons wrote many books. The most important among those published are: *Reserved Seats* (1891); *Vondel's Gijsbrecht* (1893); *George Meredith* (1898); *Studies and Lectures* (1911); *Vondel's Drama* (1912); *Condition and Power of the People* (1916); *Vondel's Philosophy of Life* (1929); *Development of the Stage and Drama* (5 vols., 1921-32).

Under the pseudonym Albert de Vries, Simons published *Three Anthologies of Morality Plays* (1910), while *Amsterdam in Pieces* was published anonymously in 1891. He married Josine Adriana Mees, noted playwright, who was his staunch collaborator throughout his life. Simons was better known as Leo Simons, a figure of prime importance in the furtherance of Holland's cultural interests. As propagandist, teacher, politician, writer, journalist and publisher, he strove to bring art and literature to the masses.

SIMONS, MICHAEL, merchant, philanthropist and communal worker, b. London, 1842; d. Glasgow, 1925. As a lad, he entered the business his father, Benjamin Simons, founded at Glasgow.

It became one of the largest fruit importing firms in England. In the interest of the firm Simons traveled widely, visiting Southern Europe, the United States and Canada. He opened branches in other ports, and his great organizing skill enabled him not only to expand but also to lower the prices of oranges and other fruits to British consumers.

The king of Spain made him knight of the Order of Isabel the Catholic. In 1883 Simons became a member of the Glasgow City Council, and in 1887 he was elevated to the magistracy. Afterward he was deputy-lieutenant of Glasgow and justice of peace to the county of the city of Glasgow. Simons was one of the originators of the international exhibitions held at Glasgow in 1886 and 1901. In 1904 he became chairman of the council of the Royal Glasgow Institute of Fine Arts and took a leading part in the reconstruction of its galleries, which ranked with the finest in England. He also promoted the theatres of Glasgow and Edinburgh.

Simons was keenly interested in Jewish communal work. He was one of the founders of the Garnethill Congregation and its honorary secretary. For some years, he was president of the Jewish Community of Glasgow. He supported many Jewish social and philanthropic organizations, and for many years he was president of the Glasgow Jewish Literary Society.

SIMONSEN, DAVID JACOB, rabbi, orientalist and bibliophile, b. Copenhagen, Denmark, 1853; d. Copenhagen, 1932. He was descended from a Jewish family native in Denmark for over 300 years.

He studied in Copenhagen (1870-74), and at the age of twenty-one entered the rabbinical seminary in Breslau, where he studied under Zacharias Frankel and Heinrich Graetz. He left the seminary in 1879 to become assistant rabbi to Abraham Wolff in Copenhagen.

He became chief rabbi of Denmark in 1893. Simonsen resigned his position in 1903 to devote himself to philanthropy and to scientific study, and built up his library, the more than 100,000 volumes of which form part of the Royal Library in Copenhagen (Biblio-

theca Simonsensiana). When Simonsen celebrated his seventy-fifth birthday (1928), King Christian decorated him with the golden service medal.

Simonsen contributed frequently to periodicals and Festschriften on theological, Oriental, historical and bibliographical subjects. He wrote a work on the Palmyrene sculptures and inscriptions preserved in the Copenhagen Ny Carlsberg Glyptothek (Danish and French; 1889). When the Mekitze Nirdamim publication society was reorganized (1908), Simonsen was elected its first chairman. From 1917 on he was associate editor of the Danish periodical *Tidsskrift for Jodisk Historie og Literatur.*

During the first World War Simonsen served in an important capacity with the international Jewish war aid, and after the War was over he became chairman of the Jewish World Relief Conference. He was a member of the executive board of the Alliance Israélite Universelle.

Among the treasures of the Bibliotheca Simonsensiana were five incunabula, including a special Soncino print of the year 1490; 800 volumes of responsa, partially handwritten in the 13th cent.; and an almost complete edition of the thirty volumes of the famous Amsterdam *Peri Ez Hajim,* the first known purely Jewish periodical (1728-61). There were also many valuable books and pamphlets on the Reform Movement and the emancipation of the Jews.

Lit.: *C.-V. Zeitung, Allgemeine Zeitung des Judentums,* May 20, 1937; Fischer, Josef, *Festsskrift i Anledning af Professor David Simonsen 70-aarige fødselsdag* (1923); *Jewish Chronicle* (London), June 24, 1932; Bricka, *Biografisk Leksikon;* Moritzen, Julius, "The Passing of a Great Scholar," *American Hebrew,* Sept. 2, 1932, p. 290.

SIMONSEN, ROBERTO, banker, industrialist and engineer, b. Santos, Brazil, 1889. He received the degree of civil engineer from the Polytechnic School of São Paulo, Brazil (1909), worked as an engineer for the Southern Brazil Railroad (1909-10), as director general of the prefecture of Santos (1911-12), and as chief engineer of the Municipal Improvement Commission of Santos (1911-12), and became the president of several large syndicates and engineering firms. In recognition of his merits he was made the representative of the state of São Paulo on the Brazilian commercial mission to England and Brazilian delegate to the International Cotton Congress of Paris (both in 1919). He was professional delegate to the Constituent Assembly of Rio de Janeiro (1933), and served as federal deputy from 1924 to 1937. He was Commander of the Order Orange-Nassau of Holland.

Simonsen taught history of economics at the School of Sociology and Politics of São Paulo, and was author of numerous books, including: *O municipio de Santos* (1911); *Os melhoramentos municipaes de Santos* (1912); *O trabalho moderno* (1919); *O calçamento de São Paulo* (1923); *A orientação industrial brasileira* (1928); *As financas e as industrias* (1931); *A construcção dos quarteis para o exercito* (1931); *A margem da profissão* (1932); *Rumo á verdade* (1933); *Ordem economica e padrão de vida* (1934); *Aspectos da economica nacional* (1935); *Historia económica do Brasil* (1937); *A industria em face da economia nacional* (1937); *Brazil's Industrial Evolution* (1939).

SIMONSON, LEE, scenic designer and writer, b. New York city, 1888. He received his A.B. degree from Harvard in 1909. During the first World War he served as a second lieutenant in the Corps of Interpreters. In 1919 Simonson was one of the founders of the Theatre Guild, of which he served as a director until 1940. As a result, most of his more important stage settings were done for that organization. It was his belief that "production" is as important as either script or players, and it was always his practice to emphasize this too-often ignored detail of theatrical production in each of his dramatic offerings.



Lee Simonson

Simonson served as director of the International Exhibition of Theatre Art, which was held at the Museum of Modern Art in New York (1934). He was a director of both the Municipal Art Society of New York and the National Theatre and Academy, and his private costume collection was donated to the Museum of Costume Art in New York city, of which he was a founder, and of which he was still a director in 1943. During the New York World's Fair (1939-40), Simonson was a consultant for the Palestine Pavilion and was designer of the dioramas exhibited at the Pavilion. He also acted as consultant for three college theatres of importance in the American little theatre scene: the University of Wisconsin, the University of Indiana and Hunter College, New York.

Among Simonson's literary work, in addition to numerous articles and reviews in art and other cultural magazines, were *The Stage Is Set* (1932) and *Minor Prophecies* (1927). He was the co-author of *Settings and Costumes of the Modern Stage* (1933) and he contributed the articles on "Scenic Design" and "Stage Equipment" to the fourteenth edition of the *Encyclopaedia Britannica.* Simonson's illustrated autobiography, *Part of a Lifetime,* appeared in 1943. He was (1928-29) editor of *Creative Art.*

Simonson's contribution to the American cultural scene has been diverse and significant. As a designer of both scenic and interior architecture, he established himself as a creative force whose work profoundly affected the trend of contemporary design. As an author, critic and lecturer he did much to clarify and define those aesthetic considerations which characterize the American artistic scene. NORMAN BEL GEDDES.

Lit.: MacGowan, Kenneth, *The Theatre of Tomorrow;* Hume, J. J., and Fuerst, W. R., *XXth Century Stage Decoration* (1929); Brown, John Mason, *Upstage* (1930); *Settings and Costumes of the Modern Stage* (1933); Fülop-Müller, G., *Das amerikanische Theater und Kino* (1931); Moussinac, L., *Tendances Nouvelles du Théâtre* (1931).

SIMONYI, JENÖ, Hungarian geographer and author, b. Veszprém, Hungary, 1860. Completing his formal education at the University of Budapest, he was

made professor at the Academy of Commerce (1880), serving in that capacity during many decades prior to the introduction of anti-Jewish laws (1938-39).

Simonyi wrote extensively on the natural sciences for publications at home and abroad. He translated into Magyar numerous foreign works dealing with geographical and geodetic subjects, including Ratzel's *Anthropo-geography* (1st section) and Leroy-Beaulieu's authoritative work dealing with Judaism and anti-Semitic trends.

Among Simonyi's more widely recognized original writings in Hungarian are such volumes as *A sarkvidéki felfedezések története* (1890), a history of polar expeditions; *Az uj világ* (1890), a vivid description of the New World; *A világkereskedelem* (1899), an analysis of international commercial relations; *Idegen népek között* (3rd ed., 1905), being Simonyi's picturesque account of his experiences among strange peoples. His scientific papers appeared chiefly in scholarly journals: *Budapesti Szemle, Földrajzi Közlemények,* and *Természettudományi Közlöny.*

SIMONYI, ZSIGMOND, linguist, b. Veszprém, Hungary, 1853; d. Budapest, 1919. After receiving the Ph.D. degree from the University of Budapest and doing graduate work in Leipzig, Berlin and Paris, he became (1877) a private lecturer in the University of Budapest. In the following year the newly founded rabbinical seminary of Budapest appointed him a member of its staff. At the same time he became an associate professor in the university. Full professorship was bestowed on him in 1889 after he accepted the Christian faith.

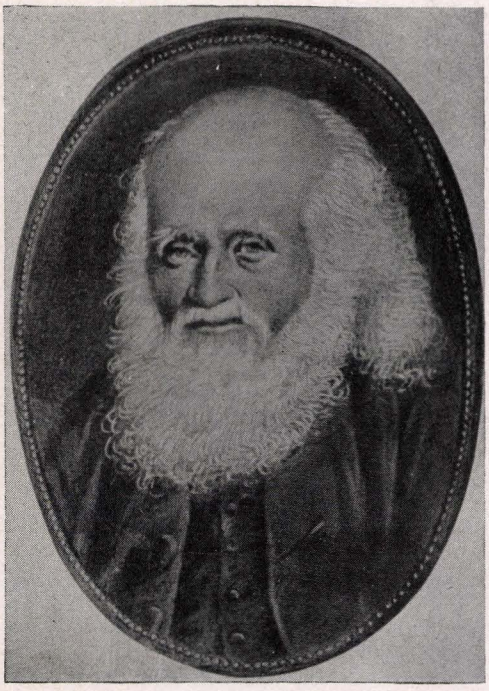
Simonyi specialized in the morphology, syntax and purism of the Magyar tongue, which was then the state language of a population of twenty million and an important medium of assimilating the nationalities. He published many volumes which were awarded prizes by the Hungarian academy, and in 1898 he was recipient of the Francis Joseph Coronation Award. The important linguistic publications which he edited included a historical dictionary of the Magyar language (with Gábor Szarvas).

Simonyi's magnum opus is the first exhaustive and systematic grammar of the Hungarian language, based on sound historical principles, the phonetical part of which was written in collaboration with József Balassa. As an academic teacher of influence he became the head of a school of Hungarian philology. His works as a whole may be regarded as a scientific corollary of the national-popular school of Hungarian poetry.

In the anti-Semitic counter revolution (1919) this exponent of the most patriotic branch of scholarship had to suffer, at the age of sixty-six, the ordeal of disciplinary investigation by the Hungarian academy which probed into his political beliefs. Simonyi died (November, 1919) of the attendant shock.

SIMSON, eighteenth cent. family of merchants in New York city. Nathan Simson (d. London, 1725) resided in New York between 1706 and 1722. In 1718 he was elected and sworn in as constable of South Ward, New York. He left a will, recorded in Somerset House, London, from which it appears that he owned large shares in the South Sea Company of Great Britain and had relatives in Bonn, Germany, and in Amsterdam.

Joseph Simson (b. 1686; d. New York city, 1787) was a nephew of Nathan Simson. He came to New York in 1718 and lived with his uncle for about a year and a half after his arrival. He was made a freeman in New York under the act of 1723, and became a naturalized citizen in 1740. He belonged to the



Joseph Simson

Orange County Regiment of New York volunteers, organized about 1738. Throughout his life Joseph Simson was closely connected with Congregation Shearith Israel, of which he was president for several terms. He appears to have been scholarly and learned in Hebrew, carrying on a correspondence with Dr. Kennicott of Oxford and Dr. Cooper, president of King's (later Columbia) College. He also conducted a correspondence in Hebrew with the Jews of China. He married Rebecca Isaacs (or Isaacks) in 1722, and they had two sons and a daughter. A miniature painting of Joseph Simson, done by a French artist, shows his appearance at a very advanced age.

Sampson Simson (b. New York city, about 1725; d. New Yory city, 1773) was the elder son of Joseph Simson. He was one of the founders and a distinguished member of the New York Chamber of Commerce, and one of the most prominent New York merchants of the time. He owned several ships which carried on an extensive foreign trade. Colonial records refer to him as "a remarkably pious and conscientious Jew, celebrated for punctuality and strict honesty." He died unmarried, whereupon his brother Solomon and other surviving relatives continued to carry on his many business enterprises.

Solomon Simson (b. New York city, 1738; d. New York city, 1801) was the second son of Joseph Simson. He was partner of his brother in business, and took an active part, as trustee and elector, in the affairs of Congregation Shearith Israel. During the Revolution he moved to Connecticut, together with a number of Jewish families, when the British occupied the city. In 1768 he married Sarah Mears. They had two sons and three daughters: Sampson, Joseph, Rebecca, Jochebed and Ellen. Jochebed married the Reverend Ansel Leo, reader of the Bnai Jeshurun Congregation of New York city.

Lit.: Publications of the American Jewish Historical Society, No. 2 (1894) 83; No. 3 (1895) 81; No. 10 (1902) 109-10; No. 11 (1903) 91-92, 155-56; No. 25 (1917) 87-91; No. 27 (1920) 371, 373.

SIMSON, BERNHARD VON, historian, b. Königsberg, Germany, 1840; d. Berlin, 1915. He was the son of Eduard von Simson. He studied history, as a pupil of Ranke, from 1856, and after his graduation became lecturer at the University of Jena (1863).

From 1869 to 1872 he was recorder at the archives of Düsseldorf, and from 1877 to 1905 professor of history at the University of Freiburg. In 1907 Simson was named a member of the general directorate of the *Monumenta Germaniae.* Simson was the last representative of Ranke's school in Germany. He mastered critical methods in editing historical sources, mainly of the Middle Ages and composing the historical records of the German emperors Charlemagne and Louis the Pious. He wrote the sixth volume of Giesebrecht's *Geschichte der deutschen Kaiserzeit* (1895), and edited his father's *Lebenserinnerungen* (1900).

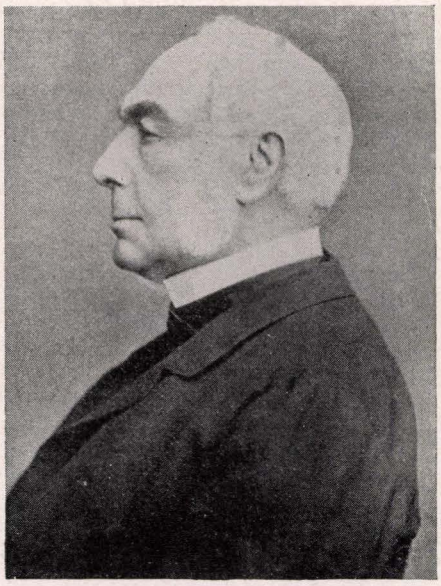
In 1887 he was elected member of the Bavarian Academy of Sciences. Simon's critical masterpiece was the discovery of the forgeries of Le Mans, which were considered the work of Bishop Isidorus until Simson bared their spuriousness in 1886.

SIMSON, MARTIN EDUARD SIGISMUND VON, German statesman, and teacher of law, b. Königsberg, Germany, 1810; d. Berlin, 1899. He was the son of Jewish parents, his mother having been a niece of David Friedländer. Simson was baptized in 1823. His brother, August Simson, became a Lutheran professor of theology. Simson was closely allied with the German unification movement, and acted as chairman at its meetings, his pleasing personality, ready wit, keen perception and oratorical gifts making him an asset. He was president of the Frankfort National Assembly (1848-49), of the Reichstag of the North German Union, and of the German Reichstag (1867-74). He served also as the first president of the German Supreme Court (1879-91), and was the founder and chairman of the Goethe Society (1885-99). He headed the delegation which, in 1849, announced to Frederick William IV his election as German emperor, as well as the delegation which, in 1870, tendered the same title to King William I of Prussia. In 1888 Simson received the title of the hereditary nobility. He played only an inconspicuous role as writer and legislator.

Lit.: Allgemeine Deutsche Biographie, vol. 54, pp. 348-64; Meyer, A., in *Biographisches Jahrbuch,* vol. 4 (1900) 307-17; Simson, Bernhard von, *Eduard von Simson, Erinnerungen aus seinem Leben* (1900); *Goethe-Jahrbuch,* vol. 21, p. 4.

SIMSON, PAUL, historian, b. Elbing, Germany, 1869; d. Danzig, 1917. He received the Ph.D. degree from the University of Berlin in 1891, became teacher at the municipal college of Danzig, and in 1906 was appointed professor. Simson was the first modern historian of the city of Danzig. He published (1903-16) four volumes of a large *Geschichte der Stadt Danzig,* and numerous special inquiries into the political and cultural history of Danzig, East Prussia, Pomerania and Poland. Simson was loyal to Judaism, and professed liberalism in politics. He was a member of the city council of Danzig, and launched a movement for the conservation of historical architecture in that city.

SIN. The provision in the book of *Leviticus* (chaps. 4 and 5) for sin-offerings by the ancient Hebrews and the universal appeal of the Day of Atonement show clearly that the acknowledgement of sin and the desire to attain forgiveness have a prominent place in Jewish thinking. It should be borne in mind that Judaism does not affirm the existence of sin per se. It is always something which man commits.



Martin Eduard S. von Simson

Among the Hebrew words used to denote sin are *het, 'avon* and *pesha.* Originally *het* meant the missing of the goal or of the mark, as in *Prov.* 19:2, which may be translated literally: "He that hasteth with his feet loseth the way." In the Hithpael verbal form it means "to be bewildered." *'Avon* means crookedness or perversion of the right order. The most grievous sin is *pesha,* or rebellion. The verb is used in *II Kings* 1:1 in reference to Moab's rebellion against Israel, but in the theological sense it means rebellion against God and man's better nature. By implication, this sin is a denial of the basic principle of religion, the existence of God and His providence.

In the Scriptures the most extreme sinfulness is always regarded as rebellion. The generation of Noah, the builders of the Tower of Babel and the people of Sodom and Gomorrah were rebels against the divine will. Sodom and Gomorrah were the scene of the three cardinal sins, idolatry, adultery and murder (*Midrash Num.* 7:10).

The general term "idolatry" includes pride (*Mechilta* 72a), which in itself is a denial of complete dependence on God. The prophecy of Isaiah opens with the declaration (*Isa.* 1:2) that Israel has rebelled against his Heavenly Father. Similarly, Ezekiel (*Ezek.* 20:13-26) interprets Israel's transgression even in the wilderness as rebellion. "But the house of Israel rebelled against Me in the wilderness; they walked not in My statutes, and they rejected Mine ordinances."

Judaism holds that sins are committed against God, society and the individual. Man is admonished to flee from even the slightest infraction of the divine law (*Aboth* 4:2). But when he does sin it is necessary for him to seek forgiveness from God. On the Day of Atonement such forgiveness is granted to the sincerely repentant sinner (*Yoma* 85a), but if his sin is against one of his fellow men he must first endeavor to be reconciled with him.

Because of the oft-repeated statements in *Amos* (*Amos* 1:3, 6, 9, 11, 13; 2:1, 4, 6) it is commonly believed that God will forgive man's repetition of sin only thrice. When it is committed the fourth time man must bear the full consequence of his wrongdoing. However, it is specifically stated (*Yoma* 85a) that if a man says: "I will sin and repent, then sin and repent again," he will find repentance beyond his power. Recitation of one's own sins is regarded as arrogance (*Ber.* 34b). Hence the *Al Het* litany in the Day of Atonement ritual is regarded as confession of communal transgression.



Germanic National Museum, Nurmberg

THE TORAH

From a 15th-Century Illuminated Haggadah, Showing (above) Moses Unrolling the Torah and (below) Moses Kneeling in Prayer on Mount Sinai

In the actual confession of sin, Ps. 106:6 is followed; the formula *"hatanu, 'avinu, pashanu*—we have sinned, we have done iniquitously, we have dealt wickedness," is taken from the Psalmist. This order was followed by the high priests in the ancient Temple (*Yoma* 36b), and it is used by the individual worshipper to this day. In the traditional confessional on the Day of Atonement (Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book*, p. 258 et seq.) an exaggerated number of sins is listed. The acrostical form shows that the liturgist assumes poetic license, for even the most blameless saint is expected to ask forgiveness for sins of which he never could have been guilty. In the concluding section (p. 262) reference is made to violations of positive (sins of omission) and negative commands (sins of commission).

While sin affects the spiritual condition of the whole world (Midrash *Eccl.* 10:1), its greatest effect is on man himself (*Sotah* 32ab). It first enters man as the spirit of folly. In the course of time man comes under its sway, growing more and more callous. At first it is like a spider's web, then it becomes like a wagon rope. This folly is at first only a passer-by, then a visitor, then it becomes man's master. Hence it is said: "One sin brings another in its train" (*Aboth* 4:2). Sin thus enslaves him who is free. Proof is often cited from the book of *Job* (35:1-8) that God is not affected by man's wrongdoing, but that man bears the full consequences. This spirit of folly which causes man to sin is called the Yetzer Hara, the inclination to do evil. At times rabbinic statements seem to imply that this force has separate existence (*B.B.* 16b).

Simeon ben Lakish said: "Satan, the Yetzer [Hara] and the angel of death are one and the same." However, it is likely that the rabbis spoke only figuratively. Usually they refer to the Yetzer Hara as a purely subjective force, which is not altogether evil. Without it man would not marry, beget children, build a home or engage in commerce (*Midrash Gen.* 9:7). Therefore it derives its nature, whether it be good or evil, from the use which man makes of it. It may become the motivation for adultery or for a wholesome family life, depending on man's power to master the desires of his own heart. This point of view is constant in Jewish literature and in the liturgy of the people of Israel.

See also ORIGINAL SIN.

ABRAHAM SHUSTERMAN.

Lit.: Schechter, Solomon, *Some Aspects of Rabbinic Theology;* Baeck, Leo, *The Essence of Judaism;* Kohler, Kaufmann, *Jewish Theology;* Büchler, Adolf, *Studies in Sin and Atonement* (1928).

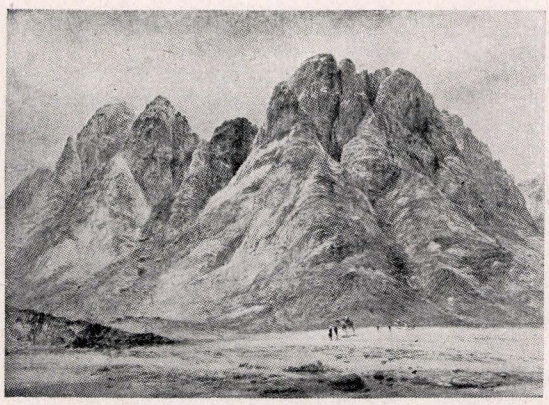
SIN (a letter of the Hebrew alphabet), *see* ALPHABET.

SIN-OFFERING, *see* SACRIFICE.

SIN, ORIGINAL, *see* ORIGINAL SIN.

SINA, IBN, *see* AVICENNA.

SINAI, the most usual name in the Bible for the sacred mountain from which the Ten Commandments were revealed (*Ex.* 19 and 20). The term Horeb appears elsewhere, and it is evident that Horeb and Sinai are merely variant terms for the same mountain. According to Bible critics, Sinai is preferred by the *J* and *P* sources, Horeb by *E* and *D*. The origin of the name is uncertain, some connecting it with the moon-god Sin, others with the thornbush (*seneh*). There is apparently no Jewish tradition as to the location of Sinai; Christian tradition, which can be traced back as far as the 4th cent., identifies it with the range of mountains in what is now known as the Sinai Peninsula, between Arabia and Egypt. Hence



The traditional Mount Sinai

various travelers have suggested Jebel Musa or Jebel Serbal as being Sinai, and this has been followed by many writers. However, this identification is untenable. On the one hand, this part of the peninsula was the scene of extensive mining operations on the part of the Egyptians, so that it is unlikely that the Israelites would have ventured thither. On the other, passages in the Bible practically equate Sinai with the mountains of Seir, in the country of the Edomites, south of Palestine (see *Deut.* 33:2; *Judges* 5:4-5). Furthermore, it was near enough to Midian for Moses to reach it in leading his flocks (*Ex.* 3:1) and but three marches from Canaan (*Num.* 10:33). Hence the location of Sinai is apparently in Seir, and probably not far from Kadesh.

In 1904 to 1905 Flinders Petrie found interesting alphabetic inscriptions in the region of the traditional Sinai. These Sinai inscriptions have been studied by scholars from 1916 on, and have been shown to be the earliest form of the alphabet. Grimme's attempt to read them as inscriptions of Moses has been rejected by scholars. *See* ALPHABET.

Lit.: The Biblical dictionaries; Eckenstein, A., *A History of Sinai;* Baedeker, *Palestine and Syria.*

SINAI, NATHAN, university professor, b. Stockton, California, 1894. He received the degree of Doctor of Public Health from the University of Michigan (1926) and was appointed there associate professor in 1929, full professor in 1932, and was still holding this position in 1943. He was a consultant of the United States Public Health Service.

His published writings include *A Survey of the Medical Facilities of San Joaquin County, California* (1931); *A Survey of the Medical Facilities of Philadelphia* (with A. B. Mills, 1931); *A Study of Physicians and Dentists in Detroit* (with A. B. Mills, 1931); *The Way of Health Insurance* (with A. M. Simons, 1932); *The Incidence of Illness and the Receipt and Costs of Medical Care* (with I. S. Falk and M. Klem, 1933); *Medical Relief Administration, Essex County, Ontario* (1937); *Medical Relief in Michigan* (with M. Hall, V. Hogue and M. Steep, 1938), and *Medical Relief Administration* (with M. Hall and R. E. Holmes, 1939). He also compiled the report of the survey of medical services and health agencies in Michigan (1933).

SINAITIC LAWS (*halachah lemosheh misinai*). Approximately forty laws are described in Talmudic literature as "special traditions revealed to Moses on Sinai." The Sinaitic laws pertain mainly to weights and measures, phylacteries, directions to scribes, and agriculture. In addition, there are six laws introduced by the words *be'emeth 'amru* ("In truth it was said"), which the Talmud considers as Sinaitic laws (*B.M.* 60a).

According to Maimonides (Introduction to his com-

mentary on the Mishnah, edit. Hamburger, 21-23-25), these Sinaitic laws are laws which can in no way be derived from, or related to, any passage in the Bible, and there can be no dispute as to their validity. A contrary opinion is expressed by Rashi and other scholars, who hold that most of the laws of the Talmud which are introduced by the formulas *gemiri, gemara gemiri, hilchatha gemiri, halachah, de'oraitha* and *debar torah* are also Sinaitic laws.

Nahman Krochmal, Zacharias Frankel and I. H. Weiss, as well as others, hold that those laws the origins of which were shrouded in obscurity were termed Sinaitic. Bacher pointed out that the term *halachah lemosheh misinai* was used mainly by the sages who were contemporaries of Rabban Gamaliel I (1st cent.), who sought to relate all oral traditions to the time of Moses.

See also ORAL LAW.

Lit.: Revel, Hirschel, *Hamasoreth Besifre Harambam* (1942); Tchernowitz, Chaim, *Toledoth Hahalachah*, vol. 1 (1934) 29-36.

SINGAPORE, capital of the island of Singapore, in British Malaya, with a total population of 500,000, including about 2,500 Jews (1940). The Jewish settlement dates from 1840, when a small number of Jews fled thither from Mesopotamia.

Religious service was held first in a rented house near the business quarter, in a street since known as Synagogue Street, but in 1878, when the community had increased through the further influx of Jews from Baghdad and India, the Moghein Aboth Synagogue was built in Waterloo Street through popular subscription. While the community numbered about twenty families in the middle of the 19th cent., it reached the number of 450 by 1900, the majority of whom were Sephardim from the Near East and from India, with a sprinkling of Russian refugees as well as of Jewish merchants from England, The Netherlands and China. The Sephardim, many of whom had established prosperous firms, dealt largely in opium, rice and gunny bags, while the business of the Ashkenazim was chiefly liquor, hotel keeping and furniture. When, subsequently, opium became outlawed as an article of trade, its place was taken by the business of rubber and tin and by banking.

An outstanding figure in the communal life of Singapore and a great philanthropist was Sir Manasseh Meyer (1846-1931), who came to the colony as an impecunious immigrant boy, became a leading merchant and a municipal commissioner, built a Talmud Torah and a new synagogue, Chesed El (1905), and founded the first Zionist society in Singapore—it was the first Zionist society in the whole Far East. His daughter, Mrs. Edward Nissim, became the leading spirit of the community after his death.

There existed a Jewish Women's League, a sports club and, temporarily, a magazine, *The Israelite*. The Singapore community contributed per capita a greater amount annually to the Palestine Foundation Fund than any other group in the world. Yet Israel Cohen and other visitors from Europe or the United States noticed the lack of interest in Jewish culture among the younger generation, which was completely Europeanized, and also a certain antipathy between Sephardim and Ashkenazim. The two synagogues, both Orthodox and following the Sephardic ritual, had the Bimah in the center rather than on the eastern side, and were lighted only by the Ner Tamid (perpetual lamp). A new burial ground was acquired in 1902.

A small Jewish community, established in 1895, existed also on the island of Penang, north of Singapore, on the west side of the Malay Peninsula; its members were removed to Singapore in December, 1941, where they shared the fate of the entire Jewish community when the island was occupied by the Japanese in February, 1942. ALFRED WERNER.

Lit.: White, David, "Saying Mincha in Singapore," *Philadelphia Jewish Times*, April 3, 1931; Büchler, Walter, "The Jews of Singapore," *B'nai B'rith Magazine*, July, 1932; Becker, Charles Saxe, "Jews in Singapore," *American Hebrew*, Sept. 16, 1938; *Jewish Chronicle* (London), March 3, 1939, p. 29; Levi, Elias, "In the Outposts of Exile," *Jewish Spectator*, Sept., 1940; Cohen, Israel, *The Journal of a Jewish Traveller* (1925); Wischnitzer, Mark, *Die Juden in der Welt* (1935); "Jews in the Far East," *Jewish Affairs*, Jan., 1942.

SINGER, ÁBRAHÁM, rabbi and historian, place and date of birth unknown; d. Várpalota, Hungary, 1914. For many decades he ministered to the Jewish community of Várpalota, on whose history he published a volume. His other works include *Paris, Braunschweig, Arad,* sidelights on the history of Reform Judaism in Europe; *Materialien zur Geschichte der Juden in Ungarn; Chronik der Juden in Ungarn; Hamadrich* and *Magyar Zsidó Levéltár,* a collection of documents of Jewish interest.

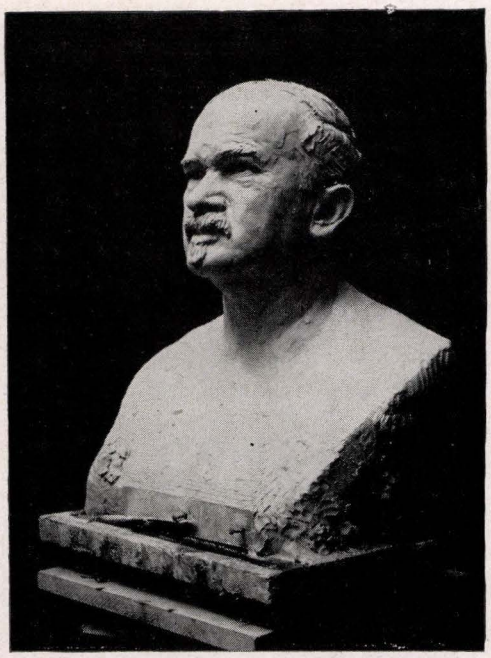
His history of Hungarian rabbis and communities remained in manuscript. His son and successor in the rabbinate of Várpalota, Leó Singer, contributed to the periodical press many articles on the history of the Jews in Hungary and was a contributor to several Jewish encyclopedias.

SINGER, BERTHOLD, consul-general, jurist and educator, b. Jászberény, Hungary, 1860. He studied at the Universities of Budapest and Berlin and in 1884 came to the United States. He settled in Chicago where he became consul of Spain, Costa Rica and El Salvador. From 1899 on he was consul-general of Nicaragua at Chicago, and subsequently became consul-general of Costa-Rica and Turkey; he was still in those offices in 1943. Singer was the author of several works on international patent and trade mark law. In 1918 the Chicago Law School conferred upon him the degree of LL.D. Subsequently he became lecturer of international law and a member of the advisory board of De Paul University, Chicago. He was also a knight and commander of the Order of Isabella the Catholic.

His published books include: *Foreign Patents, Trade Marks and Designs* (1903); *United States and Foreign Copyright Laws* (1907); *Patent and Trade Mark Laws of the World* (1911); *Trade-Mark Laws of the World and Unfair Trade* (1913); *International Law* (1918); *Patent Laws of the World* (5th ed. 1930).

SINGER, CHARLES, historian of medicine, b. London, 1876. He was the son of Simeon Singer. After studying in England and abroad, he became professor of the history of medicine at the University of London (University College). He was also university lecturer in the history of biological sciences at Oxford (1931-32), visiting professor of the history of science at the University of California, Herztein lecturer at Leland Stanford University, Goldwin Smith lecturer at Cornell University, Noguchi lecturer at Johns Hopkins University, Fitzpatrick lecturer at the Royal College of Physicians, visiting lecturer at the University of Birmingham, and physician to Dreadnought Hospital. Singer presided at the Third International Congress of the History of Medicine (1922) and at the Second International Congress of the History of Science and Technology (1931), both held in London. He was expert on Hebrew MS illustrations.

Singer's writings include: *Studies in the History and Method of Science* (Oxford, 1917-21); *Greek Biology and Greek Medicine* (1922); *History of the Discovery of the Circulation of the Blood* (London, 1923); *The 1493 Venice Fasciculo di Medicina* (Milan, 1924); *The Evolution of Anatomy* (1925); *The Legacy of Israel* (co-editor with Edwyn Robert Bevan, 1927); *A Short History of Medicine* (1928); *From Magic to Science* (1928); *Historical Relations of Religion and Science* (1928); *A Short History of Biology* (1931); *A Short History of Science* (1941).



Isidore Singer. From a contemporary sculpture

SINGER, EDMUND, violinist and educator, b. Tata, Hungary, 1831; d. Stuttgart, Germany, 1912. Singer was a fellow-student and friend of the famous Joachim. He received his musical education in the Vienna conservatory and at Paris. During the 1850's he gave successful concerts throughout Europe. In 1854 Liszt recommended him for the position of concert master at Weimar.

From 1861 on Singer was a professor of the Stuttgart conservatory. He was a prolific composer of serenades, fantasies, impromptus and other minor pieces, many of which were inspired by Hungarian folk music. He was also well-known for his *Grosse theoretisch-raktische Violinschule.*

SINGER, GUSZTÁV (DE SEVERIN), soldier, b. Somfa-Baranya, Hungary, 1863. A major in the Austro-Hungarian Army at the outbreak of the first World War, he was gravely wounded in the battle of Lwów (September, 1914) and after fighting throughout the Carpathian campaign, returned seriously ill from the successful siege of Przemysl. Upon his recovery, in 1917, he was made a colonel, knighted and sent to the Roumanian front. In 1918 he served in the military administration of occupied Serbia. Singer was the recipient of many high military distinctions.

SINGER, ISIDORE, editor and writer, b. Weisskirchen, Moravia, 1859; d. New York city, 1939. He studied at the Universities of Vienna and Berlin (Ph.D., 1884), and founded and published the *Allgemeine Österreichische Literaturzeitung* (1884-85).

Becoming a literary secretary to Count Alexandre Foucher de Careil, French ambassador at Vienna, he followed him to Paris, where he joined the press bureau of the French Foreign Office and also became editor-in-chief of *La vraie parole* (1893-94). Through this paper, which he founded to counteract the anti-Semitism propagated by Edouard Drumont's *La libre parole,* Singer defended Alfred Dreyfus fearlessly.

Encouraged by an editorial written for the *American Hebrew* Singer went to New York city (1895) to carry out his life work, *The Jewish Encyclopedia.* Having done the preliminary work together with Richard J. H. Gottheil and Kaufmann Kohler, he became managing editor of the encyclopedia, and was in charge of the department of modern biography (for the period from 1750 to 1904).

Singer was managing editor also of the *International Insurance Encyclopedia* (1909) and co-editor (with Kuno Francke of Harvard University) of the *German Classics of the 19th and 20th Centuries* (20 vols.). He was founder (1922) and literary director of the interdenominational Amos Society, a monotheistic world league for better understanding among peoples, and president of the Justice Lodge of the B'nai B'rith.

Singer was a prolific writer in three languages. His works include: *Berlin, Wien und der Antisemitismus* (1882); *Presse und Judentum* (1882); *Sollen die Juden Christen werden?* (1884); *Die bieden Elektren—humanistische Bildung und der klassische Unterricht* (1884); *Auf dem Grabe meiner Mutter* (Hebrew trans., Solomon Fuchs, 1888); *Le prestige de la France en Europe* (1889); *La question juive* (1893); *Anarchie et antisemitisme* (1894); *Der Juden Kampf ums Recht* (1902); *Russia at the Bar of the American People* (1904); *Christ or God?* (1908); *Social Justice* (1923); *A Religion of Truth, Justice and Peace* (1923), which was issued by the Amos Society and claimed to be "a challenge to church and synagogue to lead in the realization of the social and peace gospel of the Hebrew prophets." Singer edited *The World's Debt to the Jew* (6 vols.), and translated books from French into German, including treatises by James Darmesteter and Zadoc Kahn.

Singer's favorite idea was the establishment of world peace and of close spiritual cooperation of Jews and Christians. "This little man," wrote Gutzon Borglum, "with his vast dome and sparkling eyes, whom I tried in my own modest way, as a tribute to a friend, to fix in bronze as a type of Jewish thinker, involuntarily reminds me of his great predecessors, and models, Leibnitz and Diderot." Extensive tribute was paid Singer on the occasion of his sixtieth (1919) and seventieth (1929) birthdays. ALFRED WERNER.

Lit.: *American Hebrew,* Nov. 7, 1919, p. 628; Nov. 8, 1929, p. 819; Cohen, George, *Jews in the Making of America* (1924) 236; Eisenstadt, Benzion, *Hachme Yisrael Beamerikah* (1903).

SINGER, ISRAEL JOSHUA, writer, b. Bilgoray, Poland, 1893. He studied at the Yeshiva in Warsaw, and first began to write professionally in 1915, starting with Hasidic tales. Some of his short stories, collected in the volume *Pearl* (1923), won him recognition not only throughout the European continent, but in the United States as well. He became the Warsaw correspondent of the *Forward,* a post he held until his removal to the United States in 1939.

Before leaving Poland Singer had already written many of the novels which were later, in their translations into numerous languages, to make him and the milieu he chose to depict familiar to foreign readers. *Yoshe Kalb* (1932) appeared in English book form in the following year as *The Sinners;* under its original title it had been produced in 1932 at the Yiddish Art Theatre in New York city by Maurice Schwartz. Here Singer still derived his material from Hasidic themes, telling of a young rabbi's sin with his father-in-law's young wife, and of his subsequent penitential wanderings. The drama made of the book was colorful to the point of exoticism, and the mystical strain of the script raised it to the level of allegory.

But *Di Brider Ashkenazi,* which in its English translation (*The Brothers Ashkenazi,* 1936) was the most successful of Singer's novels, fused the old Jewish Polish tradition with a study of the industrial city of Lodz, and the web of transformation which it effected

on the descendants of a leader of the Orthodox Jewish community. Singer's eye is that of the superior novelist: noting detail and grasping significance. But not always is the ultimate union of all his separate efforts sufficiently interactive. In a great work there is a molding of components, giving circumstance and character a structural solidity. The men and the women of *The Brothers Ashkenazi* are occasionally jagged in their virtue or their villainy. Circumstance, too, shows vehemence without invariably possessing grandeur.

Among Singer's other works translated into English were *The River Breaks Up,* short stories (1938), and *East of Eden* (*Chaver Nachman;* 1939), a novel of the failure of any ideology—from Orthodoxy to Communism—to provide a man with the key to spiritual gratification. In Yiddish there have appeared, among others, *Oif Fremder Erd* (1925); *Stohl un Eisen* (1927; English trans., London, 1936); *Nei Russland* (1927); *Die Mishpoche Karnovsky;* in 1943 it was being published serially in the *Forward* and in the Buenos Aires *Di Presse*). *In die Berg,* a novel in an American setting, was published serially in the *Forward* in 1942 and was being prepared (1943) in English translation. Translations of Singer's work appeared also in Hebrew, Polish, Spanish, Swedish and other European languages. In 1943 Singer was living in New York.

BASHEVIS SINGER (b. Radzynin, Poland, 1894), writer, was a brother of Israel Joshua Singer. His first work appeared in the *Literarishe Bletter* in Warsaw; it took the form of short stories. He came to the United States in 1935, and in the same year his novel, *Der Soten in Goray,* was published. The novel, set in the 17th cent., dealt philosophically and skeptically with the problems of holiness and wickedness. In 1943 Singer was associated with the *Forward* in New York, writing also under the pseudonym of Yitzchok Varshavsky.

NATHAN RICARDO.

Lit.: Opinion, Aug. 1937, p. 16; Roback, A. A., *The Story of Yiddish Literature* (1940), 305-9; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1929), cols. 1085-87; Niger, S., "Oif Fremder Erd," *Tzukunft,* July, 1925; idem, "Yoshe Kalb," *ibid.,* Feb., 1933; idem, "Sarinkov," *ibid.,* Dec., 1933; idem, "Di Brider Ashkenazi," *ibid.,* Dec., 1936; idem, "Chaver Nachman," *The Day,* Feb. 5, 1939; Ravitch, M., "Chaver Nachman," *Tzukunft,* Oct., 1939; Cahan, Abraham, in *Forward,* June 4, 1939.

SINGER, JACOB, rabbi, and authority on Jewish music, b. Kruspils (Kreutzburg), Latvia, 1883. He was brought to the United States in 1892. A descendant of the cantor and Hebrew author Joshua Heschel Singer, he received the A.B. degree from the University of Cincinnati in 1907, the A.M. degree in 1908, and in the following year was ordained at the Hebrew Union College. He pursued post-graduate studies at Johns Hopkins University, Baltimore (1910-12), studied musical theory at the Peabody Conservatory of Music in that city (1916), and in 1925 received the Ph.D. degree from the University of Nebraska. Singer served as rabbi of Congregation Beth Israel, York, Pa. (1909-12), Bnai Jeshurun, Lincoln, Neb. (1912-23), and Temple Mizpah, Chicago (1923-). He was also associate professor of the history and theory of music at the University of Nebraska (1916-23), and lecturer on Jewish liturgical music at Northwestern University, Evanston, Ill. (1931-).

During the first World War Singer served as resident rabbi and chaplain at Camp Funston and Fort Riley, Kan. (1917-18). He was founder of the B'nai B'rith Hillel Foundation at Northwestern University, and its director from 1933 to 1934. He was president of the Chicago Rabbinical Association (1939-41), a member of the Board of Governors of the Hebrew Union College, and in 1942 was elected vice-president of the Hebrew Union College Alumni Association. He lectured on Jewish music at the Hebrew Union College from 1912 to 1914.

Singer's works include: *Taboo in the Hebrew Scriptures* (Chicago and London, 1928); "Jewish Music Historically Considered" (*Central Conference of American Rabbis Year Book,* vol. 23, 1913, pp. 232-48); "Adult Education and Judaism" (*ibid.,* vol. 38, 1928, pp. 361-71); *A Sunny Morning Spring,* a children's operetta (Chicago and London, 1925); six liturgical numbers, including the Kol Nidre setting for cantor, choir, organ and violin obbligato (New York, 1938); "Music of the Synagogue" (in the year book of the Music Teachers National Association, 1915). Singer composed hymns for the *Union Hymnal* (1932), of which he served as a co-editor, and contributed articles on Jewish music to the *Universal Jewish Encyclopedia.*

SINGER, JOSEF, cantor, b. Illinik, Hungary, 1841; d. Vienna, 1911. He was the son of the cantor Srole Illinik, in whose choir he sang at the age of five.

Singer graduated from the teachers' institute in Tyrnau in 1860, then entered the conservatory in Prague, and for a short while sang in the Prague State Theatre. In 1866 he became cantor in Beuthen, Upper Silesia. A well-schooled baritone voice and extensive Hebrew knowledge secured for him (1874) the position of cantor in Nuremberg. Here he composed and introduced into the synagogue many hymns in German. His singing and musicianship led to many opportunities for his appearance on the concert stage. Noted critics, including Richard Wagner, lauded him. In 1881 Singer went to Vienna to succeed Solomon Sulzer as cantor of the Seitenstettengasse Temple, and within a short time became part of musical Vienna. Brahms and Goldmark came to listen to his renditions of oratorio selections at various concerts. Singer taught music at many institutions, but his most important achievements were in the musical-literary field.

His many articles on Jewish music and Hazanuth in the *Jüdischer Kantor* and *Österreich-ungarischen Kantoren-Zeitung,* and especially his brochure, *Die Tonarten des traditionellen Synagogen-Gesanges* (Vienna, 1886), stamped him as an independent and resourceful student of Jewish music. In this work he groups all traditional modes and cantillations in three distinct scales or Steigers, i.e. the Yishtabah, the Magen Aboth and the Adonai Malach scales, thus being among the first to give Hazanuth a scientific foundation.

MAX WOHLBERG.

Lit.: Friedmann, A., *Lebensbilder berühmter Kantoren,* vol. 1 (1918) 170; vol. 3 (1918) 9; Zaludkowsky, E., *Kulturtrager fun der Yiddisher Liturgie* (1930).

SINGER, JOSEPH, Austrian general, b. Lemberg, Poland, 1797; d. Vienna, 1871. The son of a well-to-do family, Singer was prepared in his early years to enter the Austrian army. In 1813 he was commissioned lieutenant in the Third Regiment of lancers, and fought gallantly against French troops in Italy. In 1832 he was promoted to the rank of captain and joined Field Marshal Radetzky's general staff. In 1835 Singer became major, and in 1847 colonel. Two years later, after the victory of Radetzky over the Italian revolution, Singer was nominated major general and soon thereafter brigadier general. Radetzky's successor, Field Marshal Hess, also admired Singer's talents and appointed him, after the outbreak of the Crimean War, chief of the general staff of the Third Army commanded by Hess. But the Austrian army did not enter the war and, upon demobilization, Singer retired from service, being nominated lieutenant field marshal. He returned to active service when, in 1859, Austria was at war with France and held a high command at Cracow.

Singer then traveled extensively through most of the countries of Europe, Asia and America. He was fluent in virtually all European languages. Singer was esteemed as



David Joseph Sinzheim

a distinguished strategist who, however, was unwilling to adopt the views of his superiors once he had formed ideas of his own, but he never had an opportunity to command a battle wholly on his own responsibility.

SINGER, LUDWIG, attorney and Zionist leader, b. Kolin, Bohemia, 1876; d. Prague, 1931. As chairman of the Bohemian Zionist committee he conducted negotiations in 1917 with leaders of the newly formed Czechoslovak government. As a result, Jewish minority rights became an integral part of the Czechoslovak constitution. When the Jewish national council was formed (1918), Singer was elected president, retaining this office until his death. As president of the council he took part in the Versailles peace treaty parleys. He was a member of the Prague city council, and played a leading role in the struggle for an amendment to the new citizenship law which solved the question of the naturalization of Jewish war refugees. Singer repeatedly headed the Jewish list at the parliamentary elections, and was elected deputy in 1929. From 1930 until his death he was president of the Jewish community of Prague.

SINGER, PAUL, German Social Democratic leader, b. Berlin, 1844; d. Berlin, 1911. In 1869 he and his brother established a successful factory for ladies' coats; he retired from the firm in 1886. At first he belonged to the liberal party, and joined the Social Democratic party only after the passage of the Socialist law (1878). A keen student of the condition of the laboring classes, he soon became one of the party's most prominent leaders, and in 1884 was elected to the Reichstag. In 1886 the Prussian government ordered his expulsion from Berlin because of his exposure of the spy system (agents provocateurs) of the Berlin political police; later he was expelled also from Dresden. However, the decree of expulsion was soon rescinded, and in 1887 the party called him to its executive board and three years later he was made its chairman. Possessed of a keen sense of justice, Singer was noted for his public charity, and took part in many international socialist congresses. Through his aid the working class of Berlin founded its own organ, the *Volksblatt* (1884), which later became the *Vorwärts.*

Lit.: Stegman and Hugo, *Handbuch des Sozialismus,* (1897) 750; Curley, A., "Social Democrats in the Reichstag," *Harper's Magazine,* vol. 71, 343-49.

SINGER, SIMEON, preacher, translator and communal worker, b. London, 1848; d. London, 1906. He became minister of the Borough New Synagogue of London in 1867, moving from there to the new West End Synagogue in 1878 where he remained until his death. Singer was a scholar of high repute, one of the best masters of English in the Anglo-Jewish pulpit, and a strong power in the Jewish community. Though a lover of tradition, he recognized the necessity of reforms. In 1892 at his instigation the first English conference of Jewish preachers was held, and some reforms were introduced, such as Bible readings in English, the admission of women as choristers and others. He did much to reunite Conservatives and Liberals in the community and he himself preached at the Reform synagogue in Manchester.

He translated into English a number of religious books, but his most famous work is the English translation of the *Authorised Daily Prayer Book* (1896) which was accepted by the United Hebrew Congregations of the British Empire. A selection of his sermons, lectures and addresses was edited by Israel Abrahams. He was the father of Charles Singer.

Lit.: Abrahams, Israel, *The Literary Remains of the Reverend Simeon Singer* (3 vols., with a memoir, 1908).

SINIGAGLIA, LEONE, composer, b. Turin, Italy, 1868. He studied at the conservatory of Turin under Giovanni Bolzoni, and later in Vienna and in Prague under Anton Dvořák. The Bohemian Quartet introduced his chamber music in 1898, and three years later Arrigo Serrato played with considerable success his violin concerto in the principal cities of Germany.

Sinigaglia's music drew its inspiration chiefly from local Italian folk lore, particularly from his native province of Piedmont. He published four books of Piedmontese folk tunes. Well-known are his *Rapsodia piemontese* for violin and orchestra (1900); *Danze piemontesi* (1905); and *Piemonte,* a suite for orchestra (1910). He wrote an overture to Goldoni's *Le baruffe chiozzotte.*

SINZHEIM, DAVID JOSEPH, rabbi, b. Trèves, Germany, 1745; d. Paris, 1812. He was rabbi in Strasbourg, and a member of the Assembly of Notables summoned by Napoleon I in 1806. As the most distinguished member of this committee, he was entrusted with a difficult task, which he executed most satisfactorily. He was also chairman (Nasi) of the "Sanhedrin" instituted by Napoleon in 1807. Following introduction of the consistorial system Sinzheim became chairman of the central consistory (1808). An excellent Talmudist, he wrote a series of notes on the Talmud, *Yad David* (Offenbach, 1799).

Lit.: Biographical notes in *Yad David;* Carmoly, E., in *Revue orientale,* vol. 2 (1842) 240-42; Graetz, H., *History of the Jews,* vol. 5 (1927) 452, 483-84, 490-91, 495, 502; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 8.

SINZHEIM, JUDAH EPHRAIM (called Löb Sinzheim), one of the most distinguished Jewish financiers of the 18th cent., place and date of birth unknown; d. Vienna, 1744. He stemmed from a Mannheim family and was married to a granddaughter of Samuel Oppenheimer. Sinzheim not only participated in many important financial enterprises of the Austrian Empire, but was also recognized as an outstanding philanthropist and patron of Jewish scholars. One of his philanthropic acts was the transformation into an academy of the Rashi Chapel at Worms.

Lit.: Wachstein, B., *Die Inschriften des alten Judenfriedhofes in Wien,* vol. 2 (1917).

SIOUX CITY, the second largest city of Iowa with a total population of 82,364 (census of 1940). In 1943 the Jewish community of the city, which was likewise the second largest in the state, numbered approximately 2,500. Sioux City was settled about 1850 and chartered in 1857. It may have been about a decade later that the first Jews began to arrive in the pioneer community. By 1869 there were an estimated twenty-five Jewish residents. One of the first of these was Godfrey Hattenbach, an immigrant from Germany who came to Sioux City from Baltimore, Md. Pursuing several occupations, including peddling, Hattenbach came, in time, to be a business leader of the city. Even more prominent was his son-in-law, David A. Magee, a convert to Judaism who took an active interest in all Jewish affairs. He was a leader in the important meat packing industry of the region, and was elected mayor of Sioux City in 1897.

Other leaders of the early Jewish community were the meat packer Charles Wise; Julius Pappe; and the brothers Davidson, who starting as peddlers in the early 1880's, eventually founded the department store which was to become the foremost establishment of its kind in the city. David, Ben and Abe Davidson were factors not only in the Jewish community, but in the upbuilding of Sioux City as a whole. Later there arrived J. N. Krueger, Max Brodkey, Barney Baron and Abe Goodsite. The Barons established the firm of Barney Baron & Sons. J. Kaufmann, H. Levine, Abraham L. Galinsky and Sam Lipman were early members of the Jewish community.

The first venture at organization was made in 1869, when a group of Jews established a cemetery on a lot donated by Godfrey Hattenbach. In 1884 a new group formed the Mount Sinai Cemetery Association, and had the bodies buried in the old cemetery removed to the new ground. The Reform tendency was strong in this early community. In 1885 the Hebrew Ladies' Aid Society was established for the customary charitable purposes. An Orthodox cemetery was bought in 1900.

Meanwhile the Orthodox Jews, who had come into the city in ever-increasing numbers from Eastern Europe, established in 1888 the first permanent congregation in Sioux City: Adath Jeshurun. A. B. Simon was called to be the rabbi; and he, together with his congregation, was influential in the promotion of Orthodox Jewry throughout the state. It remained, however, for the Orthodox Congregation Tifereth Israel, organized in 1907, actually to build the first Jewish synagogue in Sioux City, erected on the West Side. In 1910 a third Orthodox group, Congregation Beth Abrahams, bought and remodeled a building for a synagogue. To begin with, these congregations flourished; but with time they diminished. In 1942, all three groups were being served by one spiritual leader, Rabbi S. Bolotnikov.

In 1898 the movement for a Reform synagogue culminated in the establishment of Mount Sinai Congregation, which first held services in the Masonic Temple. In 1901 the congregation began to worship in its own Temple, a remodeled structure, still in use in 1943. Eugene Mannheimer was the first rabbi (1902-05). Succeeding him were Joseph Rauch, Emanuel Sternheim, Maurice Mazure, Raphael Goldenstein (1920-21), Isadore Isaacson (1922-26), Theodore N. Lewis (1927-38), Albert S. Goldstein (1939-42) and Bernard H. Lasine.

The movement for a Conservative synagogue, strongly promoted, as in the case of the Reform Mount Sinai, by a group of women, resulted in the establishment of Shaare Zion Congregation in 1925. Two years later its synagogue was dedicated. H. R. Rabinowitz, elected its rabbi in 1925, was still serving the congregation, one of Sioux City's most active groups, in 1943. The synagogue also housed the city Talmud Torah, first established in 1902, and reorganized in 1912.

The Jews of Sioux City were active in establishing numerous other organizations in addition to their congregations and congregational schools, sisterhoods, men's groups and youth groups. The B'nai B'rith, first organized in 1904, was reorganized in 1920 and was increasingly supported by younger members of the community. The Aleph Zadik Aleph was organized in 1926. Zionist groups of the community, including a district of the Zionist Organization (founded 1905), Hadassah (1920), Junior Hadassah (1926), Business and Professional Women of Hadassah, Pioneer Women (1930), Young Judea, Mizrachi and Poale Zion were organized into the Sioux City Inter-Zionist Council. An early charitable society was the United Hebrew Charity Association, organized in 1892. Later it became the Federation of Jewish Social Service, established in 1920 and affiliated with the Community Chest of the city.

The three major Jewish organizations in the community: the Federation of Jewish Social Service, supporting the Family Care Agency, the Talmud Torah, the Jewish Community Center and the Emergency Loan Fund; the United Jewish Appeal (1929), the single fund-raising instrument for all non-local Jewish causes; and the Jewish Community Council (1928), representing every recognized Jewish group in the community, were merged in 1943 into one central community wide organization, known as the Jewish Federation.

In addition to those already mentioned, Jews active in the civic and commercial life of the city, as well as in the affairs of the Jewish community proper, included Bernard Baron, regional director of the School of Religion of the State University of Iowa; Laurance Davidson; Arthur Sanford, one of the city's prominent realtors; Sam Cohen, chairman United Jewish Appeal (1941) and prominent wholesale grocer; John Lansburg; Morey Lipshutz, L. J. Kaplan, chairman United Jewish Appeal (1940); Esack N. Grueskin, president of the Federation of Jewish Social Service; Abraham L. Galinsky, director of the Chamber of Commerce (1918-30), and active in the Red Cross; Adolph M. Davis; Edward E. Baron, general chairman of the Community Chest (1929) and special counsel to the county attorney (1936). Dr. B. Courshon, the first Jewish physician in Sioux City, became city health physician (1908). W. C. Slotsky was president of the Jewish Community Council and secretary of Associated Retailers. Dorothy Merlin was made executive director of the Jewish Community Council, United Jewish Appeal and Federation of Jewish Social Service (appointed 1937). H. R. RABINOWITZ.

Lit.: Wolfe, Jack, *A Century with Iowa Jewry* (1941).

SIPPURIM, *see* CHAPBOOKS; HASIDISM; LEGENDS; LITERATURE, HEBREW.

SIR LEON, *see* JUDAH BEN ISAAC.

SIRACH, a book of the Apocrypha; it contains fifty-one chapters, devoted to aphorisms very similar to those of *Proverbs*. Its Greek title is the equivalent of the Wisdom of (Jesus the son of) Sirach; its Latin title is Ecclesiasticus; in Hebrew it is usually known as Ben Sira. The Septuagint places Sirach together with *Wisdom of Solomon* after *Job*. It is the only book of the Apocrypha for which there is a Hebrew text extant. In 1896 Solomon Schechter found the text in two pages in the Cairo Genizah; later four manuscript fragments of the same origin (11th-12th cent.) were found; all these together made up about three-fifths of the book. They are not retranslations of the Greek into Hebrew, as a few scholars maintained, but the original text, which in the course of transmission acquired a number of corruptions. Because of its great value, it was reproduced photolithographically as *Facsimiles of the Fragments of the Book of Ecclesiasticus in Hebrew* (1901).

The Greek translation, on which the present versions in the Apocrypha are based, is very incomplete; it makes many mistakes in the rendering, is corrupt in

places and is distorted by glosses of its own, in addition to the glosses present in the Hebrew original. The manuscripts of the book seem generally to be based on an Alexandrian chain of transmission, but some of the glosses are Palestinian. The Old Syriac version, made directly from the Hebrew, is superior, but it often weakens the poetry into prose and was made from a Hebrew original corrupt in many places.

The writer of the book gives his name (50:27) as Jesus (that is, Jeshua) the son of Sirach Eleazar (in some manuscripts, the son of Eleazar). Similarly, the Hebrew manuscripts give his name as Simon ben Jeshua ben Eleazar ben Sira; Saadia (*Sefer Hagalui,* edit. Harkavy, 151) has the same, except that he gives Eliezer instead of Eleazar. The Syriac version in the London Polyglot gives his name in the title of the book as Jesus the son of Simon Asira ("the captive"; perhaps a deliberate reinterpretation of the name). The word Simon may be a later addition. The original form of the name was the Talmudic Sira, which means either "thorn" or "metal"; the addition of the ch at the end was a practice common with the Greeks to indicate that a word was indeclinable.

According to the account given in the book, the author had been a student from his youth not only of the Bible, but of many writings similar to his own. His life had become endangered as the result of a calumny (34:11 et seq.); on his flight he assembled lessons from his own experiences and those of others. He eventually was restored to honor (51:17, Hebrew) and became a sort of lay preacher. He seems to have possessed a good education, derived from the philosophical schools of the time which, as Judaism always did, were directed to establishing a proper ethics and a wise view of life. He is rather self-complacent about his own knowledge. He was certainly not a skilled interpreter of the law (Sofer), nor a priest. He seems to have lived for the most of his life in Jerusalem (50:27). The time of his life can be fixed by the following three indications. The Greek text is introduced by a prologue, written by the grandson of the author, which says that he made his translation soon after the thirty-eighth year of Euergetes; this must have been Euergetes II, and so the date of the translation can be set at 132 B.C.E. Sirach was well acquainted with the high priest Simon ben Onias, that is, Simon II, who died in 199 B.C.E., and was apparently no longer living at the time when the book was written (50:1). The book reveals nothing of the sufferings during the period just before the rise of the Maccabees (about 170 B.C.E.). Hence it may be concluded that the book was written about 190 B.C.E., which makes it the oldest book in the Apocrypha.

In the Greek text a misplacement has taken place, by which 30:25 to 33:16 and 33:17 to 36:16 have become interchanged; this must have taken place at an early period, for it is found in all the manuscripts. There is also a second prologue, which comes from the 4th or 5th cent. C.E.

The language of Sirach in the Hebrew text is classical, with many borrowings from the Bible; in vocabulary and syntax it resembles *Ecclesiastes* and other books of the same period in being somewhat close to Aramaic and Mishnaic Hebrew. Its poetry makes use of parallelism and a verse with six accents. 51:13 et seq. are the fragments of an alphabetic acrostic. Just before this the Hebrew has a thanksgiving prayer in the style of *Ps.* 136, which by its contents is a sort of predecessor of the Eighteen Benedictions, just as chap. 50 is a forerunner of the end of the Abodah. The style is rich in ideas and pictures, often intelligent and at the same time in the form of a proverb (13:1), sometimes witty and stinging (38:15). Yet it falls short of true genius in style and ideas. Many passages have a poetic touch, especially those which are not directly didactic, but this is generally superabundant (as in 50:5 et seq.). The author was no real poet, although a distinct personality.

The contents of the book, like those of *Proverbs,* are principally didactic. The ideal of the book is the pious man, that is, the man who is morally good and at the same time clever. This leads to a rather utilitarian philosophy of life, which is seen both in the advice given and the reasons that back it up (22:23; 38:17). The ideal in life is a popular combination of good fortune and supreme happiness. The main themes are love of parents and friends, the education of children, benevolence, clever and stupid words, unchaste and noble women, and above all and repeatedly, the wisdom of God, of man, and of the Torah.

Noteworthy passages in the book include: wisdom's praise of itself (chap. 24); on physicians, artisans and scholars (chaps. 38 and 39); a supplication for Israel (36:1-17); the praise of great men (chaps. 44 to 50).

The piety which Sirach preaches is somewhat weak, unheroic, and often rather prosy; it becomes somewhat more forceful in the prayer against his enemies and those of Israel and in the insistence upon self-restraint (42:1 et seq.). He takes the fulfillment of the Law for granted and never speaks of it. He mentions only two acts of ceremonial piety, prayer (39:5) and sacrifice (35), neither of which is specifically Jewish. Religion is to him an affair of the heart; his lawgivers are conscience, goodness, tact and the play of the emotions. He regards God as Father and Creator, and he is the first, apparently, to mention the "evil inclination"; he identifies piety with social ethics. He never once mentions the Messianic idea. His connection with the Jewish people is largely composed of a remembrance of its glorious past, his pride in its being chosen and granted revelations, and his hope that it will be freed from the yoke of the heathen.

Similarly, wisdom is for him first given to Israel, but destined by its nature for all humanity and for every individual. Like his book, it is neither a systematic philosophy nor a codified law, but a poetic and popular gathering together of all that is noble and reasonable, a sort of natural religion of a sound humanity, a kind of deism. Hence it can not be said that the author follows any particular school of thought. His ethical suggestions are all the more extensive and cover all human relations. They are full of fine feeling and noble humanity. They hold as the highest virtues modesty and cleverness, moderation and all types of goodness, such as gentleness, forgiveness, compassion, anticipation of the wishes of others, and love of peace.

The book is the evidence of a highly praiseworthy ethical and prophetical religiosity on the soil of contemporary Judaism. For this reason the book has been valued almost as highly as the Bible itself; in *B.K.* 92b the verse 13:14 is cited as if it had been taken from the Hagiographa, while Saadia states that the book was vocalized just as the books of the Bible were. It is often cited in Talmudic literature, and Solomon ibn Gabirol (11th cent.) makes use of it in his *Mibhar Hapeninim.* After that it disappeared from Jewish literature, because it had not been accepted into the canon. It was still used by Christianity, and in the 19th cent. it was rediscovered by Jews, given a place of honor, and retranslated from Greek into Hebrew.

HUGO FUCHS.

Lit.: Box and Oesterley, in Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 1 (1913) 268-517; Taylor, in *Jewish Quarterly Review,* vol. 15, pp. 440-74, 604-26; Lévi, I., in *Jewish Encyclopedia,* vol. 11, pp. 388-97; Waxman, Meyer, *A History of Jewish Literature,* vol. 1 (1930) 20-23.

SIRACH, BEN, ALPHABET OF, *see* BEN SIRACH, ALPHABET OF.

SIRMAY (SZIRMAI), ALBERT, composer, b. Budapest, 1880. His operettas, which include *Táncos huszárok* (Dancing Hussars), *Mexikói leány* (The Girl

from Mexico); *The Girl on the Film, Alexandra* and many others were widely popular in Hungary and other countries. After the first World War, Sirmay came to the United States. He arranged the music for *A Treasury of Gilbert & Sullivan* (1941) and *Songs of the Rivers of America* (1942).

SIROVICH, WILLIAM IRVING, physician and American Congressman, b. York, Pa., 1882; d. New York city, 1939. His father was the minister for whom the Rabbi Jacob Sirovich Talmud Torah on New York's lower East Side was named.

William Sirovich was brought to New York city in his childhood, and there he was educated in conditions of family poverty and by dint of much personal struggle. After receiving his medical degree from Columbia University (1906), he set up in practice. From 1911 to 1929 he was superintendent of the People's Hospital. He became identified as the champion of the underprivileged of the East Side, where he himself lived and died. He was especially known for his work in child welfare, and was made commissioner of child welfare in the city (1919).

Under Governor William Sulzer of New York he was appointed, together with the then State Senator Franklin D. Roosevelt, member of a special committee on mothers' pensions. Although he himself was unmarried, his efforts helped establish a state law for unemployment compensation, widows' pensions and care of orphans in private homes.

Sirovich, a Democrat elected from a Republican stronghold, the 14th district of the city (including the lower East Side), began to serve in the United States Congress in 1927 and, continuously reelected, served till his death. Once described as the "most versatile of congressmen," Sirovich continued his fight for social legislation, being a strong supporter of all New Deal measures. He was a leader in the fight to reform the Federal courts in New York. He headed the legislative battle to provide greater safety insurance at sea after the Morro Castle disaster in 1934. A playwright, he was a leading sponsor of the Federal Theatre Project of the Work Projects Administration. His activities in Congress occasionally bordered on the sensational, and he was often in the public eye. His feud with New York dramatic critics, started when his play *The Schemers* (castigating the critics) was produced in 1924, particularly drew public attention. Later, as chairman of the House Patents Committee, he was once more embroiled with the critics during consideration of revised copyright laws.

The funeral of Sirovich, who in 1932 received the distinguished service medal of the Columbia University Alumni Association, was witnessed in New York city by an estimated 25,000 persons. Numerous public officials were present, including Mayor Fiorello H. LaGuardia and a delegation of all the New York city members of the House of Representatives.

Lit.: American Hebrew, May 24, 1929, p. 35 et seq.

SISERA, leader of an army of Canaanites who were defeated by Barak and Deborah in the time of the Judges. Two stories, varying as to details, are given of this encounter: a prose account in *Judges* 4 and a poetic version (the Song of Deborah) in *Judges* 5. According to the latter account, which is the earlier, Sisera was a powerful ruler, who headed a federation of the kings of Canaan (5:19). He was opposed by a group of six tribes of Israel headed by Barak, and was defeated in battle largely because of an opportune storm that bogged down the Canaanite war chariots. Sisera fled on foot to the tent of Jael, the wife of Heber the Kenite. He asked for drink and she gave him milk; but as he was in the act of drinking, she struck him down and killed him with a hammer (5:25-27). In the prose narrative, however, Sisera is only the general of the army of Jabin, king of Canaan (4:2); only two tribes fight against him, and no details are given of the battle; Jael kills him, but by driving a tent-peg through his head while he is sleeping (4:21).



William I. Sirovich

The etymology of the name Sisera is doubtful; Assyrian, Egyptian and Hittite derivations have been suggested. The Jabin mentioned in the prose account may be the same as the Jabin reported to have been defeated by Joshua (*Josh.* 11); the Bible stories represent a fusion of traditions of wars with the Canaanites in the north of Palestine. The defeat of Sisera was regarded as a notable victory, and it is mentioned elsewhere in the Bible (*I Sam.* 12:9; *Ps.* 83:10).

Lit.: The Biblical dictionaries and commentaries on *Judges.*

SIVAN (a month in the Hebrew calendar), *see* CALENDAR; MONTHS.

SIYUM, a Hebrew word meaning "end," "completion," used in combination with other nouns, to denote festive occasions of a religious and scholastic nature, as follows:

SIYUM SEFER TORAH, the formal, ceremonial act of completing the writing of a Scroll of the Torah. The scribe (*sofer*) leaves the last eight verses of the Torah unwritten, and members of the family or of the group who have shared in the expense of writing the scroll, as well as invited guests, are permitted to write one letter each, preferably the initial of their names. Psalms are sung, wine and cake are served, and contributions are made to the support of the synagogue.

SIYUM HASEFER, the conclusion of the reading of one of the books of the Torah in the synagogue. The congregation rises as the last verse is read and then recites in unison: *Hazak hazak venithhazak* ("Be strong, be strong, and we shall be strengthened").

SIYUM HATORAH, the conclusion of the reading of all five books of the Torah on Simhath Torah (Tishri 23). This is celebrated in all Jewish communities by processions with the scrolls, the serving of cakes and wine, and merry-making. All the members of the congregation in Orthodox synagogues, and even the children, are called up to the reading of the Torah. Immediately afterwards, the opening verses of the Torah are read, to show that the study of the Torah should be perpetual.

SIYUM MASSECHTA, the formal completion of a tractate of the Talmud, either by an individual scholar, or by the students of a Yeshiva. In the latter case the principal reads the last few sentences of the tractate, and both principal and students repeat three times the Hadran ("We will return"), a promise to study the same tractate again. This is followed by a festive banquet (Seudath Mitzvah), which may be held on days which would otherwise be minor fast days.

SIYUM HASHAS, known also as Siyum Hagadol ("the great Siyum"), the conclusion of the entire Talmud. Since this is of comparatively rare occurrence, it is usually celebrated by a festive banquet, to which all the scholars of the community are invited; the scholar who has completed the study of the Talmud more than once is treated with great respect and reverence. Siyum Massechta and Siyum Hashas come nearest to the graduation exercises of the modern world.

SIYUM BEDABAR TOB, a principle used in the reading of the Scripture, that every passage read from the Torah or the Haftarah must end in a blessing or an uplifting verse. In cases where the last verse is an unfavorable one, the verse before it is repeated. Four books in the Bible are so treated whenever they are read: *Isaiah,* the Minor Prophets, *Lamentations* and *Ecclesiastes;* they are known as *sifre YiTHKaK,* from the initials of their Hebrew names (*Yeshaiah, Tere Asar, Kinah, Koheleth*). HERMAN SCHELLER.

Lit.: *Mekore Minhagim* (1846).

SKEPTICISM, the doctrine that true knowledge is impossible, or that all knowledge is uncertain, and the practice of destructive criticism of all forms of current belief. This form of thinking was comparatively rare among Jews. Certain questions and doubts were raised by various thinkers as to established beliefs, but these usually led to new formulations. The chief expressions of skepticism in the Bible are those found in *Job, Ecclesiastes* and in the sayings of Agur in *Proverbs* (*Prov.* 30:1-4). The all-inclusiveness of Jewish thought admitted these passages into the Bible, but in some cases attempts were made to counteract them by adding pious statements which contradicted the opinions of the original author.

During periods of contact with non-Jewish currents of thought there were occasional periods when skepticism among Jews was prevalent, though little is known about individual skeptics. Elisha ben Abuyah was said to have cast doubts upon the doctrine of divine reward and punishment, although this may be an attempt to explain his separation from Judaism. Hiwi al-Balkhi was noted for his criticism of Jewish beliefs, and Saadia and Maimonides bear witness to the presence of skeptics in their times by the care which they take to refute them. In more modern times Uriel Acosta and some of the more critical writers of the Haskalah period and after severely attacked the traditional views, although they were by no means genuine skeptics.

SKLAR, SAMUEL BARTON, research chemist and engineer, b. Lazday, Lithuania, 1897. He was educated at the University of Minnesota (B.S., 1917), at the Massachusetts Institute of Technology (1921-22), and at the Polytechnic Institute of Leipzig (D.Sc., 1925). During the first World War he served on the staff of the Minnesota National Guard (captain, 1919); subsequently he directed large research laboratories at Memphis, Tennessee, and Wilkinsburg, Pennsylvania.

Sklar invented a number of utility objects, such as variable time alarm devices and an expansion compensating device for valve actuating smokers' cabinets. He perfected several technical devices, such as the process of exterminating pests or vermin which destroy cotton.

SKLIANSKY, EFRAIM MARKOVICH, physician, b. Russia, 1892; d. United States, 1925. He became a member of the Social Democratic Labor Party in 1913, and took an active part in the revolutionary student movement of the time. After the February (1917) revolution Skliansky was chairman of the army committee of the Fifth Army in Dvinsk. The October (1917) revolution found him in Petrograd (Leningrad), actively participating in the revolutionary struggle of the city. Soon after the revolution he was made a member of the collegium of the People's Commissariat of War; he was also, from 1918 to 1924, vice-chairman of the Revolutionary Military Committee. In 1924 he was placed in charge of the Moscow Cloth Trust. In 1925, while on business in the United States, he was accidentally drowned.

Lit.: *Malaia Sovetskaia Entziklopedia,* vol. 7 (1931).

SKOSS, SOLOMON LEON, scholar and writer in medieval Hebrew and Judeo-Arabic literature, b. Chusovaya, Perm province, Russia, 1884. He was descended from a long line of scholars and rabbis on both his father's and mother's side. Skoss studied at the Yeshivas of Dubrovna and Orsha and, after coming to the United States (1907), at the University of Denver (A.B. and A.M.), the University of Pennsylvania, the Egyptian University, the School of Oriental Studies at Cairo, and Dropsie College (Ph.D.). From 1934 on he occupied the professorial chair of Arabic language and literature at the latter institution.

Skoss's work, as scholar and teacher, has been characterized by thorough and painstaking scholarship. In the field of Judeo-Arabic he ranks by the side of Israel Friedlaender and Benzion Halper in his emphasis on the necessity of strictly modern methods of editing texts and increased attention to the philological and linguistic peculiarities of the dialect used by the Arabic-speaking Karaites and Rabbinic Jews.

In addition to numerous contributions to learned periodicals and to the *Universal Jewish Encyclopedia,* Skoss published masterly editions of two important Karaite works, the *Arabic Commentary of Ali ben Suleiman on Genesis* (Philadelphia, 1928), and the *Hebrew-Arabic Dictionary of the Bible of David ben Abraham al-Fasi* (2 vols., New Haven, 1936-1942); the latter is the earliest Karaite work on the subject.

LEON NEMOY.

Lit.: *American Hebrew,* May 28, 1937, pp. 11, 14.

SKULNIK, MENASHE, actor, b. Chmelnik, Poland, 1892. His parents moved to Warsaw in 1900. He received the traditional Orthodox education in a Heder, and sang in a synagogue choir. He participated in house theatricals with other boys, later graduating into an adult troupe of wandering actors performing at house parties.

Because of his extreme youth, as compared to the other players, he was assigned to roles of impersonating women. At the age of eighteen he joined a professional Yiddish troupe. At twenty he left the then Russian Poland and migrated to Cracow, thence to Vienna, Austria. He came to the United States in 1913, and was engaged by a Philadelphia Yiddish theatre in the multiple capacity of prompter, publicity man, stage manager and actor.

Admitted as a member to the Hebrew Actors Union in 1918, he was engaged by Jacob Ben Ami for the Jewish Art Theatre troupe at the old Garden Theatre for the season of 1919 to 1920, and promptly attracted attention as a character actor of considerable promise. He played during the following season with Rudolf Schildkraut, and then in the provinces for six years. In a frequently alternating repertoire of melodrama and operetta he was called upon to assume the role of the inevitable comedian. Utilizing the experience gained as a character actor under more artistic auspices, he gradually developed a distinct comedy style which gained favor with the audiences and established him as a leading comedian in Yiddish musical comedy. In Yiddish playhouses of New York and Brooklyn he proved exceedingly successful in the musical comedy field and never returned to the more serious character parts. However, his genuine histrionic ability lent a measure of distinction to his work as a conventional comedian.

The numerous plays in which he appeared consisted of loosely designed melodramatic vehicles into which he brought his own wit, grotesque situations and humorous comments on the contemporary scene. He was equally successful in the Yiddish theatre of Buenos Aires, Argentina, where he played several engagements as a star player with local companies.

Over a period of years Skulnik played one of the leading roles in a radio serial, "The Goldbergs," over the major networks, and participated in other American radio serials, acting a Jewish character with consumate authority.

LEON CRYSTAL.

SKUTEZKY, DÖME, painter, b. Kisgajár, Hungary, 1850; d. Banska Bystrica, Czechoslovakia, 1921. He studied at the academy of Vienna, at Munich, and principally in Italy. From 1875 to 1885 he lived at Venice. On his return he exhibited some of his Venetian genre pictures in Budapest. From 1885 on he lived until his death at Banska Bystrica (then Hungary). Continuing at first in the genre style, he painted scenes from society life. Among his canvases of this period *True Lovers, Modern Paris* and *Modern Ulysses* were purchased by Emperor Francis Joseph. Banska Bystrica, however, is a city very different from Venice; it has copper mines and foundries, and soon Skutezky was attracted by the possibilities these subjects offered.

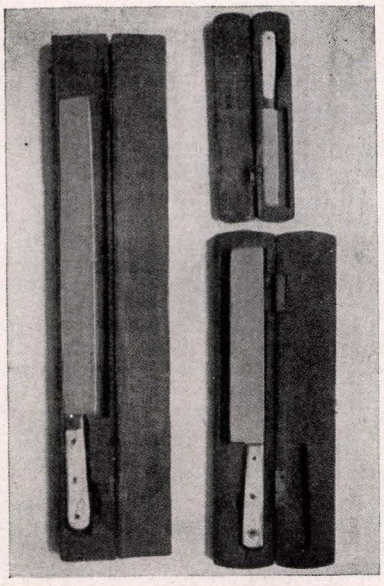
His paintings portraying the everyday life of miners and copper workers, such as *Daily Bread* (1899) and *At Work* (small gold medal, 1905) are studies on the problem of light. His paintings were on permanent exhibit in various Hungarian galleries, as well as in those of Munich, Prague and Rome. Czechoslovakia, which called the artist her own during the last two years of his life, made an effort to acquire as many of his paintings as possible.

SLANDER (*rechiluth*). The tellings of malicious tales is strictly forbidden in the Bible (*Lev.* 19:16). The wickedness of slander is emphasized by the story of Miriam, who was punished with leprosy for spreading evil reports of her brother Moses (*Num.* 12:10), and by that of the spies, who perished by a plague because of their disheartening report about the land of Canaan (*Num.* 14:37). Speaking evil of another is denounced in the Prophets, and especially in *Psalms* and *Proverbs.*

The Talmud differentiates between *leshon hara* ("evil tongue"), or speaking what is detrimental to the character of another, and the more serious act of *motzi shem ra* ("spreading an evil name"), or spreading a report that is known to be false; the latter is doubly punished in Mosaic law (*Deut.* 22:13-19)—by corporal punishment and a fine. The admonitions against this sin run like a red thread through the Talmud; it is regarded as the greatest of all transgressions and as even more serious than the three mortal sins (*Arach.* 15b; *Yer. Peah* 15d). There are references to it in almost every tractate, and in *Arachin* several pages are devoted to it.

The effect of the malicious tongue is described as frightful; it surpasses other weapons in that it kills, not at close range but at a distance, like the arrow; the slanderer may speak in Rome and kill in Syria (*Midrash Gen.* 98:19). Slander is compared to snakebite which affects only one part of the body directly but is felt painfully by the whole body (*Yer. Peah* 16a). Death and life are in the power of the tongue (*Prov.* 18:21); that is, the tongue may kill as well as the hand (*Arach.* 15b). Listening to slander is forbidden, and both spreader and listener deserve to be thrown to the dogs.

Slander is regarded as deserving of severe punishments. One is leprosy, since the word for "leper" (*metzora*) is interpreted as *motzi shem ra,* "slanderer."



Slaughtering (Shehitah) knives commonly used

Another is diphtheria, which would choke off the slanderous speech. God deprives the world of rain because of slander (*Taan.* 7b). Even spreading gossip about another, or unduly praising him so as to incite others to slander him, is regarded as a form of slander and strictly forbidden. The customary prayer of Mar, son of Huna, "O Lord, keep my tongue from evil and my lips from speaking guile," has been incorporated into the liturgy, at the end of the Tefillah.

SLAUGHTER OF THE INNOCENTS, the murder of all children of Bethlehem under two years of age, which, according to the legend told in *Matt.* 2, is supposed to have been ordered by King Herod soon after the birth of Jesus, after he had learned that the Messianic king was born in Bethlehem. Joseph, father of Jesus, was warned by a dream vision beforehand and thus the child was saved by the flight of the family of Jesus to Egypt.

There is nothing in the historical sourcebooks about a murder of children en masse by Herod. Indeed such a deed would have been entirely superfluous since the adoration of the child Jesus by the Magi of the East, which could remain no secret in the small town, established beyond all doubt that Jesus was supposed to be the Messianic king, and the family of Jesus had already fled.

Still other features of the account point to its legendary character. The legend concerning the danger which hovered over the life of Jesus soon after his birth repeats an old, widespread motif used especially in the account of the birth of Moses. This could easily be associated with Herod, psychologically if not historically, since the latter was continually ruled by fear and mistrust on account of his illegal usurpation of the kingdom and in consequence of this had actually perpetrated a whole series of murders.

SLAUGHTERING, RITUAL (Shehitah). 1. Origin and Purpose. The ritual slaughtering of animals for food is not directly ordained in the Bible. The traditional view is that it is one of the oral regulations imparted to Moses on Mount Sinai and alluded to in the verse: "thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee" (*Deut.* 12:21; *Hul.* 27a). It is generally conceded



Title page of an early (1710) description of ritual slaughtering, written by a Christian, M. Godofredus Ludovicus, in collaboration with J. Benjamin Abner

that Shehitah obtained in Israel from remote antiquity, and there is no reason to doubt that animal sacrifices offered upon the altar were dispatched by this method, although birds were slain by another procedure known as *melikah* (*Sifre Deut.* 12:21; *Lev.* 5:8).

It appears that religiously ordained methods of slaughter were observed among a number of peoples in ancient times. The Apostolic Decree forbade Christians to partake of the meat of beasts that had been "strangled" (*Acts* 15:20 and other passages). In pagan Arabia as well as among Moslems beasts were and are slaughtered by cutting the throat in a manner similar to that of Shehitah. It is not known just why special methods for ritual slaughtering were instituted. A possible explanation for the Jewish regulations is that this technique causes voluminous blood catharsis, enabling the eater of the meat to comply with the Biblical prohibition of partaking of the blood (*Gen.* 9:4; *Lev.* 3:17 and other passages).

2. The Rules of Shehitah. The rules of ritual slaughtering as drawn up by the rabbis give minute details as to manner and method. Above all, an eligible and qualified performer, a proper instrument and a correctly administered killing stroke are necessary if the meat is to be considered fit for food (Kosher).

a. The Qualifications of the Slaughterer (Shohet). The slaughterer must be a pious Jew, thoroughly versed in the laws pertaining to his task, and possessing the manual skill to execute them. He must have received a written license (*kabbalah*) from a rabbi, certifying that he has been tested and approved.

b. The Knife. The instrument used is a smooth, sharp knife, called *hallaf* (also *halluf*). Its cutting edge must be free of the slightest notch, and is considered faultless only after the Shohet has passed the fleshy tip and nail of his finger along its edge and sensed no indentation.

c. The Incision. The death-dealing cut must be made within a defined area of the frontal part of the animal's throat. Measured on the trachea, this area extends from the point where the thyroid cartilage

begins to protrude down to the point where the tip of the uppermost lobe of the lungs touches the trachea proper when inflated. The Shehitah stroke must be administered with precision, with a rapid and unhesitating to and fro motion. Five failures to execute the stroke properly are listed as follows:

1. Shehiah ("pausing"), the halting of the knife in its to and fro motion, even for a second.

2. Derasah ("pressure"), when the knife, instead of being moved lightly, cutting as it is passed back and forth, is pressed downward.

3. Haladah ("burrowing"), when the knife, instead of beginning its work at the surface and moving inward with successive movements, is first dug beneath the skin, or between the trachea and the oesophagus, and made to move toward the surface, thus slashing the organs in the reverse of the proper order. The same term is applied to cases in which the blade, though wielded correctly, is hidden.

4. Hagramah ("deviating"), when the knife moves out of the prescribed section of the throat and places the major part of the incision either above or below it.

5. Ikkur ("tearing"), when the knife, instead of severing the trachea and oesophagus cleanly, cuts them after dislodging them from their normal positions. The term is used also in cases in which the blade used is nicked.

The incision should be deep enough to sever at least a major portion of the cross-sections of both the trachea and oesophagus, but not so deep as to graze the animal's backbone. In the case of fowl, only the major portion of either the trachea or the oesophagus need be cut. Failure to comply with every requirement concerning the blade, the place of the incision and the mortal stroke makes the meat carrion (*nebelah*), as if the animal had died a natural death.

d. Post-Mortem Examination (Bedikah; popular form, Badkenen). In the case of mammals the Shohet must make a post-mortem examination of the lungs. If certain defects are found in these, it is taken to indicate that the animal, while living, had a fatal malady, and the meat is pronounced unfit for food (Terefah).

Following the slaughtering of fowl or deer, the blood which has dripped to the ground is covered with earth or ashes, and a special benediction is recited. Before slaughtering, the Shohet recites the benediction: "Praised be Thou. . . . . Who hast commanded us concerning ritual slaughtering."

3. Sale of Meat to Non-Jews. Jews are permitted to sell meat that is *nebelah* or Terefah to non-Jews, with one proviso. They may offer for sale only such forbidden meats as have come into their hands unintentionally, that is, from carcasses which they had expected to be Kosher but which, for one reason or another, turned out to be *nebelah* or Terefah. In various parts of the world and at different periods there has been objection to non-Jews' purchasing the forbidden meat of Jews. In some places, as in New York city, abattoir owners have all animals killed by Jewish ritual slaughterers; the Kosher parts are sold to Jews; those animals which are found not to be Kosher, as well as the hindquarters from which the sciatic nerve has not been removed (*porged*), are sold to non-Jews. Jews may sell Kosher meat to non-Jews.

4. Shehitah as a Factor in Jewish Social Life. The requirements of Shehitah have served to accentuate the tendency of Jews to organize themselves into self-governing communities. Jews residing in any city or neighborhood have been compelled to arrange as a group for the employment of a Shohet and for rabbinical or other controls over his work. Jewish communities, once they were in control of slaughtering operations, often proceeded to impose taxes on slaughtering. Shehitah levies were imposed in Spain as early as the 12th cent., but were not introduced into Poland until the middle of the 17th. In Czarist Russia the Kosher slaughtering tax was called *korobka*. Generally speaking, such Shehitah imposts were the chief source of income in Jewish communities in the Eastern Hemisphere (except in Western Europe) down into the 20th cent.

5. Anti-Shehitah Laws. Laws virtually forbidding the practice of Jewish ritual slaughtering have been placed on the statute books of a number of European countries. They have been motivated by anti-Semitism and based on the false assertion that the Shehitah method is inhumane. The first ban was adopted as the result of a plebiscite in the canton of Aargau in Switzerland in 1891. A popular referendum held on August 20, 1893, then made ritual slaughtering illegal in all Switzerland; the prohibition was incorporated as Article 25 in the Swiss Constitution. It reads: "It is expressly forbidden to bleed meat animals without preliminary stunning. This regulation applies to all methods of slaughtering and to all species of animals." The requirement that cattle be stunned before slaughtering is tantamount to prohibition of Shehitah, since stunning by blows upon the head (the usual method) damages the brain and its membranes and renders the animal Terefah.

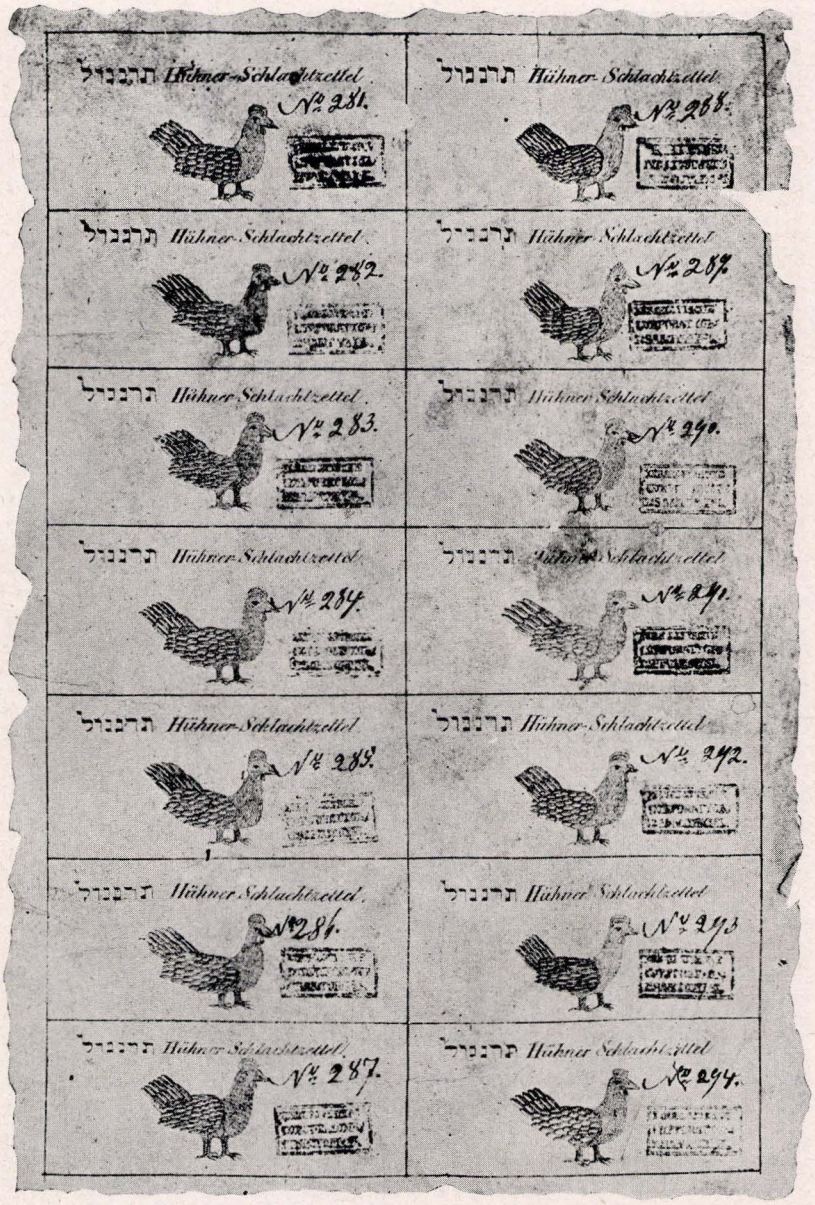
The Swiss measure became the model for all subsequent anti-Shehitah legislation. In Saxony ritual slaughtering was declared illegal by decree of the Minister of the Interior on March 21, 1892; this measure was repealed in 1910. In 1911 the Russian czar abolished by decree an anti-Shehitah law adopted in Finland. Shehitah became illegal in Norway on January 1, 1930, in Bavaria (under Nazi influence) on October 1, 1930, and in Nazi Germany on May 1, 1933. In 1938 it was banned in Sweden, Hungary and Italy. During 1936 to 1939 Shehitah restrictions were adopted in Poland, and total prohibition was averted only by the outbreak of the second World War. Shehitah has been outlawed in every land overrun by Nazi arms: in Slovakia (July, 1939), Poland (October 12, 1939), Occupied France (July 27, 1940), Holland (August 4, 1940), Roumania (July 22, 1940), Bulgaria (July 16, 1941), Bessarabia and northern Bucovina (1941).

6. The Issue of Cruelty to Animals. The charge that Shehitah is inhumane has been conclusively disproved by numerous physiologists. In 1894 the Jewish Society for the Defense and Furtherance of Shehitah in Germany published *Gutachten über das jüdisch-rituelle Schlachtverfahren*. This cited 253 authorities, including fifty university professors, fourteen directors of veterinary schools and 151 medical specialists on animal pathology, all to the effect that ritual slaughtering is not pain-inflicting. The same conclusion was reached by the noted physician Isaac Dembo of St. Petersburg, who published the results of an exhaustive inquiry in *The Jewish Method of Animal Slaughter* (1894). David I. Macht has demonstrated that Shehitah-killed meat is freer of toxicity than meat from animals stunned before they are killed.

The terms of almost all existing anti-Shehitah laws do not forbid the Jewish technique as such; they simply require preliminary stunning. This requirement outlaws Shehitah only so long as stunning is effected by blows on the head. Some Jews in German and Scandinavian countries have sought to preserve the legality of Shehitah by other desensitizing procedures. Experiments have been made with electric shocks, nitrogen and such anesthetics as eunarcon. Up to 1943 the results were considered questionable from both the physiological and Orthodox Jewish points of view.

JEREMIAH J. BERMAN.

Lit.: Berman, Jeremiah J., *Shehitah* (1941); Levin and

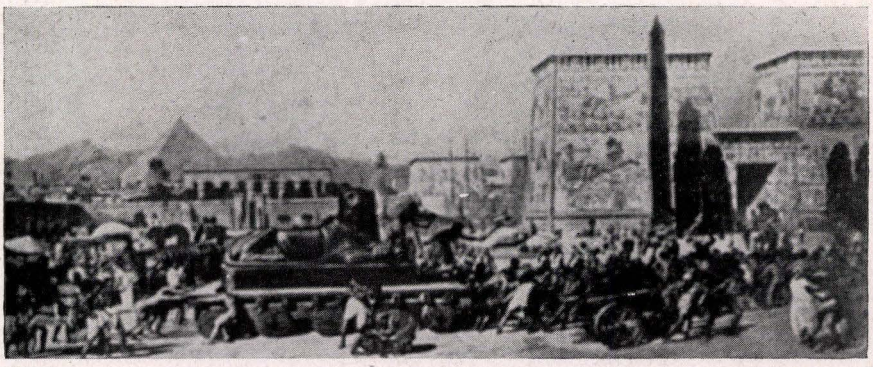


A sheaf of tickets for slaughtering fowl, used in the Province of Posen in the year 1800. Original in the possession of the Jewish Theological Seminary, reproduced from Jeremiah J. Berman's "Shehitah" (1941)

Boyden, *The Kosher Code of the Orthodox Jews* (1940); Cohn, J., *The Royal Table* (1936); Macht, David I., in *American Journal of Physiology*, vol 96, p. 662; vol. 102, pp. 138 and 662; Rabinowicz, Oskar, *Einleitung in die Probleme des rituellen Schlachtens* (1939); "The Ban on Ritual Slaughter," *Jewish Affairs*, vol. 1 (1942), No. 11-13, pp. 19-22; Baron, Salo W., *The Jewish Community* (3 vols., 1942).

SLAVE TRADE. Up to the middle of the 19th cent. slavery was an established institution in many countries. It was common during the Middle Ages and into modern times, especially since captives of war are generally sold into slavery; it gradually disappeared in Europe with the rise of the laboring class, but continued for centuries in Asia, Africa and America. It was natural, therefore, that Jews should have participated in the trade in slaves, to which they were especially adapted in view of their knowledge of languages and their connections throughout the world. Jewish slave traders appear as early as the first centuries of the Christian Era in Europe; they were particularly active after the rise of Islam in Mohammedan countries. With the decline of Mohammedan power from the 15th cent. on they gradually withdrew from the traffic, and they took little or no part in the importation and sale of negroes in the 16th to 19th centuries.

While the rulers frequently dealt with the Jews as slave traders and even granted them charters permitting them to deal in slaves, the church was often concerned lest Christian slaves should be proselytized to Judaism. In fact, there is evidence that Jews often were willing to free their slaves if the latter would adopt Judaism. A number of church councils, therefore, beginning at least as early as the 6th cent., urged measures forbidding the Jews to own or sell slaves, or else to refrain from proselytizing. Measures were some-



The misery of slavery endured by the Israelites in ancient Egypt

times passed to that effect, but these laws were often broken by the Christians themselves, who preferred to deal with Jewish slave traders.

Lit.: Baron, S., *A Social and Religious History of the Jews,* vol. 1, pp. 321-24; Jacobs, J., in *Jewish Encyclopedia,* vol. 11, pp. 402-3; Assaf, S., in *Zion,* vol. 4 (1938-39) 91-125.

SLAVERY. The Bible uses the same word, *'ebed,* for both servant and slave, so that it is often difficult to determine which meaning is intended in a particular passage. Accordingly, when there are references to servants as sharing in the inheritance (*Gen.* 15:2-3), or as being allowed to marry the daughters of the family (*I Chron.* 2:35), the meaning may be only that of hired servants, although there are parallels to such events among Oriental peoples. There is a reference in legislation to a thief's being sold as a slave if he can not make restitution (*Ex.* 22:2); it is probable, therefore, that debtors were sold into slavery (cf. *Amos* 2:6). Other slaves were acquired as captives of war, or by purchase from traders.

The status of the "Hebrew slave," as recorded in the legislation, was a special one. In this case an Israelite who became a slave served only for a limited term of six years. If he had a family at the time, his family became slaves with him and gained freedom with him after the six years were over. But if his master gave him a wife, she and her children remained slaves, even after the father had completed his term; and if the slave desired to remain with his master, he had to go through a ceremony which made him a perpetual slave (*Ex.* 21:1-6). An Israelite might sell his daughter as a slave, and special laws were provided for her protection (*ibid.,* verses 7-11). On the other hand, there is evidence in *Jer.* 34:9-11 that these laws were frequently disobeyed.

The lot of the slaves does not seem to have been particularly hard, since the life of the times was comparatively simple. The law provided that if a master destroyed the sight of an eye of his slave, or knocked out his tooth, the latter should be given his freedom. A master who struck his slave so hard as to kill him on the spot would be punished (the penalty is not given); but otherwise the law did not interfere, out of respect for the property rights of the owner (*Ex.* 21:20-21, 26-27).

There is an entirely different passage of legislation in another part of the Torah (*Lev.* 25:39-46) which also makes a differentiation between Israelite and non-Israelite slaves, but in a different manner. Israelite slaves are not set free at the end of a six-year period of service, but en masse, at the jubilee every fifty years; but the jubilee does not apply to non-Israelite slaves. However, Biblical critics hold that this legislation is late and was never actually enforced.

The Talmudic regulations about slavery are attempts to apply the Biblical law to their own times. Apparently the laws about "Hebrew slaves" had fallen into abeyance; for a passage (*Arach.* 29a) says that the counting of jubilees had ceased before the Babylonian captivity and that from then onward there were no "Hebrew slaves." Jews who were taken into captivity by non-Jews were quickly redeemed by their families or coreligionists, and slavery for debt seems to have disappeared; the only slaves among the Jews were the so-called "Canaanite," or non-Jewish, slaves. These were humanely treated and possessed certain definite rights. In fact, the rabbis rather humorously declared that one who had bought a slave had actually bought himself a master, since he had to provide the latter with food, drink, shelter and clothing. Old slaves were often given the titles "father" or "mother," and Greek inscriptions testify to the fact that masters or mistresses, at the time of their own death, made provisions for the maintenance of their surviving slaves. Freedmen (*meshohararim*) were put in an intermediary legal class, between slaves and free Israelites.

On the other hand, there are various expressions of a sentiment belittling the character of slaves. Thus one passage says: "The more slaves, the more robbery" (*Aboth* 2:7); other statements brand them as gamblers, drunkards and idlers, and as being impudent and immoral. They were made a separate caste into which Israelites could not marry. Of course, these verdicts about slaves need not be taken literally, and there is evidence that the regulations about slaves were not always strictly heeded.

As far back as the period of the Second Temple there was an anti-slavery movement among the Jews. Two ascetic groups, the Essenes and the Therapeutae, refused to keep slaves. Others of the teachers were concerned with ameliorating the condition of slaves, or making it as easy as possible to set them free. Rabban Gamaliel was especially noted for the liberality with which he treated his slaves and for the fact that in one case at least he accorded them the same respect as that of free men. Johanan always gave a portion of the meat he ate and the wine he drank to his own slave, justifying his action with the Biblical saying, "Did not He that made me in the womb make him?" (*Job* 31:15; *Yer. B.K.* 6c). Thus slavery, although a condition of the times, was made as tolerable as possible in Jewish legislation. SIMON COHEN.

Lit.: Rubin, S., *Das talmudische Recht,* vol. 1; *Die Sklaverei* (1920); the Biblical archeologies and dictionaries; Cohen, A., *Everyman's Talmud* (1932) 210-15; *Jewish Encyclopedia,* vol. 11, pp. 403-8; Baron, Salo W.,*The Jewish Community* (3 vols., 1942); Zucrow, Solomon, *Women, Slaves and the Ignorant in Rabbinic Literature* (1932); Mendelsohn, Isaac, *Legal Aspects of Slavery in Babylonia, Assyria and Palestine* (1932); Salomon, Robert, *L'esclavage en droit comparé juif et romain* (1931).

SLAWSON, JOHN, social welfare administrator, b. Russia, 1896. He came to the United States in 1903, and there received his higher education. In 1924 he was awarded the degree of doctor of philosophy by

Columbia University. After working with the New York State Board of Charities as investigator and psychologist (1921-24), he became research director of the Jewish Welfare Federation of Cleveland, Ohio (1924-28), and subsequently director of the Jewish Welfare Federation of Detroit, Mich. (1928-32). In 1932 he was appointed director of the Jewish Board of Guardians of New York city, a post he still held in 1943. Slawson, active in general and Jewish welfare work, was vice-president of the American Association of Social Workers (1930-31), chairman of the protective and correctional sections of the Welfare Council of New York city (1933-34) and in 1939 was elected president of the National Conference of Jewish Social Welfare.

In 1935 he had been appointed secretary of the crime prevention division of Governor Herbert Lehman's Conference on Crime, the Criminal and Society. In 1942 he was appointed consultant on delinquency to the Social Security Board, and conducted a demonstration, jointly sponsored by the Bureau of Public Assistance and the United States Children's Bureau, on prevention of wartime delinquency in war-affected areas. A contributor of numerous articles on Jewish and general social work, particularly in the field of delinquency, to professional publications, he served as chairman of the editorial board of the *Jewish Social Service Quarterly* (1935-39). He published *The Delinquent Boy* (1926).

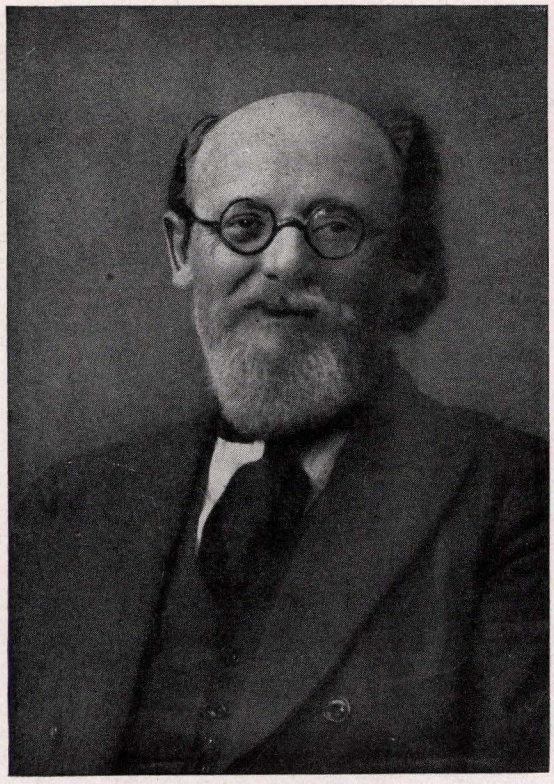
SLEEP. Ordinary, physical sleep (*shenah*) was regarded as the gift of God. It is the blessing which He gives to His beloved (*Ps.* 127:2); it softens the life of toil of the laborer (*Eccl.* 5:11). On the other hand, the sluggard who loves sleep overmuch will never attain to fortune (*Prov.* 6:9-11 and frequently). Since sleep resembles death in appearance, it becomes a metaphor for death; to die is to "sleep with one's fathers" (*I Kings* 1:21), and the dead are "those who sleep in the dust" (*Dan.* 12:2).

In addition, the Bible speaks of a special form of sleep (sometimes called *tardemah,* "trance") which God sends upon man for special purposes or for revelation. Thus Eve is created out of a rib of Adam while the latter is in a deep sleep (*Gen.* 2:21); revelations in sleep are made to Abraham (*Gen.* 15), Jacob (*Gen.* 28), Pharaoh (*Gen.* 41), Solomon (*I Kings* 3), Eliphaz (*Job* 4:13) and Daniel (*Dan.* 8:18). The dreams of Jacob and Solomon, both of which take place at sacred places (Gibeon and Beth-el), recall the practice of oneiromancy, in which the worshipper sought an answer to his questions or a revelation by sleeping in the temple precincts. The Rip Van Winkle motive of an enchanted sleep, lasting for years, appears in the story of Honi Hameaggel.

See also: DREAMS; REVELATION.

SLEPIAN, JOSEPH, research engineer, b. Boston, Mass., 1891. He received the Ph.D. degree from Harvard University (1913), pursued postgraduate studies in Germany and France, and was an instructor in mathematics at Cornell University (1914-15). From 1918 on he served as an engineer for the Westinghouse Electric and Manufacturing Company, East Pittsburgh, and in 1943 he held there the position of associate director of research.

Slepian developed the auto-valve lightning arrester to protect cross country transmission lines (1922), the deion circuit interrupter (1926), the ignition mercury arc tube (1930) and several other devices used in the electric power field. He was a recipient of the John Scott Medal (1932) and of the Westinghouse Order of Merit. His writings include *Conduction of Electricity in Gases.* Slepian was elected to the National Academy of Sciences in 1941.



Henry Sliosberg

SLESINGER, DONALD, professor of law, b. New York city, 1897. He was educated at Columbia University (A.B., 1920). He served as psychologist to the Judge Baker Foundation, Boston (1920-21), then worked with the Committee for Mental Hygiene, New York (1921-23), and conducted researches under the auspices of the Laura Spelman Rockefeller Memorial Foundation (1926-27). Slesinger taught law at Yale University (assistant professor, 1929-30) and at the University of Chicago (associate professor, 1930-36). He was director of the management of training courses for the National Association of Housing Officials, Washington, D. C. (1935-36), and director of the department of education of the New York World's Fair.

SLIOSBERG, HENRY, lawyer, b. Mir, province of Minsk, 1863; d. Paris, 1937. In 1900 he became counsel to the Minister of the Interior of the Czarist government, a post he held until the revolution of 1917. During this period he was also legal advisor and attorney of the Jews in Russia in all civil and administrative cases. As such, Sliosberg was the spokesman for the Russian Jews against the numerous abuses to which Czarism subjected them. He investigated the Beilis case and much later (1934) testified at the Berne investigation of the Elders of Zion protocols, offering proof of their forgery.

For many years Sliosberg was president of the Jewish community of St. Petersburg, and during his residence in Paris, where he came after a period of imprisonment in Soviet Russia, he was head of the Russian community there. Twice, in 1925 and again in 1935, he visited the United States. Sliosberg was the editor of a law journal, *Viertnik Prava,* and toward the end of his life he wrote his memoirs in three volumes.

SLOBODKIN, LOUIS, sculptor, b. Albany, N. Y., 1903. At the age of fifteen he came to New York city, where he then studied for five years at the Beaux Arts Institute of Design. He became chiefly interested in the creation of architectural sculpture. In 1935 he was awarded, in a nation-wide competition, the commission to do a statue of the *Hawaiian Postman,* which was placed in the reception room of the Postmaster General in the Post Office Building at Washington, D. C. Later he executed panels and figures for post office buildings in New York city, in Johnstown, Pa., and in North Adams, Mass. Slobodkin was awarded second prize in a national competition for his statue *Lincoln Symbol of Unity,* for the garden court of the Federal Building at the New York World's Fair in 1939. The working model was then cast in bronze, and placed on permanent exhibit in the new building of the Department of Interior in Washington. Slobodkin headed the sculpture department of the Master Institute of the Roerich Museum in New York city (1934-37) and was head of the sculpture division of the New York City Federal Art Project (1941-42).

His pen drawing illustrations for the children's book *The Moffats,* by Eleanor Estis (1941), were designated as distinguished book illustration by the American Graphic Art Society and exhibited in the Metropolitan Museum of New York city. With Eleanor Estis, he wrote and illustrated the children's book *The Sun, The Wind and Mr. Todd* (1943).

SLOCHOWER, HARRY, educator and writer, b. Bucovina, Austria, 1900. He came to the United States in 1913. In 1928 he received his Ph.D. degree from Columbia University. The following year he was awarded a John Simon Guggenheim Memorial Foundation Fellowship. Slochower became instructor at Brooklyn College (1930) and in 1943 he was assistant professor of German. He also lectured at the University of Berlin (1929) and at the Humboldt Hochschule, Berlin (1930).

Slochower's works include *Richard Dehmel, der Mensch und der Denker* (1928); *Three Ways of Modern Man* (1937), which was voted the best book of literary criticism for the year 1937; and *Thomas Mann's Joseph Story* (1938), which Mann characterized as "the most intelligent and understanding appreciation of my work that I have come across."

Lit.: Jewish Frontier, vol. 4 (1937), No. 10, p. 24.

SLOMANN, EMIL, educator and philologist, b. Copenhagen, Denmark, 1855; d. Copenhagen, 1904. He studied philology at the University of Copenhagen (1872), but soon became actively involved in the movement for intellectual freedom led by Georg Brandes; this led to his leaving the university without graduating. From 1874 to 1880 Slomann taught at a school in Vejle which combined realistic and classical instruction. He was also vitally interested in the workers' desire for culture, and established a workers' night school. In 1885 he founded a reform school in Copenhagen. The law of April 24, 1903, which reformed the schools of Denmark, was mainly influenced by Slomann's suggestions.

Although Slomann had not received any diploma or degree, he was generally regarded as a competent modern pedagogue who imparted to his pupils clear thinking and a good style. He advocated the reduction of Latin and Greek lessons in modern schools, but was opposed to their elimination. He was interested also in Egyptology and Danish history, publishing several treatises and lectures concerning them. He was author of a reader which became very popular in the schools of his country.

SLOMOVITZ, PHILIP, editor, b. Novogrodek, province of Minsk, Russian Poland, 1896. He was graduated from Russian schools and came to the United States in 1910, pursuing studies at the University of Michigan. Slomovitz began his newspaper career as contributor to the Bayonne, N. J., *Times* (1915). He was on the editorial staff of the *Detroit News* (1918-20), editor of the *Detroit Jewish Chronicle* (1921-24 and 1927-42), and did free-lance newspaper work, and publicity for the Zionist Organization of America (1925-26). He was editor of the *Detroit Jewish Herald* (1927), and in 1942 became editor and publisher of the *Detroit Jewish News,* first community-sponsored Jewish periodical in the country. His syndicated articles appeared in the English-Jewish press, the liberal Catholic *Commonweal,* the *Christian Century,* the *Christian Register, B'nai B'rith Magazine,* the *Jewish Daily Bulletin,* and elsewhere.

In 1918 Slomovitz organized Young Judaea in Detroit. He was president locally of the Jewish National Fund (1919-26), the Zionist Organization (1928-29), and of the American Jewish Congress (1926-42). He served on the national executive of the Zionist Organization of America, on the national board of the American Association for Jewish Education, and in the editorial advisory council of the National Conference of Christians and Jews. He was an organizer and for two years president of the Society of Occident and Orient.

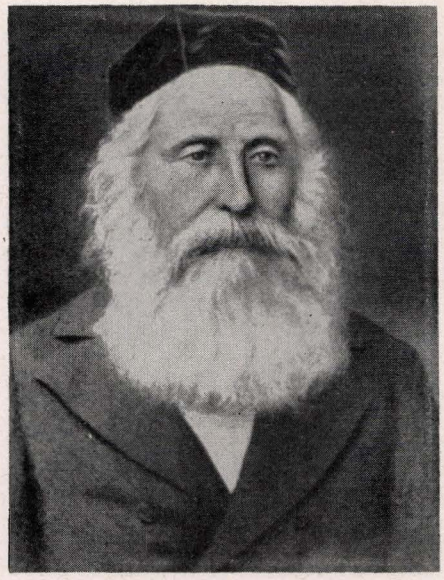
SLONIM, JOEL, poet and journalist, b. Drogatzin, Russia, 1885. He was a member of the Slonimsky family to which Hayim Selig Slonimsky also belonged. Slonim was brought to the United States at the age of two, and educated first in Chicago, then in New York. His literary career began when he was fifteen, with the writing of poetry in both English and Yiddish. Although leading English critics praised his verse, Slonim ultimately chose Yiddish as his medium. His American background—he was the first Yiddish writer to have spent virtually his whole life in the United States—implemented his role as one of the founders of the school of modern Yiddish poetry in the western world. His *Yugend-Lieder* appeared in 1905, and the poetry which was published subsequently in periodicals and newspapers continued to win from Yiddish literary critics praise for its musical, imaginative and exuberant quality. His poems of New York, the first of this type in Yiddish, caught the spirit of the metropolis.

In the words of the critic Benjamin Graubart, "He is the only one who became imbued with Anglo-Saxon feeling—clear joy or clear sorrow." Morris Rosenfeld declared that Slonim had the power and energy of a Byron, while Abraham Reisen praised the power and dynamic music of his poems.

Slonim became known as a specialized writer on American political subjects; he was unofficial adviser to the city and state Democratic leaders, and many times a delegate to the state conventions. He was also secretary of the department of docks in New York city. As a journalist, he succeeded in unearthing various rackets, including public property and shipping rackets; other aspects of the New York city underworld were exposed to public opinion by Slonim through his reportorial work.

In Jewish communal life, Slonim was executive member of the Ikuf, a director of Icor, and a member of the Central Committee of the Poale Zion and of the executive of the American Jewish Congress. His work appeared in the leading Yiddish periodicals. In 1943 he was writing regularly for the *Day,* the staff of which he joined when the *Varheit,* with which he had previously been affiliated, merged with it. B. Z. GOLDBERG.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1929) cols. 650-52; *The Reflex,* June, 1928, pp. 23-29; Danzis, M., "Poet and Personality," *Jewish Spectator,* March, 1938; Graubart, Benjamin, in *Feder* (1924) 30-36.



Hayim Selig Slonimsky

SLONIMSKY, a noted Russian family of scholars, artists and scientists. HAYIM SELIG SLONIMSKY (Hasass), Hebraist, mathematician and astronomer (b. Bialystok, Poland, 1810; d. Warsaw, Poland, 1904), until his eighteenth year studied Talmud and rabbinical literature exclusively, and continued his studies in the home of his father-in-law after his marriage (1829). Here, however, he also studied foreign languages and the sciences, especially astronomy and mathematics. The first result of this application was a book on algebra, *Mosede Hochmah* (1834).

Slonimsky's ambition was to spread the knowledge of modern science in Hebrew. The appearance of Halley's comet in 1835 prompted the writing of *Kochba Dishebet,* a synopsis of the history of astronomy from Johann Kepler to his own times, with special consideration of cometary astronomy. His next work, *Toledoth Hashamayim* (1838), was a compendium of astronomy and optics, and provoked a scientific controversy about the Jewish calendar calculation between Slonimsky and Hirsch Pineles. Slonimsky wrote a study of the calendar, *Yesode Haibbur* (1852).



Leonid Z. Slonimsky

In 1844 he received the Demidoff prize of 2,500 rubles for a calculating machine he had invented. Between 1853 and 1856 he evolved an improved appliance for the steam engine and, with Aron Bernstein, a device in telegraphy which was later adapted by Lord Kelvin. In 1862 Slonimsky was made inspector of the rabbinical school at Zhitomir by the Russian government. Earlier that year he had founded the *Hatzefirah* in Warsaw, dedicated primarily to science. Slonimsky's various writings were collected as *Maamare Hochmah* (1891). Even toward the end of his life Slonimsky was still writing scientific articles for the *Hatzefirah,* whose associate editor he was until his death.

STANISLAW SLONIMSKY (b. 1855; d. 1915) was Slonimsky's eldest son, and a physician. ANTONY SLONIMSKY (b. Warsaw, 1894), the son of Stanislaw, was a well-known Polish poet who, in 1943, was living in England.

LEONID ZINOVIEVITCH SLONIMSKY (b. Zhitomir, 1850; d. Petrograd, 1918), the second son of Hayim Selig Slonimsky, was a lawyer and writer. He was educated in Kiev. His *Basic Problems in Politics* (1880) was one of the first such discussions to be published in Russia, and his analysis of Karl Marx (1898) was translated into German as well. In 1906 he published the text of the Russian Constitution, with a preface which caused the official suppression of the book. A *Political Encyclopedia* he undertook to publish did not go beyond one volume (1907). Slonimsky was a contributor to various Russian and international periodicals of his time.

JOSEF SLONIMSKY (b. 1860; d. 1933) was the third son of Hayim Selig Slonimsky. He was a linguist and the inventor of the Neo-Roman language.

Leonid Zinovievitch Slonimsky had three sons who won fame in various fields. ALEXANDER SLONIMSKY (b. Minsk, 1881) was a critic and novelist. Educated in St. Petersburg, he turned particularly to a study of Pushkin, under the influence of his uncle, S. Wengeroff. He edited the Academy edition of Pushkin's works and wrote the scenario for the Pushkin centennial film, *The Youth of the Poet* (1937). He was also the author of a historical novel, *Tchernigovtzi.*

Mikhail Leonidovich Slonimsky and Nicolas Slonimsky, sons of Leonid Zinovievitch Slonimsky, are treated separately.

SLONIMSKY, HENRY, rabbi and professor, b. province of Minsk, Russia, 1884. He was brought to the United States in 1890 and was educated in Philadelphia. After attending the University of Pennsylvania he went to Europe, studying at various German universities and receiving the Ph.D. degree from the University of Marburg (1912). Slonimsky studied also at the Hochschule für die Wissenschaft des Judentums, Berlin.

In 1914 to 1915 Slonimsky was instructor in philosophy at Columbia University, and from 1915 to 1921 at Johns Hopkins. In 1922 he joined the faculty of the Hebrew Union College in Cincinnati, remaining until 1924, when he was made professor of ethics and philosophy of religion at the Jewish Institute of Religion in New York city. He held this post in 1943.

SLONIMSKY, MIKHAIL LEONIDOVICH, writer, b. Russia, 1897. He was the son of Leonid Zinovievitch Slonimsky, and the grandson of Hayim Selig Slonimsky. In 1919 he organized in Petrograd (Leningrad) a literary society called Serapion Brothers. Through this organization a group of young writers opposed the encroachment of politics upon art, which they considered destructive of talent. In the political

atmosphere of Soviet Russia, however, this society could not thrive; it dissolved, and Slonimsky drew closer to Soviet life.

His first book of stories, *Shestoi strelkovyi* (The Sixth Rifle Battalion), came out in 1922; it described the falling apart of the czarist army early during the revolution. *Udar* (The Blow; 1924) and *Mashina Emeri* (The Emeri Machine; 1924) are books replete with adventure. Their heroes are intellectuals, strong-willed and victors in life's struggle. Their opponents were shown as weak-willed creatures and therefore losers.

Slonimsky's most mature work, according to Soviet critics, was *Lavrovy* (The Lavrovs; 1926), which depicts the downfall and stratification of a family as the result of war and revolution. This work was followed by a sequel, *Foma Kleshnev* (1929). All his works were published in three volumes in Leningrad (1933).

SLONIMSKY, NICOLAS, musicologist, conductor, and composer, b. St. Petersburg, 1894. He was the grandson of Hayim Selig Slonimsky, and the son of Leonid Zinovievitch Slonimsky (treated under the Slonimsky family). Nicolas Slonimsky studied at the St. Petersburg Conservatory.

In 1923 he came to the United States and became a faculty member of the Eastman School of Music (1923-25). Koussevitzky brought him to Boston to act as his secretary and musical assistant. In 1927, Slonimsky conducted the Harvard University orchestra and was so successful that, a year later, he founded the Boston Chamber Orchestra which featured unusual music. Slonimsky distinguished himself particularly as an interpreter of modern music, directing such programs in Havana, New York, South America, Paris, and Berlin. In 1938, he conducted a program of American and Latin American music at the Ibero-American Music Festival at Bogota, Colombia, and in 1941 he toured South America extensively as conductor and lecturer.

Slonimsky wrote extensively on music for newspapers and magazines, was the author of *Music Since 1900* (1937) and of *Panorama of Latin American Music* (1943), and assisted in the preparation of several important musical dictionaries. In 1943 he was associate editor of *New Music*. As composer he wrote pieces which were featured by Roland Hayes, Jascha Heifetz and George Copeland.

SLOSS, MARCUS CAUFFMAN, lawyer and justice, b. New York city, 1869. He was educated at Harvard University (M.A., 1893) and at Harvard Law School (LL.B. 1893). He entered the practice of law in San Francisco, becoming associated with the firm of Chickering, Thomas and Gregory, which later became Chickering, Thomas, Gregory, Gerstle and Sloss. In 1900 he was elected judge of the superior court for the city and county of San Francisco, following which, in 1906, he was appointed an associate justice of the Supreme Court of California to fill a vacancy caused by death. Having filled this post for a term of twelve years, he was elected to it in 1918, but resigned in 1919 to resume the private practice of law.

Sloss was active in endeavors philanthropic and civic, Jewish and general. He was president of the Jewish National Welfare Fund of San Francisco and of the Pacific Hebrew Orphan Asylum and Home Society; a member of the Board of Trustees of Leland Stanford Junior University and a trustee of the San Francisco Public Library. He served on the American Jewish Joint Distribution Committee and on the San Francisco Survey Committee and was also active in the San Francisco Community Chest.

HATTIE HECHT SLOSS, communal worker (b. Boston, Massachusetts, 1874), was the wife of Marcus Cauffman Sloss. She was educated in private schools and received special instruction from faculty members of Harvard University. She was the founder and first president of the San Francisco section of the Council of Jewish Women and a founder and guiding spirit in the Community Chest of San Francisco. From 1919 to 1924 she was a member of the California State Board of Charities. She was also a director of Congregation Emanu-El of San Francisco.



Nicolas Slonimsky

Hattie H. Sloss was instrumental in the establishment and continuance of the San Francisco Symphony Orchestra and the San Francisco Opera Association. She was literary director of the Browning Society and compiled *Certain Poets of Importance*, an anthology of Victorian verse (1929). In 1942, Mills College awarded her the honorary degree of Master of Arts. IRVING F. REICHERT.

SLOT, GERALD MAURICE JOSEPH, physician, b. Johannesburg, South Africa. He was educated at St. John's College, Oxford, and at the University of London (M.D.) and became connected with several British hospitals. Slot was an editor of the *Medico-Legal Journal and Criminological Review*. He published several works on the treatment of rheumatism and sciatica, on fume diseases and heart diseases, and on medico-legal topics. He was a Chadwick lecturer in 1930.

SLOUSCHZ, NAHUM, philologist, orientalist and traveler, b. Odessa, Russia, 1872. He received his rabbinical education from his father, Rabbi David Solomon Slouschz, and in the late 1880's was co-founder of the Odessa Hebrew society Safah Berurah.

Nahum Slouschz visited Palestine on two occasions, the first time in 1891 to 1892, when, under the auspices of the Odessa Chovevei Zion society, he made an unsuccessful attempt to found an agricultural colony in the Holy Land, and the second time in 1896; on the latter occasion he first traveled through Lithuania and Egypt, later writing works dealing with his journeys in these two countries.

Slouschz studied at the University of Geneva, Switzerland, from 1898 to 1899. In the latter year he went to Paris, and studied oriental languages and literature at the Sorbonne from 1899 to 1904, being a pupil of Julius Oppert and Joseph Halévy. He received the Ph.D. degree

from the Sorbonne in 1904, and in that same year became lecturer on modern Hebrew at that institution, serving until 1919, when he went to Palestine, settling in Jerusalem. During his student days he supported himself as the Paris correspondent of several famous Hebrew periodicals, notably *Hamelitz and Hatzefirah,* and from 1903 to 1918 he taught also at the oriental school for teachers in Paris.

During the first two decades of the 20th cent. Slouschz devoted a great deal of time to travels and studies in North Africa, particularly for researches on the history and antiquity of the Jews in the various countries of North Africa, and on the vestiges of Phoenician civilization in these lands. His most important journeys to these regions were made in the period from 1906 to 1914, and included Algeria, Morocco, Tunisia and Tripoli; he made several trips to the Atlas Mountains of Algeria. His report on a large Jewish tribe which lived in the regions of Morocco was published in *Unser Leben* (1909). While in Morocco he taught for some time at the academy of Rabat; later, in appreciation of his educational and archeological services in behalf of Morocco, he was awarded an honorary captaincy in the Sultan's Legion of Morocco. From 1908 on Slouschz headed several expeditions of exploration to Africa under the auspices of various French scientific institutes. During the first World War he visited the United States, serving as editor of the *Jewish Morning Journal,* and teaching for a time in the Yeshiva Rabbi Isaac Elchanan in New York city. In 1920, shortly after the end of the War, he made archeological excavations in Tiberias, Palestine, and in Jerusalem. In both cities he unearthed numerous objects of value for the study of the life and history of the Jews of the ancient period, and at Hamath he uncovered an ancient Hebrew synagogue.

From his early youth Slouschz was an ardent Zionist, a disciple of Theodor Herzl and affiliated with the Chovevei Zion movement, although he was, for a time, a Territorialist associated with Israel Zangwill. After the organization of the political Zionist movement he became an active and organizing member of the Odessa Palestine Committee, aiding in the establishing of Zionist groups in Odessa, in other cities of southern Russia, and in several other countries; he was a co-founder of the Zionist Federation of Switzerland. He served as delegate to six Zionist congresses, from the second to the seventh, and acted also as correspondent at several of them. In 1901 he wrote a Hebrew work on the fourth Zionist Congress, *Hakongres Hatziyyoni Harebii.*

Slouschz was a director of the Palestine Jewish Exploration Society, and edited its collections. He was co-editor of the *Corpus inscriptionum semiticarum* (Paris, 1881-1935), as well as of the *Revue du monde musulman.* He wrote many scientific articles for various French and Hebrew periodicals. As a result of his visits to and his interest in the various Marrano Jewish communities of Portugal, to which he devoted his Hebrew work *Haanusim Beportugal* (1934), he was made an honorary member of several of these communities. In 1942 he was the winner of the Bialik award for that year, for his research work in the scientific field.

Slouschz wrote many works in Hebrew and French, several of which were translated into English, on Jewish history and literature, travel and archeology. He translated two works by Paolo Montegazza from Italian into Hebrew, as well as individual novels from the French by Emile Zola (*Kobetz Sippurim,* Warsaw, 1899), Gustave Flaubert (*Salammbo*) and Guy de Maupassant (*Kethabim Nibharim,* 7 vols., 1904-5, containing selections from Maupassant's works and a biographical sketch by Slouschz). His other works include: *Massa Belitah* (1897); *Keneseth Hagedolah* (1898); *Emil Zola, Hayyav Usefarav* (1900); *Massa Bemitzrayim* (1902); *La renaissance de la littérature hébraïque* (1902, treating the period from 1743 to 1885; English trans., Henrietta Szold, *The Renascence of Hebrew Literature,* Philadelphia, 1909); *Koroth Hasifruth Haibrith Hahadashah* (Hebrew and French, 1903 and 1905; a supplement and sequel to *La renaissance de la littérature hébraïque*); *Hébréophéniciens et Judéo-berbères* (1908); *La poésie lyrique hébraïque contemporaine* (Paris, 1911; treating the period from 1882 to 1910); *Beiyye Hayam* (1917); *Travels in North Africa* (Philadelphia, 1927; this is included in, and forms part 1 of vol 1, of his *Sefer Hamassaoth,* under the title of *Massaai Beeretz Lub* [Travels in Libya]; Tel-Aviv, 1938); *Poésies hébraïques de Don Jehuda Abrabanel* (*Messer Leon Ebreo*) (1928); *Dahiyah Kahinah* (1934; on the 7th cent. princess and prophetess of the Djarwa, a Jewish tribe of Berbers who lived in the Atlas Mountains of Northern Africa, the modern Algeria). His thesaurus of Phoenician inscriptions, containing eleven maps and tables, was published by the Bialik Foundation at Tel-Aviv in 1942, under the title of *Otzar Hakethoboth Hafenikiyyoth.*

ABRAHAM I. SHINEDLING.



Nahum Slouschz

SLOVAKIA, *see* CZECHOSLOVAKIA.

SLUTSKAYA, VERA BRONISLAVOVNA (original name Berta Klementevna), revolutionary, b. Russia, 1874; d. in battle in Russia, 1917. She took part in the underground movement from early youth. She aided in the 1905 revolution at Minsk as a member of the Social Democratic Labor Party.

In 1907 she was sent to London by her party as a delegate to its Fifth Congress. Between 1909 and 1912 she lived abroad, and upon her return to Russia engaged in revolutionary work in St. Petersburg, but in 1913 she was arrested and sent into exile.

The February (1917) Revolution set her free and she returned to St. Petersburg, then became a member of the Bolshevik Party Committee. She worked as a women's organizer and also actually fought in battle against the troops of Kerensky in the October (Bolshevik) Revolution. She was killed in battle. The town of Pavlovsk was renamed Slutsk in her honor.

SMALLENS, ALEXANDER, conductor, b. St. Petersburg, 1889. He came to the United States as a child, and studied in the public schools, the College of the City of New York, and the Institute of Musical Art.

His music study was completed at the Paris Conservatory. In 1911 Smallens served as assistant conductor of the Boston Opera Company. Numerous engagements followed, with Anna Pavlova (on tour in South and Central America), the

Century Opera Company, and the Teatro Colon in Buenos Aires. He was the first North American conductor to direct performances at the Teatro Colon, and at the National Theatre in Havana.

In 1919 Smallens was appointed principal conductor of the Chicago Opera Company, remaining there for four years. During this period he served as a guest conductor at leading opera houses in Berlin and Madrid, once again being the first American ever called upon to conduct in these world-famous opera houses. In 1924 he was music director of the Philadelphia Civic Opera Company, and in 1934 he conducted the opera season launched by the Philadelphia Orchestra. From 1934 on he conducted all the opera performances held at the Lewisohn Stadium, as well as numerous operatic and orchestral performances throughout the country. Smallens was responsible for many important American and world premières, including Virgil Thomson's *Four Saints in Three Acts,* George Gershwin's *Porgy and Bess,* Prokofieff's *The Love of Three Oranges,* and Richard Strauss' *Feuersnot* and *Ariadne auf Naxos.*

Lit.: Ewen, David, *Living Musicians* (1940).

SMILANSKY, MOSHE (MOSES; pseudonym, Havagah Musa), Hebrew novelist, editor, and Zionist leader, b. Talpino, a village in the province of Kiev, Russia, 1874. He was the son of Shemaiah Smilansky and the brother of Meir Smilansky.

Moshe Smilansky received the usual traditional Jewish education in the Heder. In 1890 he emigrated to Palestine, becoming a farm laborer first at Rishon Le Zion and then at Hedera. Thereafter he devoted his entire life and energy to the Zionist cause, becoming one of the foremost Zionist leaders of the 20th cent., residing continuously in the Holy Land except for a period (1909-11) when he returned to Russia. In 1893 Smilansky became an owner of vineyards and orange groves at Rehovoth, where he still resided in 1943. He was one of the builders of that colony. In 1900 he helped to organize the Histadruth Hamoshaboth (federation of Palestinian colonies), and during the entire period of the first World War was one of its directors. In 1900 he was a member of the delegation sent by the Histadruth to the Odessa conference and to Baron Edmond de Rothschild, in Paris. He was sent as the Palestinian delegate to the Seventh Zionist Congress held at Basel, Switzerland, in 1905.

Smilansky wrote his first publicistic and literary articles for the *Hatzefirah* in 1898, and several years thereafter contributed also to the noted Hebrew periodical *Hashiloah.* Thereafter he wrote regularly for Hebrew periodicals in Palestine and other lands. In 1906 he wrote his first stories, dealing with the life of the Arab and Jewish settlers in the Holy Land; they were read eagerly because of their freshness of content and diction. In 1907 he was co-founder of the magazine *Haomer.* He was the first modern Hebrew writer to give expression to the life of the new Jewish settlers in Palestine and to depict the way in which the Arabs lived. His Arab stories are for the most part romantic and exotic in nature, but he wrote also realistic stories and novels. The style of his stories is both Biblical and popular.

In 1918 Smilansky was a member of the committee formed to organize the Jewish Legion in Palestine, and he himself became a legionnaire. After the first World War he was active in the redemption of Palestinian soil, and founded the Hebrath Noteim Anglo-Palestina (Anglo-Palestine planters' organization) and the Hebrath Yehudah Lekinyan (Jewish organization for the acquisition [of land in Palestine]). In 1929 he became co-founder and co-editor of *Bustenai,* a Hebrew weekly published by the Hithahduth Haikkarim (Palestine Farmers' Federation), whose president Smilansky later became; in 1943 he held the position of co-editor of the weekly and president of the federation, having been reelected to the latter post in 1940 with the title of president of the New Central Committee of the Palestine Farmers' Federation.

As a publicist from 1898 on, Smilansky dealt mainly with problems of settlement in Palestine, being regarded as one of the greatest authorities on the land problem in the Holy Land. In April, 1940, at a conference of Zionist leaders, Smilansky declared that, despite the recent land-purchasing restrictions issued by the Palestine government, there still remained in Palestine an area of approximately 1,500,000 dunams (345,000 acres) of land upon which some 60,000 families could be settled, and that with adequate financial resources Palestine could absorb about 1,500,000 persons. From March to May, 1940, he was in the United States, on a lecture tour under the auspices of the Jewish National Fund of America. In 1934, on the occasion of his sixtieth birthday, the Jewish colonists of Benyamina founded a colony, Kefar Mosheh, in his honor, and the British government conferred upon him the honorary M.B.E. degree.

Smilansky's works include: *Toledoth Ahabah Ahath* (A Love Story; 1911); *Bene Arab* (Children of Arabia; 1911 and 1927); *Hederah* (1930; English trans., Lotta Levensohn); *Kithebe M. Smilansky; Zichronoth* (Memoirs; 3 parts); *Kithebe M. Smilansky* (Works of M. Smilansky; a jubilee edition in 12 vols., published by the Palestine Farmers' Federation on the occasion of his sixtieth birthday, 1934 et seq.; vols. 11 and 12, Tel-Aviv, 1937); *Al Hof Hayarkon* (Tel-Aviv, 1936); *Perakim Betholedoth Hayishub,* on the history of Jewish settlement in Palestine from 1878 to 1902 (2 vols., Tel-Aviv, 1938-39; it contains reminiscences of the author). His *Palestine Caravan* was translated into English by I. M. Lask (London, 1935).

ABRAHAM I. SHINEDLING.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 195-96.

SMITH, SIR ARCHIBALD LEVIN, jurist, b. Salt-Hill near Chichester, England, 1836; d. Aberlour, Morayshire, Scotland, 1901. He was the son of Francis Smith, and grandson of Zadik Levin. He was educated at Eton and Trinity College, Cambridge (B.A., 1858). He was called to the Bar in 1860 and named attorney-general (1879). Smith was generally esteemed for his force of character, solid and sure judgment, and courage. In 1881 he was appointed special commissioner to probe allegations published by the *London Times* affecting C. S. Parnell and other Irish nationalists.

In 1883 Smith became judge of the Queens Bench Division, and was knighted. In 1897 he was promoted to the Court of Appeals, and became Master of the Rolls (1900). He resigned in 1901, three months after his wife was drowned, and a few days before he died.

Previously Smith was devoted to sports. He was fond of shooting and fishing, and in his youth (1857-1859) he rowed on the university eight in the Oxford and Cambridge boat races. Smith was the most popular English judge of his time. There was general public approval whenever the government promoted Smith to a higher post.

SMITH, ISRAEL (ISSY), first Jew to win the Victoria Cross in the first World War, b. London, 1886; d. Melbourne, Australia, 1940. In April, 1915, while serving as acting corporal in the 1st Battalion of the Manchester Regiment, on the battlefield near Ypres, Smith voluntarily moved a considerable distance toward the enemy lines and succeeded in bringing back a severely wounded man, through 250 yards of heavy fire. Later he aided in bringing other wounded men back to the British lines. Smith was subsequently made

a sergeant and awarded the Victoria Cross, being one of the five Jews to win this honor during the first World War. In 1928 he went to Melbourne, Australia, as representative of British Imperial Pictures, and lived there until his death.

SMITH, JACOB GETLAR, painter, b. New York city, 1898. He studied at the National Academy of Design (1919-21) and abroad, held a Guggenheim Fellowship in painting (1929), and received the Frank G. Logan Prize from the Art Institute of Chicago (1930). His works were shown at Carnegie Institute, Pittsburgh; the Art Institute, Chicago; the Whitney Museum of American Art, New York city (which owns his *Approaching Storm* and *Self Portrait*), and at several international exhibitions. He painted the murals for the United States Post Offices at Nyack, New York (1937), and Salisbury, Maryland. *The Snow Shovelers,* owned by the United States government, was placed in the Department of the Interior, Washington, D. C.

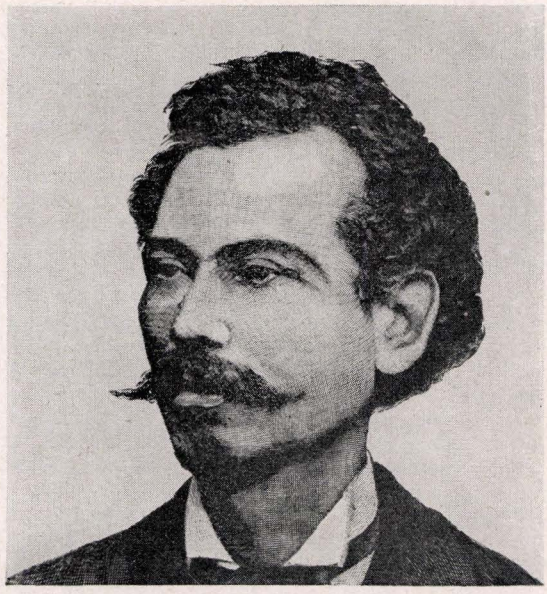
SMITH, MOSES, music critic and executive, b. Chelsea, Mass., 1901. He was graduated from Harvard College and Harvard Law School. In 1924, he became the music critic of the *Boston American,* and in 1934 he left this position to become the critic on the *Boston Transcript.* From 1934 to 1938 he served also as a member of the faculty of the Malkin Conservatory of Music. In 1939, he resigned from newspaper work to become the art director of Columbia Recordings.

SMITH, SARA B., writer, b. Hungary, 1888. She was taken to Budapest when a child, and brought to the United States at the age of fifteen. In 1908 she made her debut as a Yiddish writer, with short stories published in the *Forward.* The same year she became a reporter for the *Morning Journal,* the first woman to engage in Yiddish journalism in New York city. Mrs. Smith joined the staff of the *Day* at the establishment of the paper in 1918 and was a member of its staff in 1943. Her reportorial work, covering scenes in various courts and other human interest problems, made her a pioneer in that field of journalism. Later she published numerous fiction serials.

Some of Mrs. Smith's newspaper stories were reprinted in Yiddish newspapers in other countries, and she wrote also in English. Among her books were a collection of court room scenes and a novel, *Di Froi in Kaiten* (1919).

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1929), cols. 661-62.

SMOLAR, BER (BORIS), editor-in-chief of the Jewish Telegraphic Agency, b. Rovno, the Ukraine, Russia, 1897. He came to the United States in 1919. A graduate of the Haven School, Chicago (1920), he studied journalism at Northwestern University, Chicago, and worked on the editorial staff of the Chicago *Daily Forward* until 1924, when he joined the Jewish Telegraphic Agency (JTA). Subsequently he became chief European correspondent for the JTA, covering developments in every country of Europe. His dispatches to the JTA from the various capitals of Europe were for many years featured in the general press as well as in Yiddish and Anglo-Jewish newspapers. His Moscow reports in 1930 led directly to the amelioration of the position of the declassed Jews in Soviet Russia, and resulted in the dissolution of the Yevsekzia, the Jewish section of the Communist Party. In 1930, when he was assigned to cover the pogroms in Roumania, his dispatches resulted in the resignation of the notorious anti-Semite Alexander Voyda-Voivod as minister of the interior.



Peretz Smolenskin

Assigned to Berlin in 1932, just before the Nazis came to power, Smolar was among the first correspondents to predict Hitler's accession and to warn of its grave menace to the German Jews. Throughout the early days of the Nazi regime he remained at his post at great personal risk, constantly harried by the Gestapo, fearlessly reporting all the news affecting Germany's persecuted Jews. During his Berlin assignment he brought solace and active aid to the German Jewish leaders, who knew him as the sole remaining link between German Jewry and the rest of the world. The effectiveness of his work in Germany was eloquently attested to by the fact that the Nazis found it necessary to expel him in March, 1937, for "endangering the interests of the Reich" with his comprehensive reports on the disintegrating Jewish position.

Smolar was author of several books published in Yiddish and Hebrew, including: *Drei Prinzen* (Odessa); *The Witch* (Warsaw); *Die Lebedige Arithmetic* (Warsaw); *Jewish Mother Goose* (Berlin); *The Kiddies' Corner* (New York).

SMOLENSKIN, PERETZ, Hebrew novelist and journalist, b. Monastyrstchina, province of Mohilev, Russia, 1842; d. Meran, Austria, 1885. His life was a succession of privation, misfortune, homelessness, hardship and sickness.

As a child he saw his mother burdened with the care of the family while his father was away from home struggling for a livelihood or fleeing false accusers. He witnessed the "snatching" of his oldest brother for military service, in accordance with the Cantonist system, never to be heard from again. He lost his father at the age of ten, and the next year he went to study at the Yeshiva of Shklov, where he lived on the daily rations of local residents, according to the custom of the time.

Under his brother's influence he became interested in enlightenment (Haskalah), and began studying Russian and reading secular books. Because of his persecution by fanatical students he fled to Liubavich, where he stayed for some time among the Hasidim, and thence moved to Vitebsk and later to Mohilev. During this time he supported himself by singing in choirs and preaching in various synagogues, and continued to increase his general knowledge of literature. At the age of twenty he wandered to Odessa, where he spent five years studying music and languages and teaching Hebrew for a living. During his stay in Odessa he began his literary career by publishing articles in Alexander Zederbaum's *Hamelitz,* and later published his first

novel, *Hagemul* (The Reward; Odessa, 1867; an adaptation of Leo Herzberg Frankel's *Polnische Juden,* on the life of the Jews of Warsaw during the Polish rebellion of 1863).

In 1867 Smolenskin left Odessa and traveled for a year in Bohemia and Germany. He finally settled in Vienna, where he intended to enter the university. He secured a position as proofreader in a printing house, gave up the hope of a formal education, and with the aid of Solomon Rubin founded the monthly *Hashahar* (The Dawn), which became the most militant platform of the late Haskalah and early nationalist periods of Hebrew literature. It attracted the leading poets, novelists, thinkers and publicists of the age, and wielded a powerful influence upon Jewish youth of Eastern and Western Europe alike. For over fifteen years (1868-85, with short interruptions) Smolenskin published, edited, managed and wrote for *Hashahar,* which activity established him as one of the foremost literary figures of his day. When he was married in 1875 he accepted the management of the printing house in order to meet his added obligations. His literary activities never brought him any financial profit, and he was compelled to undertake two campaign journeys to Russia and elsewhere to secure funds for the publication of the magazine which he maintained until shortly before his death. In 1878 he published the weekly magazine *Hamabbit* (The Spectator), which lasted for only nine months.

In addition to his labors in the print shop and his literary activities as author and editor, he devoted much effort to public affairs. In 1874 he was sent by the Alliance Israélite Universelle to Roumania to make a study of the conditions of the pogromed Jewry of that country. With the rise of the Zionist Movement in the 1880's he became one of its leaders, organized several Zionist youth societies in Vienna, and negotiated with Sir Laurence Oliphant to intercede with European governments on behalf of Jewish settlement in Palestine. His health finally gave way under the strain. In 1883 he was stricken with pulmonary tuberculosis, but continued with his daily tasks until he was ordered by his physician to go for a rest to Meran. After four months of pain, which did not deter him from his work, he died at his desk at the age of forty-three.

His first original novel, written during his stay in Odessa, was *Simhath Hanef* (The Joy of the Wicked; Vienna, 1872). It is the story of a young son of a rabbi who deserts his wife and escapes to another city, where he tries to marry the sweetheart of his friend and benefactor, but his intent is foiled by the appearance on the scene of his deserted wife. He commits suicide and his friend marries the girl. The book abounds in lengthy discussions among the characters concerning love and passion, literature, philosophy and life. This is a common feature in all of Smolenskin's novels. Aside from its obvious moral, that the joy of the wicked is short-lived, another of the author's recurrent themes is developed in this novel—that it is not sufficient for the Jew to acquire general culture; he must also possess the knowledge and love of his own heritage.

In Odessa he also began writing his magnum opus, *Hatoeh Bedareche Hahayim* (The Wanderer in Life's Ways; 4 vols., Vienna, 1876). This is the story of the adventures and observations of an orphan, who from early childhood is left to his fate in a hostile world, wanders through all the Jewish habitations and comes into contact with all classes, sects and types of East and West European Jewry, until he meets his end defending his people in a Russian pogrom. This book, whose autobiographical character is quite apparent, is a comprehensive panorama of Jewish life in the 19th cent., an exposé particularly of its seamy side: the atrophied world of the small-town communities of the Russian Pale, the niggardliness and uninspiring atmosphere of the Heder and the synagogue, the demoralized existence of the beggar bands, the wicked cunning of the Hasidim and the blind fanaticism of their opponents, the Mithnaggedim, the humiliating life of the Yeshiva students and their single-track learning, the inhumanity of the Cantonist system, the barrenness and disloyalty of the emancipated West European Jewry, the disgrace of Jewish missionaries in England, and the horror of the pogroms in Russia. It is a dreary account of all the sins of the age, written "for the purpose of warning the wayfarers in life's paths of the traps which are strewn about their course, that they may guard their feet from stumbling."

This motif—of the adventurous and searching individual at odds with his environment—is another predominant motif in Smolenskin's works. It is the central theme of his shorter and more realistic novel *Keburath Hamor* (A Donkey's Burial; Vienna, 1874). This is the story of a talented and light-hearted young man whose love of life and adventurous spirit get him into constant conflict with the rigid conventions of the Russian Pale, and bring down upon him the wrath of its ruthlessly fanatical leaders who do not shrink from conspiring to murder him. Here is the familiar protest of the Haskalah against the benighted, tradition-bound Judaism of the ghetto. His later novels deal with the emancipated Jews of Western Europe who had emerged from the confines of their religious environment but have not found their way in the European world. *Gaon Vasheber* (Pride and Fall; Vienna, 1875) has as its background the collapse of the Viennese stock exchange of 1873. It is actually a loosely connected series of stories about various types of detached and estranged Jews who are tossed about the trackless sea of European capitalism.

Gemul Yesharim (The Reward of the Righteous; 3 vols., Vienna, 1876) is an elaboration on the theme of his first effort, *Hagemul.* It depicts the spiritual confusion of the Jewish intellectual who devotes himself to the interests of the non-Jewish world and is rewarded with derision, persecution and hate. This mental conflict of the enlightened Jews is also the theme of his last long novel, *Hayerushah* (The Heritage; 3 vols., Vienna, 1878-84). It is a parallel to *Hatoeh,* laid chiefly among the emancipated communities, and designed to show the ineffectiveness of enlightenment in bringing happiness to the Jew. His last novel, *Nekam Berith* (The Revenge of the Covenant; Vienna, 1884), was written in the wake of the pogroms of the 1880's, and describes the inner conflict of the assimilated Jewish youth in the face of the atrocities and the psychological process which led many of them to Zionism. It is thus a fitting epilogue to all his novels—the emancipated Jew returns to his people. Smolenskin wrote also many short stories, most of which appeared in *Hamabbit.*

While his works of fiction reflect on the whole the views of the Haskalah, his critical and analytical writings are devoted chiefly to a critique of that movement which led to assimilation. Espousing from the outset the national concept of Judaism, he decried the glorification of cosmopolitanism on the part of Jewish intellectuals, and advocated an intensification of Jewish consciousness. He preached auto-emancipation many years before Pinsker published his famous manifesto. In his first extensive article, *Eben Yisrael* (The Stone



Iakov Vladimirovich Smushkevich

of Israel; 1869), he contends that the causes of Jew-hatred are not merely religious, cultural and economic but chiefly political and social—the abnormal position of the Jew among the nations. He therefore called for the strengthening of Jewish ties and deepening of Jewish loyalties as the best measure against the threat of anti-Semitism.

In his *Eth Lataath* (A Time for Planting; this is one of his most important essays, published serially over a period of years in *Hashahar,* vols. 6, 8 and 9) he takes issue with the leading protagonists of Enlightenment and Reform who viewed Judaism as a religious tradition rather than as a national culture. In it he attacks both the German school of religious Reform and the Russian Jewish nihilists and socialists who became estranged from their people and mocked its sanctities, and outlines a program of Jewish revival in the Diaspora, emphasizing intelligent and intensive Hebrew education, the fostering of the hope of restoration and faith in God and the Torah. His outstanding essay, *Am Olam* (The Eternal People; 1873), is a comprehensive analysis of his views of Judaism, Jewish history and Jewish survival. Its main object is to expose the futility of the religious reforms which occupied the minds of the West European Jewish leaders at the time. His objection to them comes not from a tendency toward conservatism but from the conviction that such reforms should come about in the natural process of adjustment, as the result of a revival of the national spirit of Israel. It is this national solidarity, this hope of redemption and the spiritual aspect of its history, that make Israel an eternal people. In this, as in his many other publicistic writings, the nationalism which he preaches is of a spiritual rather than a territorial kind. Not until after the pogroms of 1881 did he write clearly Zionist articles. Smolenskin published also many articles of literary criticism in which he showed analytical acumen, ingenuity and a wide knowledge of world literature.

Most of his novels and essays appeared first in *Hashahar* and *Hamabbit.* His collected works of fiction were published by M. Katzenelbogen (Vilna, 1901). In this edition there appeared also one hundred letters of Smolenskin. The latest collection of his essays was published in Jerusalem in four volumes (1925-26).

Smolenskin was a writer of great energy and exuberance, but he was more of a journalist than a thinker and more of a preacher than an artist. His novels lack unity of form or content and continuity of sequence. His themes are few and repetitious, often borrowed from others, his plots are too fantastic and complicated and abound in verbose discussions, in sudden and prolonged digressions. Similarly, his essays lack originality, methodical development, and suffer from verbosity, digression and superficiality. But in both his publicistic and belletristic writings there is a broad vision of Jewish life, a warm feeling for his people and an intuitive recognition of the truth. His value and his influence were those of an educator and standard bearer for a new cause, rather than of a novelist; he had a vital effect upon his generation. AHRON OPHER.

Lit.: Brainin, Reuben, *Peretz Smolenskin* (1896); Lachower, F., *Toledoth Hasifruth Haibrith Hahadashah,* vol. 2 (1929) 211-37; Klausner, Joseph, *Yotzerim Ubonim,* vol. 1, pp. 198-221; M. ben Hillel Hakohen, in *Meereb Ad Ereb,* vol. 1, pp. 186-227; Zilberschlag, D., in *Hashiloah,* vol. 43; Ben Ami, *ibid.,* vol. 44; Frischmann, D., in *Haboker Or,* vols. 4 and 5; Fishman, Z., in *Hadoar,* vol. 3, pp. 215-19; Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 278-98; vol. 4 (1941) 341-50; Spiegel, Shalom, *Hebrew Reborn* (1930) 223-41; Waldstein, A. Z., *The Evolution of Modern Hebrew Literature,* 57 et seq.; Hodess, Jacob, *Zionist Thinkers and Leaders* (1927); Raisin, Jacob S., *The Haskalah Movement in Russia* (1913) 260-67; Kleinman, M., *Demuyoth Vekomoth* (1928) 88-104; Fishman, J., *Anshe Besorah* (1938) 309-20; Landau, J. L., *Judaism in Life and Literature* (1936) 295-304; Rosenblatt, L., *P. Smolenskin, Einige Grundzüge seiner Zeit, seines Lebens und seiner Wirksamkeit* (1916); Ribalow, M., *Soferim Veishim* (1936) 167-73.

SMUSHKEVICH, IAKOV VLADIMIROVICH, chief of the military air force of the Soviet (Red) Army, b. Rakiski, Lithuania, 1902. He saw his first airplane early in the autumn of 1915.

The Smushkeviches had had to pack up their belongings and leave their native town, which was in the front line zone of the first World War, to wander the roads, and on this journey Smushkevich saw an airplane flying overhead. After endless weeks of boxcar-travel, they finally arrived at the station of Niandoma in the province of Vologda, north Russia. In Niandoma the elder Smushkevich had to switch from tailoring to carting, exchanging his iron and scissors for a whip and reins. Iakov went to work in a bakery. Work was very hard and there was never enough to eat, so he finally gave up this job, and in 1916 went to the city of Vologda on the Vologda River. The war was at its peak and there was plenty of work at the waterfront.

Iakov was then only fourteen but tall, broad-shouldered and muscular. He got a job as a stevedore. Good natured, cooperative, sociable, he got along well with the other longshoremen. They were soon calling him "Iashka." The October Revolution brought Iashka even closer to his fellow workers. At sixteen he joined a workers' detachment with some of his fellow workers and went off to the front as a volunteer. Soon thereafter he joined the Bolshevik Party. Throughout the civil war he fought in the infantry.

Eventually Smushkevich was appointed political instructor to a pursuit plane unit. In 1921 he made his first flight. His unit was stationed near the little White Russian town of Pukhovichi, and he made a trip there with a pilot to interest local workers in the then newly organized Society of Friends of the Air Fleet. The plane was smashed in landing but the two men were saved and unhurt. It was here that he met Basia who soon became his wife and comrade.

For the next ten years (until 1931) Smushkevich served in the air fleet, beginning as a political instructor and rising to the position of military commissar and chief of the political department of an aviation brigade. At the same time he learned how to pilot a plane. First he qualified as an observer but

soon he was able to take off by himself. He spent hours learning the mechanics of plane construction and repair. Then he became a navigator and learned the technique of bombing. In an air force inspection Smushkevich led in aerial marksmanship.

At the end of 1931 Smushkevich was appointed commander and military commissar of an aviation brigade. When he had to fill out the questionnaire, his lack of formal education became evident. All he could enter next to the question on educational background was the Heder in Rakiski.

He was then 29, but he devoted himself sedulously to Russian grammar, mathematics, history, literature. In the autumn of 1932 he went off for thirty-nine days. Upon returning to his brigade he had a diploma from the Kach Flying School, one of the best in the USSR. He had completed a two-year course in thirty-nine days.

The "aerial stevedore," as his friends jokingly call him, was soon given a series of special reconnoitering assignments in which he proved his mettle. On January 2, 1937, the Soviet Government rewarded his valor with the Order of Lenin. In June he returned to Moscow and had conferred upon him the title of Hero of the Soviet Union. Soon he was honored with this title a second time for his heroic leadership of the air fleet in the Khalkin-Gol battles against the Japanese. On November 17, 1939, after these operations he was awarded the gold star medal and it was ordered that a bronze bust be erected at his birthplace. But Rakiski was not then Soviet territory and his close friends asked him where his bust should then he set up. He expressed preference for Pukhovichi, since his best memories were associated with this town.

In 1940, when Lithuania became a Soviet Republic, Smushkevich and his wife revisited his birthplace, to which his parents had returned many years before and where they were still living. The villagers rapturously greeted their homecoming hero.

In 1938 he was assistant head and from 1940 on chief of the Military Air Force.

BERNARD KOTEN.

Lit.: *Moscow News,* Nov. 21, 1940; *Pravda,* Nov. 18, 1939; *Izvestia,* April 5, 1940; files of the American Russian Institute, New York city.

SMYRNA (Turkish **Izmir**), Turkish city in Asia Minor with about 17,000 Jews among 170,000 inhabitants. The Jewish community was founded by Spanish immigrants in the 17th century. The first Jewish printing-press in Turkey was established in Smyrna (1660). Because of numerous fires, earthquakes and epidemics the economic development of Smyrna was retarded. Nevertheless, the Jewish community there was of much importance in the commercial field. For a time Smyrna was the scene of the activities of Sabbatai Zevi. Instigated by the Greeks, numerous ritual murder trials took place in Smyrna in the latter half of the 19th cent. In the same century the originally entirely Sephardic Jewish community of Smyrna was greatly augmented through the influx of many Ashkenazim (immigrants from Russia, Poland and Greece).

Lit.: Galanté, Abraham, *Les juifs d'Izmir (Smyrna)* (1937); Baron, Salo W., *The Jewish Community* (3 vols., 1942).

SNAPPER, ISADORE, physician, b. Amsterdam, Holland, 1889. He studied medicine at the University of Amsterdam. He assisted (1913-1917) Professor Hijmans van den Bergh, head of the Clinic for Internal Diseases at Groningen, and worked in a similar position in Amsterdam (1917-1919) as assistant to Professor Pel, noted Dutch internist. In 1919 Snapper was appointed professor of propaedeutic medicine and general pathology at the University of Amsterdam.

He wrote such authoritative books as *Endocrine Diseases* (1939), *Heart Diseases* (1936) and *Diseases of the Skeleton* (1937).

In 1938 Snapper obtained the permission of the curators of the University of Amsterdam to go to China on a grant of the Rockefeller Foundation. There he headed the Peiping Union's department of medicine. When the Japanese attacked Pearl Harbor and The Netherlands entered the war against Japan, Snapper was made a prisoner in occupied Peiping and sent to a Japanese camp. Shortly before that he had finished the manuscript of a new book which reached the United States and was published (December, 1941) as *Chinese Lessons to Western Medicine.* It presents a clear synopsis of lessons to be learned from the years of the Chinese war.

After several months of imprisonment Snapper was released by the Japanese in exchange for a Japanese prisoner of war in the United States. In the latter part of 1942 he came to the United States, where he became associated with the China Medical Board, in New York city.

Snapper was an internist of wide repute who conducted many experiments of a bio-chemical nature, more particularly in the fields of metabolism, bone diseases, and disturbances of internal secretion.

SNOW, ADOLPH JUDAH, industrial psychologist, b. Rzeszow, Galicia, 1894. He came to the United States in 1910 and studied at Ohio State University (M.A., 1917) and at Columbia University (Ph.D., 1919). Snow was an assistant professor of philosophy at the University of Pittsburgh (1919-20), then instructor in and subsequently professional lecturer on psychology at Northwestern University (1920-28). In 1928 he joined the staff of the mail-order house of Sears, Roebuck and Co., Chicago, and became one of its technical directors in 1940. In 1941 Snow was appointed consultant on costs, Division of Priorities, of the Office of Production Management.

His published works include *Problems in Psychology* (1923); *Psychology in Business Relations* (1925); *Psychology in Personal Selling* (1926); *Matter and Gravity in Newton's Physical Philosophy* (1926); and *Effective Selling* (3 vols., 1929).

SNOWMAN, JACOB, physician, b. London, 1871. He was a Fellow of the Royal Society of Medicine, Honorary Life Member of the British Red Cross Society and president of the B'nai B'rith Lodge, London (1913). Snowman also served as a vice chairman of the Jewish Health Organization and as a Councilor of Jews' College, London. His works include *Surgery of Ritual Circumcision* (2nd ed., 1929); *Short History of Talmudic Medicine* (1935); and *Manual of Emergencies* (3rd ed., 1936). He contributed to *Modern Treatment in General Practice* (1935).

SNYDER, AARON CECIL, lawyer, b. Baltimore, Maryland, 1907. He studied at Johns Hopkins University (A.B., 1927) and at Harvard University (LL.B., 1930). Admitted to the bars of Maryland and New York (1930), he was appointed United States Attorney for the District of Puerto Rico (1933). Snyder was chairman of the commission on criminal law of the Bar Association and a member of the Judicial Council of Puerto Rico.

SOBEL, BERNARD, writer and publicist, b. Attica, Ind., 1887. He received degrees from several universities, and was assistant professor of English at Purdue University (1918-21), extension lecturer at the University of Indiana (1918-21) and a member of the staff of the College of the City of New York (1921-25).



Herbert Russell Sobel

Sobel was dramatic critic of the New York *Daily Mirror* (1931-35), and a member of the publicity staff of the Metro-Goldwyn-Mayer motion picture producers.

He wrote the plays *Spider Web* (produced in Chicago, 1914) and *Phoebe Louise* (produced in Indianapolis, 1921); *Burlycue,* the only history of burlesque (1930); the novel *The Indiscreet Girl* (1933); and *The Theatre Handbook and Digest of Plays* (1940).

SOBEL, HERBERT RUSSELL, naval commander, b. Cleveland, 1896. He graduated from the United States Naval Academy at Annapolis (1917), and served during the first World War on the ship *Wheeling.* Subsequently he was an aide to Rear Admiral H. O. Dunn, commander of the Azores detachment of the United States Naval Forces in Europe. Sobel was made commander of the *Stevens* (1921), *Sands* (1932) and *Arkansas* (1936), and in 1942 was on duty as convoy commodore. He was vice-chairman of the Army-Navy Committee of the Jewish Welfare Board, Philadelphia.

SOBEL, ISADOR, lawyer, postmaster and civic worker, b. New York city, 1858; d. Erie, Pa., 1939. He was educated at the College of the City of New York and admitted to the bar of Erie County, Pa., in 1888. Sobel was elected member of the Erie city council (1891), and made its president in 1894. He was postmaster of Erie (1898-1912), and president of the National Association of Postmasters of the United States (1912). He was a member of the general committee of District 3 of the B'nai B'rith, and one of the fifty original members of the American Jewish Committee.

SOBELOFF, ISIDORE, communal and social worker, b. Baltimore, 1898. He served as city editor of the Cumberland (Md.) *Daily News,* managing editor of the *Jewish Social Service Quarterly,* and editor of *Better Times,* a New York social welfare publication. He was executive director of the Jewish Community Center of Jersey City, N. J., secretary of the Jewish Communal Executives of Greater New York, consultant on finance and publicity for the Travelers Aid Society of New York, and director of public relations for the Federation for the Support of Jewish Philanthropic Societies of New York City.

In 1943 he was serving as executive director of the Jewish Welfare Federation of Detroit, member of the executive committee and vice-president of the National Conference of Jewish Social Welfare (from 1939 on), member of the board of directors of the Michigan Welfare League, and member of the board of the Council of Social Agencies of Detroit.

SOBELOFF, SIMON ERNEST, attorney, b. Baltimore, 1893. He studied at the University of Maryland Law School (LL.B., 1915). He served as assistant (1919-1923) then as deputy city solicitor of Baltimore (1927-31) and as United States Attorney for the District of Maryland (1931-34) the first Jew to hold this office. He served as arbitrator for the Men's Clothing Industry of Baltimore. As chairman of the Governor's Commission on Unemployment Insurance (1934), he drafted unemployment insurance legislation.

By appointment of the Circuit Court of Baltimore, Sobeloff conducted an investigation into the failure of the Baltimore Trust Co., the largest banking institution south of Philadelphia. He was the first president of the Baltimore branch of the American Jewish Congress. Sobeloff was a director of the Associated Jewish Charities of Baltimore, vice-president of the Prisoners' Aid Association of Maryland, president of the Board of Jewish Education of Baltimore, and director of the National Association of Jewish Education.

SOBERNHEIM, CURT JOSEPH, financier, b. Berlin, 1871; d. Paris, 1940. He was the son of Adolph Sobernheim and of Anna, daughter of Meyer Magnus. After his father's early death, his widow married Eugen Landau, who saw to the education of his stepsons. Upon Landau's recommendation, Sobernheim entered the Deutsche Genossenschaftsbank at Berlin, and a few years later the Crédit Lyonnais at Paris. He was active for some years also in a London banking house. After returning to Germany, he entered his stepfather's firm, and in 1896 became director of the Breslauer Discontobank. In 1902 he became director of the Nationalbank für Deutschland, and in 1911 director of the Commerz- und Privatbank, Berlin. After the Nazis came to power, Sobernheim emigrated to Paris. There he was captured by the Gestapo when the German army occupied Paris, and was murdered some hours after his arrest. Sobernheim took a prominent part in the financial support of the German coal and potash industry and in the modernization of German machine industry. He was interested also in the promotion of German telegraph and telephone systems.

SOBERNHEIM, MORITZ SEBASTIAN, orientalist, b. Berlin, 1872; d. Berlin, 1933. He was an authority on Semitic epigraphs. As a member of the expedition to Baalbek sponsored by the Prussian government, and in behalf of the Institut français d'archéologie orientale, Sobernheim traveled extensively in Syria and Palestine. As a result of these travels he published his findings on ancient inscriptions in many books.

Among these were *Palmyrenische Inschriften* (1905); *Inscriptions de Syrie* (1909); and *Die arabischen Inschriften von Aleppo* (1926). He wrote also *Baalbek im Mittelalter* (1922), and in collaboration with Paul Kahle and Muhammed Mustafa edited vols. 4 and 5 of *Die Chronik des Ibn Iyas* (Istanbul, 1931-32; vol. 3 was published in 1936, edited only by Kahle and Mustafa).

Sobernheim was a member of the board of the colonization society Ezra, secretary of the Vorderasiatisch-Ägyptische Gesellschaft, chairman of the Gesellschaft zur Förderung der Wissenschaft des Judentums, vice-president of the Deutsch-Israelitischer Gemeindebund, and a member of the board of the German Committee Pro Palästina. From 1918

to his death he was a councillor and expert on Jewish affairs in the German Foreign Office.

Lit.: Klio, vol. 26 (1933) 396; *C. V. Zeitung* (1933) 66; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 7 (1936) 452.

SOBERNHEIM, WALTER, financier and industrialist, b. Berlin, 1869. He was the brother of Curt Sobernheim. He studied law, and graduated in 1895. Then he was active in several banking firms, and in 1901 went to the United States for two years. In 1903 Sobernheim became director of the Patzenhofer-Brauerei, one of the greatest breweries of Berlin. In 1920 he succeeded in effecting the union of his brewery with the Schultheiss-Brauerei, Dessau, the largest brewery of Germany, and became director general of the new concern. Sobernheim joined to it the Ostwerke, which produced yeast, alcohol, concrete and glass and controlled some of the most important corn mills of eastern Germany. He promoted scientific research work on the history of the brewing trade, and was consul for Spain in Berlin and member of the directory of the Reichsverband der deutschen Industrie until 1933. He then emigrated to South America.

SOBESKI, MICHAEL, art historian, b. Poland, 1877. Though his specialty was the history of culture in its broadest aspect, he concentrated on the history of fine arts. In 1919 Sobeski was made professor at the University of Poznan. His most important published works were: *Przedziwo Arachny* (The Spinning of Arachne); *Filozoja Sztuki* (Philosophy of Arts; 1917); *Wyspa Cytera* (The Isle of Cythera; 1908); *Cieszkowskiego Prolegomena do Historjozofji* (Introduction to the History of Philosophy; 1910).

SOBOL, ANDREI MIKHAILOVICH, author, b. Russia, 1888; d. Russia, 1926. He was a member of the Party of Social-Revolutionists, and for his activities on their behalf he was condemned to penal servitude and exile (from 1906 to 1914). Under Kerensky he was commissar of the Twelfth Army. Sobol opposed the Bolsheviks, but when they were victorious in the October, 1917, revolution, he joined their ranks. Inwardly, however, he never accepted them and their new order, and he sought to escape from his mental impasse by committing suicide in 1926. His most important works are: *Pyl* (Dust; 1915); *Salon-vagon* (Parlor Car); *Pesn pesnei* (Song of Songs); *Rasskaz o golubom pokoe* (The Tale of the Blue Quietude).

All of them were published in a four-volume edition in 1926. His works, impressionistic in style, and his heroes, who, according to Soviet critics, "seem to have no roots," did not conform to Soviet standards of heroic positivism and therefore did not meet with appreciation.

SOBOL, LOUIS, columnist, b. New Haven, Conn., 1896. He entered the career of newspaperman in 1914. He became a popular Broadway columnist and dramatic critic for the New York *Evening Graphic* in 1929, succeeding Walter Winchell, and subsequently general Manhattan columnist of the *Journal-American.* He wrote the play *High Hatters,* produced in New York city in 1928, and the novel *Six Lost Women* (1936). Sobol was a radio commentator (1932-33) and starred in a series of picture shorts for Universal.

SOBOTKA, HARRY HERMANN, chemist, b. Vienna, 1899. He received the Ph.D. degree from the University of Munich (1922), emigrated to the United States, and became fellow and research assistant at the Rockefeller Institute, New York city (1924-26). After working as research associate in bacteriology at Bellevue Hospital Medical College (1926-28), he was appointed chief chemist at Mount Sinai Hospital, New York (1928). He wrote *The Chemistry of the Sterids.*

SOCIAL HYGIENE OF THE JEWS. This concept embraces the complex of Jewish religious commandments and customs which aim at keeping the body clean and healthy, the origin of which may be traced back to a very ancient period of Jewish history. The social hygiene of the Jews differs from that of the other peoples of antiquity in that it was not optional, but was rigidly defined according to persons, points of time and occasions. Even though the religious nature of the hygienic laws in Bible and Talmud may have been predominant at their origin or casuistically overemphasized afterwards, there can be no doubt that they were observed to good purpose by every man and woman of the Jewish people at a time when the idea of social hygiene or its practices did not exist among civilized peoples. The motif and aim of the teaching of Jewish social hygiene were to promote the physical health and cleanliness of the individual. But, according to the Jewish concept, cleanliness of the body went hand in hand with purity of mind and soul which make for religious and ethical integrity.

The social hygienic laws of Judaism were a powerful factor in keeping the Jews strictly separated from the surrounding peoples and in preventing their mixing with them; it is largely due to the strict observance of these laws that the Jewish people persisted despite the destruction of its political homeland and its subsequently expulsions from a number of hospitable lands; that it survived ceaseless migration and persecution.

The social hygiene of the Jews applies to a number of everyday activities:

1. Nutrition. Purity of foods; the modern inspection of meats is a very ancient Jewish institution which was strictly observed; moderation in drinking.

2. Housing, clothing and personal hygiene. Separation of the two sexes; the Talmud has numerous suggestions for the most convenient layout for houses and bath houses, and for keeping the body clean.

3. Illness. Isolation of those affected by contagious diseases; "disinfection" of objects touched by them (by burning and similar procedures); circumcision; the burying of the dead.

4. Sex life. Rules concerning the menses, Mikveh, continence.

5. Infant care and child welfare. Protection of the newly-born; the care of infants; physical education, sleep and recreation for children.

6. Work. Recommendations of physical work, of crafts and agricultural labor in the Talmud.

7. Rest from work. The sanctifying of the Sabbath as a means of preventing the exploitation of bodily strength is a measure of decisive importance in social hygiene. This postulate met with great resistance in the civilized world; in Germany compulsory rest on Sunday was not decreed until 1891.

The barbaric crowding of the Jewish masses into narrow ghettos during the Middle Ages had a varying effect on the different aspects of Jewish social hygiene; while the state of being closely and constantly crowded together favored the Sabbath rest or the inspection of meat, it had the most adverse effect on housing conditions, which were bad enough outside the ghetto in the medieval cities. The better hygienic discipline of the Jewish masses and their greater familiarity with preventive isolation caused them to be affected by the Black Death to a lesser degree than their neighbors, who believed that they had found the means of avoiding the deadly draughts from wells which they were accused of having poisoned.

During the 19th and 20th centuries various trends of Jewish social hygiene developed according to the views which the various groups of Jewry took of the past, present and future of Judaism.

Orthodox Jewry integrally observed the Biblical-rabbinical law in its hygienic implications as laid down in the statutes of Maimonides and Joseph Caro (*Shulhan Aruch*); in these as well as in all other digests of Jewish religious law a variety of rules of hygiene occupies a large place. The miserable economic condition of the Jewish masses in Eastern Europe, however, to a great extent worked against the hygienic effectiveness of the observance of these laws.

Reform Jewry, greatly limiting the mandatory character of ceremonial law, was content at first to shelve the majority of the laws of social hygiene without offering a positive alternative from the Jewish point of view. However, the needs of the Jewish masses in Eastern Europe and the realization that deep-rooted ills can be attacked successfully and eliminated only by principled action, led to constructive preventive projects which took the place of aid administered spasmodically. Jewish social hygiene was revived and adapted to contemporary methods in Germany by the Grand Lodge of the Order of B'nai B'rith, while in Eastern Europe and in the Near East the Alliance Israélite Universelle, the Hilfsverein der Deutschen Juden, the OSE and ORT societies, and the American Jewish Joint Distribution Committee rendered eminent service by creating a number of useful Jewish social institutions.

Zionism envisaged the improvement of physical health as part of the political and cultural renascence of the Jewish people. Various ways and means were devised, paying due regard to the historical and national-religious factors which determine Jewish life, to create modern forms for the living principle of collective hygiene which was active in ancient thought.

In Western Europe Max Nordau was probably the first to provide the incentive for the "toughening" of Jewish youth (muscle Jews). The idea of Jewish sports associations proceeded from Jewish nationalist quarters toward the end of the 1890's. Zionism achieved also a shifting of the Jewish masses to occupations in which physical labor and self-reliant enterprise prevail; from 1918 to 1939 a considerable number of European Jewish youths settled in Palestine as independent agricultural workers engaged in the raising of crops, gardening and animal husbandry, or in handicrafts which spring from and provide for the needs of the soil on which they live.

The concept of social hygiene had a great effect on modern welfare work. Centralized welfare work in Germany took its incentive from the work of the Joint Distribution Committee in Eastern Europe and from the activities of the ORT and OSE. In the years before 1933 all branches of Jewish welfare work—orphan education, aid to the poor, care of transmigrants, vocational guidance, and many other services to the community—were carried on from the viewpoint of social policy, and the practice of individual financial aid was discarded. By methods of enlightenment and prevention the attempt was made to stop social ills at their origin; social service began to take an interest in the individual before he became poor or sick. Social work among children, the care of the crippled and the sick adapted itself increasingly to large vistas of social hygiene. In the congresses of the centralized German Jewish welfare work and of the ORT and OSE the clear formulation was made that the anomalies of economic life are the main sources from which want and misery spring, and that these problems should therefore be attacked from a wide-range viewpoint of population policy (vocational guidance, vocational retraining, housing projects, constructive service to the poor and unemployed, enlightenment on hygiene, support of sports and gymnastic associations, matrimonial consultation service, propaganda for early marriages, for the nursing of infants by their mothers, etc.).

Throughout Eastern Europe large-scale efforts were made to render Jewish economic activities profitable. Jewish masses were settled in the rural districts of the Ukraine and Crimea. In Germany the efforts of an association to further interest in agriculture among the Jews met with but little response. In Poland, however, where the Jewish masses were languishing in abject poverty and want, this trend of policy was of utmost significance. It was felt at that time—and the rising suicide wave on the one hand and the falling birth rate on the other confirmed this belief—that no satisfactory results could be expected from individual and palliative treatment, and that the misery and eventual destruction of the great masses could be effectively remedied only by a large-scale policy of social reclamation.

The theory of Jewish social hygiene was inspired in Germany by such works as Alfred Nossig's *Einführung in das Studium der Sozialhygiene* (1894), and later by those of the Jewish authors H. L. Eisenstadt and Arthur Kahn. An all-embracing movement of Jewish social hygiene, however, never got under way in Europe because Western European Jewry was split up into various groups and ideologies. *Von jüdischer Wohlfahrtspflege* (1922), edited by Eugen Caspary and published by the Central Welfare Office, Berlin, shows German Jewish welfare work as conscious of the need for a broad social view. *Hygiene der Juden* (Grunwald, M., edit.), published on the occasion of the international hygiene exhibit (Dresden, 1911), was a graphic survey of all branches and fields of Jewish social hygiene. A similar survey was afforded by the Jewish pavilion at the "Gesolei" exhibit at Düsseldorf in 1927 and by the OSE display in the Dresden hygiene exhibition (1930).

See also: CEREMONIAL LAW; DIETARY LAWS; HYGIENE; MIKVEH; SABBATH; SOCIAL SERVICE.

BRUNO KIRSCHNER.

Lit.: Preuss, J., *Biblisch-talmudische Medizin* (1911); *Ose-Rundschau* (from 1926 on); issues of the *Jüdische Wohlfahrtspflege und Sozialpolitik;* cf. also the literature to SOCIAL SERVICE.

SOCIAL LEGISLATION. Social legislation is a comprehensive term which includes all laws or governmental regulations designed to protect the interests of the weaker classes and to establish the social structure upon a sound foundation. The amount of social legislation in Jewish law is large as compared to contemporary legal codes. This was due on the one hand to the strong family feeling which created a social consciousness that was more powerful than the demands of an individual, and on the other hand to the ethical teachings of the prophets, who were social reformers as well as teachers of religion. This social consciousness passed on to the rabbis, who in their legal codes continued the social legislation of the Bible and reinforced it by new enactments to meet the changed conditions of their own times.

The principal fields of Jewish social legislation (which is discussed in detail in articles dealing with the individual topics) were as follows:

1. Relief of the Poor. The chief legislation in this respect was the assignment of certain portions of the crop to the poor: the gleanings of the fields, the olives and grapes left after the harvest, and any sheaf that had been forgotten in the field, as well as a specific part (Peah) of the grain that was to be left to the poor to reap. The prohibition of interest on loans was likewise to the interest of the poorer classes. The Deuteronomic legislation further provided for a tithe for the benefit of the poor every third year. This was reinforced by the laws covering laborers, as well as by the constant injunctions in the laws and the prophetic books to take up the cause of the widow, the orphan and the needy.

2. Protection of the Laborer. The most important law in this connection was the provision that the day laborer should be paid by the day. According to the Deuteronomic

legislation, as interpreted by the rabbis, the laborer had the right to satisfy his hunger from the produce in which he was working. Questions of the mutual rights of employer and employee are discussed in detail in rabbinical literature, the object being to obtain a proper balance between the interests of both.

3. Protection of Aliens. The case of the alien in the community is covered by the simple principle, several times repeated, that there should be no difference in treatment between the home-born and the alien, that all are equal before the law. The only difference that can be noted was in regard to loans and the treatment of slaves, in which cases the alien was granted only ordinary treatment, without certain privileges; this was explained as due to the different circumstances of the alien in these respects.

4. Protection of Children. There is no social legislation in the Bible referring to children as such, which is an indication that none such was needed. In the time of the Second Temple and after the chief regulations referring to children are those which provide for universal education. There are also certain directions about the proper rearing of children and the importance of teaching them a means of earning a living.

5. Protection of Women. There is comparatively little legislation about women in the Bible, since modern problems connected with women workers did not occur in ancient times, and their interests were protected by the family. Widows came under the general legislation in behalf of the poor, and the agrarian laws were also designed to protect them. Women slaves were to be treated with greater care than male slaves, and polygamy was so regulated that an elder wife should not suffer. Rabbinical legislation protected the status of the wife by the institution of the Kethubah, which assigned to her a certain portion of the family property in the event of her divorce or widowhood, and gave her claim priority over all others.

6. Protection of Slaves. The institution of slavery was kept by Biblical legislation within strict confines. A Hebrew slave was limited to a term of six years, at which time he had to be set free, unless he expressly declared his intention of remaining a slave. Cruelty on the part of the master, such as a blow that deprived a slave of a tooth or an eye, gave him his freedom; a fugitive slave was not to be restored to his master. In rabbinical legislation, slaves were freed from all responsibility for damages which they might have caused, their masters being required to make restitution; this must have indirectly operated to make slavery less common.

7. Agrarian Laws. Agrarian legislation seems to have been directed to maintain a division of the land among as many individuals as possible and to prevent the formation of large estates. Provision was made for the redemption of property that had been sold, while the law of the Jubilee practically forbade the sale of land, permitting only a lease to the end of definite fifty year periods. Rabbinical legislation is concerned with redressing the wrongs brought about by the wholesale confiscation of property by the Roman conquerors.

8. Commercial Laws. Biblical legislation is concerned with equitable business practices, such as fair weights and measures; the rabbinical legislation discussed this in greater detail, even cancelling a sale if the price was over one-sixth too much or too little. Debts were outlawed by the law of release in the seventh year (Shemittah). Interest on loans was forbidden. Rabbinical legislation made attempts to break up monopolies in certain commodities; it discussed price-cutting, but could not decide whether to approve or disapprove of it. In both cases there are general injunctions to deal honestly in business.

9. The Sabbath. While the Sabbath was primarily a religious institution, it was a piece of social legislation to the extent that it provided for a compulsory day of rest for all classes, from the highest to the lowest. It is thus the beginning of legislation that limits the hours of labor to a definite number of hours per week.

10. Tax Laws. The only legislation in this respect is that which concerns itself with the maintenance of the priesthood and the Temple. With the exception of the small universal poll-tax of a shekel, all other contributions, including sacrifices, were graded according to ability to pay —as a rule by making the amount of the contribution a fixed part of the income measured in terms of produce or wages.

See also: AGRICULTURE (under 2. Agrarian Laws); JUBILEE; KETHUBAH; LABOR; LAW, CIVIL; LAW, SPIRIT OF THE; LOANS; POOR; SABBATH; SABBATICAL YEAR; SLAVERY; STRANGER; WOMAN. SIMON COHEN.

Lit.: The Biblical dictionaries and commentaries; Cohen, *Everyman's Talmud;* Baron, S., *A Social and Religious History of the Jews;* the standard Jewish histories; Cassel, *Armenverwaltung im alten Israel;* Ouvret, J., *Socialism and the Bible* (1928); Lazarus, M., *Ethics of Judaism;* Koller, *Foundations of Jewish Ethics* (1929); the literature cited under the articles above.

SOCIAL SERVICE, JEWISH. I. General. Jewish social service as a continuous, organized and planned approach with all the modern connotations of the scientific method, dates back to that wave of Eastern European Jewish immigration to the United States which began in 1881. It emerged from the necessity for the establishment or enlargement of agencies of one type or another to meet the health, recreational and general welfare problems and needs of the newcomers. But Jewish social service, in this sense, did not develop as a thing apart from Jewish communal organization. On the contrary, it is intricately interwoven with Jewish communal organization, both aiding in its development and being in turn conditioned by it.

The raison d'être of Jewish social service lies in the need for the adjustment of the individual, family, or group unit in terms of its Jewish religious, traditional or cultural past and present. This, as a modern scientific development, fits almost as a capstone on the former traditional theory: that in matters of philanthropy, Jews take care of their own. However, with the decline to an almost negligible degree of Jewish immigration to the United States in the period lying between the two World Wars and with the large-scale Americanization process that set in, Jewish social work yielded a good deal of its basic relief assistance, even as requested, to public assistance sources, particularly during the latter part of the depression period of the 1930's. However, it maintained its identity as an essential supplementary service entity.

II. Social Service of a Local Nature. 1. Case Work, Health, and General Welfare Activities. Generally speaking, the problem of Jewish family or individual dependency, or adjustment, largely in the lower economic brackets, is the problem of a family welfare society. In an earlier day, such societies were known by a name constituting a variant of the United Hebrew Relief or Benevolent Aid Society; and more latterly, as a reflection of the scientific attitude pervading social work, by a name approximating that of the Jewish Social Service Bureau. Eighty-four out of approximately one hundred Jewish family case work agencies in the United States in 1942 reported a record of relief and service to some 56,286 direct-service cases, as of the end of 1940.

In some cities, and working with the family welfare agency if not as part of it, there are home for transients institutions, in which a few days' care is provided for Jewish homeless wanderers. Another incidence of cooperation is the Hebrew Free Loan Association type of organization in which an attempt is made to rehabilitate an economically depressed family or person with the aid of a non-interest-bearing loan. Likewise, in a number of larger communities, Jewish hospitals, besides convalescent homes, were erected, some seventy in number. Of these, fifty-eight reporting in 1940

indicated an administration of almost four million days' care on a non-sectarian basis. There were social service departments in approximately thirty of these hospitals.

In the field of child care there were approximately one hundred local children's institutions and cottage plan systems, orphan asylums and foster care agencies in 1942. In connection with the seventy-four (including family welfare agencies) issuing reports for the year 1940, it was indicated that they had made provision for some 11,553 Jewish children throughout the country. The problem, however, was viewed as a diminishing one, because of government aid to dependent mothers and a generally higher economic standard of living in homes of origin. But, on another front in the case work field, the specific behavior problems of Jewish youth were given especial attention by guidance bureaus in some of the larger cities. There were some fifty homes for the Jewish aged, with a total of service and care as of the end of 1940 in behalf of 5,286 residents. Because of increasing government and state social security pension programs for the aged, however, the continued growth of these homes was deemed uncertain.

2. Group Work. The recreational and social activities of Jewish communities, where they were organized on a broad community-supported base, had their organized beginnings in the Young Men's and Young Women's Hebrew Associations. Along with Jewish community centers, educational alliances and the like, they witnessed their largest growth with the impetus toward improving recreational opportunities for those connected with war activity in the first World War. Patterned at first somewhat after the YMCA's, to cater to the needs of young men of lower incomes, the "Y" or Center endeavored to serve the entire Jewish community in all age groups and in all economic brackets.

3. Vocational Guidance. An activity which was fairly new on the social welfare horizon, and which was frequently combined with either center or case work programs in local communities, was vocational guidance. In some of the larger cities separate guidance bureaus were set up under the auspices of either Jewish federations or community councils or the B'nai B'rith. Essentially, however, the rationale of this service was to train Jewish youth for productive, purposeful and useful vocations. This was achieved through individual and group counselling, aptitude tests, reference to pertinent literature and counsellors in the various trades and callings, and through the availability of the findings of research in the numerous economic branches of endeavor. Usually the efforts of these agencies were directed also against discriminatory practices in industry. There were seventeen Jewish vocational guidance agencies as of 1943 throughout the United States and Canada, and also nineteen Jewish employment bureaus, serviced in great measure by the nationally organized Jewish Occupational Council.

4. Community Organization. Perhaps the largest and most significant field of welfare endeavor in the local community dealt with community organization itself, expressed by what was known as the federation of Jewish philanthropies, the Jewish welfare fund, the Jewish community council, the united Jewish community, or a similar name. The year 1895 marks the date of the establishment of the first Jewish federation, and that was in the city of Boston. As of 1943 there were 267 federations, welfare funds and community councils in the United States (and nine in Canada), with varying functions, as against sixty-five in 1932. Their central aim, however (particularly the federation), was that of coordinating the activities of all the Jewish functional welfare agencies in the city, wherever possible, and centralizing fund raising and distribution in their behalf on a planned basis.

The Jewish welfare fund is largely a creation of the federation and was brought into being in the local communities for the purpose of raising funds for non-local Jewish causes. The welfare fund and independent appeals made in local communities in 1941 in behalf of forty national and twenty-three overseas aid organizations resulted in expenditures of $22,249,189 for non-local purposes. The Jewish community council, the latest development in community organization in the United States, stemmed from a desire for greater democratization in communal affairs. Its primary concern was with intra-group and inter-group relationships.

In addition to these, most cities of considerable Jewish population had such organizations as local fraternal lodges, B'nai B'rith and others; a branch of the Workmen's Circle, and branches of organizations engaged in activities in behalf of Palestine; youth organizations; synagogues, temples and their sisterhoods and brotherhoods; *Landsmannschaften* and family societies; branches of national organizations named after countries of origin of their membership, such as the Federation of Polish Jews in America; Jewish Greek-letter college fraternities; learned societies; and, in addition, state and regional associations or councils—all concerned with one or another level of Jewish welfare preoccupation.

III. National and District Welfare Organizations. 1. Health and Welfare. The National Jewish Hospital, the Jewish Consumptives' Relief Society, and the Ex-Patients Tubercular Home, all in Denver, as well as the Jewish Consumptive and Expatients Relief Association, in Los Angeles, sanatoria under Jewish auspices, served patients from all over the United States on a non-sectarian basis. For arthritic ailments, the Leo N. Levi Memorial Hospital in Hot Springs, Ark., under the auspices of the B'nai B'rith, performed a national service, even though financial responsibility for it was considered a southwest regional undertaking. The same held true for a number of other regional or district hospitals, child care institutions and old age homes under Jewish direction.

The National Desertion Bureau, which was faced with a more active task during the early days of concentrated immigration, traced the whereabouts of missing Jewish husbands. Outstanding in the field of immigrant welfare was the National Refugee Service, which, with the aid of 900 local committees and a number of special divisions, aided in the adjustment of approximately 200,000 refugees from Nazi and Fascist countries of oppression. The National Council of Jewish Women and the Hebrew Sheltering and Immigrant Aid Society (HIAS) were likewise important in the field of immigrant aid, the former being especially concerned with women and children. The Jewish Agricultural Society, established in 1900, was devoted to the welfare of approximately 80,000 Jews in agriculture in the United States, through its advisory and loan aid service.

2. Education and Recreation. The leading organization in the general Jewish field of recreation and group work was the national Jewish Welfare Board, which serviced 328 Jewish community centers and YMHA's throughout the United States, Canada and Cuba as of the end of 1941, having 435,000 individual members. Through its Army and Navy Committee, as one of the six constituent member agencies

of the United Service Organizations in the national war effort, the Jewish Welfare Board served the armed forces by means of 285 local committees in 1942.

On the broader, nationwide educational front was the B'nai B'rith, and particularly its Hillel program in behalf of students on the campuses of seventy-six leading colleges and universities (1942); the National Farm School, in Pennsylvania; the Jewish Publication Society of America; the Intercollegiate Menorah Association, with Jewish student societies on college campuses; and the American Academy for Jewish Research. Also, there were the Jewish Telegraphic Agency, which gathered news of interest to or concerning Jews; and the Jewish Chautauqua Society, which grew from an organization concerned in an earlier day with Jewish community lyceums to a university speaker-placement organization in the interests of better understanding. The National Council for Jewish Education and the American Association for Jewish Education had for their purpose the spreading of the concept of professional Jewish education and the development of professional standards.

In the field of education for Jewish communal welfare work there was The Graduate School for Jewish Social Work, in New York city, which for over fifteen years, from its founding in 1925, made a pioneer and lasting contribution to the entire Jewish welfare economy of the United States in its careful selection and training of Jewish social workers for responsible positions in virtually every avenue of social work endeavor.

3. **Civic-Protective Work.** In the field of public relations, anti-defamation activities and intergroup relationships the leading organizations were the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of the B'nai B'rith, and the Jewish Labor Committee. With varying philosophies and concepts as to method, they concertedly recognized the necessity of safeguarding the civic and kindred rights of Jews on a basis of parity with others. Active in this field was also the organization of the Jewish War Veterans of the United States. The Conference on Jewish Relations was concerned with a social scientific analysis of the economic and adjustment problems of Jews.

4. **Coordination and Research.** The Council of Jewish Federations and Welfare Funds, an outgrowth of the Bureau of Jewish Social Research, whose activities it assumed, performed the function of a cooperating organization through which the Jewish federations, welfare funds, and community councils of the United States were enabled either to establish or to raise their professional standards for social work performance and general community welfare work; it operated as a coordinative, research and service agency, on a community membership basis. Also, the National Conference of Jewish Social Welfare, founded in 1899 as the National Conference of Jewish Charities in the United States, through its annual conferences and committee activities coordinated the professional thinking of those engaged in Jewish social work, and gave expression to principles of acceptable and positive endeavor in Jewish life with particular reference to the social welfare of the Jewish people.

IV. Organizations for Overseas Aid and Reconstruction. The American Jewish Joint Distribution Committee, founded in 1914 during the first World War, by 1942 raised and expended in approximately eighty-five countries and territories in behalf of millions of Jews and others in contiguous areas over $114,000,000, for reconstruction and relief work. The National Refugee Service, the Joint Distribution Committee, and the United Palestine Appeal (an outgrowth of the American Palestine Campaign) pooled their fund-raising resources in 1939 to form the United Jewish Appeal for Refugees, Overseas Needs and Palestine.

Along with the work of immigration aid in the United States, the Hebrew Sheltering and Immigrant Aid Society maintained offices, where possible, in European and Latin American countries, in cooperation with the Jewish Colonization Association (ICA) of France, under the name of the HIAS-ICA Emigration Association (HICEM). These American immigrant aid movements were the inheritors of the fine social service experience gained in an earlier resettlement movement in the United States through what was known as the Industrial Removal Office, which resettled some 79,000 needy immigrants between the years 1901 and 1917. The Dominican Republic Settlement Association (formed in 1939) aims at establishing in the Dominican Republic a Latin American nucleus for post-War large-scale European refugee settlement. In the field of trade and agricultural training for Jewish youth in overseas countries the American ORT Federation was identified as part of a world ORT movement.

V. Jewish Social Service Abroad. Beside the many local small-scale Jewish welfare organizations that arose among the Jews of Europe in the 19th cent., two agencies stood out as significant on a broad front: the Alliance Israélite Universelle, organized in France in 1860, and the Hilfsverein der Deutschen Juden, established in Germany in 1901. Both aimed at safeguarding the rights of Jews, and later extended their spheres of activities to relief work in Eastern Europe and the Near East. In Germany, with the rise of the Nazis, relief and emigration aid became centralized as primary matters of welfare concern.

In Eastern Europe, in the interim, and in the Balkans, the usually compact Jewish communities continued a form of communal welfare that was strongly related to that system of charity which was characteristic of Jewish life in the later Middle Ages. Even through the post-reconstruction period of the first World War, with a few exceptions, Jewish communal welfare had little in common with the basic concepts or methodology of Jewish welfare work in Western Europe.

In England, besides the Board of Deputies of British Jews, organized in 1746, there were a number of Jewish health, children's and women's welfare organizations functioning actively before the outbreak of the second World War, although social work as it developed in the United States during the 20th cent. was little known there or, for that matter, in Germany or other European countries. Great reliance was placed, however, on the state's scheme for social insurance. In Russia, with the advent of the revolution in 1917, there developed very little in social welfare organization which might be called specifically Jewish (with the exception of that undertaken by foreign organizations). The Idgezkom (Iddisher Geselshaftlicher Komitet) was organized in 1920 for the purpose of bringing succor and aid to children and others who were suffering as a result of the pogroms and the civil war; its work, however, was absorbed by the Russian government in 1924.

Except for a slight impetus given to European Jewish social welfare by a few international conferences on Jewish social work, the last of which was held at London in 1936, a stoppage in the development of standards in social welfare in the scattered Jewish com-

munities of the world occurred with the beginnings of the German and other Central European Jewish refugee movements, from 1933 on, when more immediate measures of primary relief, shelter and general immigration settlement assistance had to be extended. In Jewish Palestine, in the meantime, a functional social service program came into being as a result of the organization (1931) of a department for social service of the Vaad Leumi (General Council of the Jewish Community for Palestine). It maintained a social work library, an information center regarding philanthropic institutions, and a school for social work. It conducted countrywide social welfare conferences, and was active in aiding in the establishment of various social security systems.

See also: AGED, CARE OF; CHARITY; COLONIES, AGRICULTURAL; GRADUATE SCHOOL FOR JEWISH SOCIAL WORK, THE; HEKDESH; HOSPITALS, JEWISH; JEWISH COMMUNITY AND COMMUNAL ORGANIZATION; MENDICANCY; MIGRATIONS OF THE JEWS; NATIONAL REFUGEE SERVICE; ORPHANS; PHILANTHROPY; SOCIAL LEGISLATION; SYNAGOGUE.

J. B. LIGHTMAN.

Lit.: Although there is a paucity of coordinated material, the most outstanding synthesis, perhaps, is Karpf, Maurice J., *Jewish Community Organization in the United States* (1938), a pioneer work which sheds light on the scientific development of Jewish social service in the United States, through the medium of community organization. For guides to source materials and for statistics and trends, *see:* the annual bibliographical bulletins, studies, proceedings, publications and year books of the Council of Jewish Federations and Welfare Funds; indexed articles in the *American Jewish Year Book; The Jewish Center,* a periodical published by the Jewish Welfare Board; the *Jewish Social Service Quarterly* and the annual proceedings of the National Conference of Jewish Social Welfare; articles on Jewish social work in the biennial *Social Work Year Book* published by the Russell Sage Foundation. *See also: Social Work Year Book, 1941* (issued by the Russell Sage Foundation) 279-80; *1940 Year Book of Jewish Social Work* (issued in April, 1942, by the Council of Jewish Federations and Welfare Funds) 1 and Section H; *American Jewish Year Book,* vol. 43 (1941-42) 76, 577; vol. 44 (1942-43) 144, 149; Bulletin G-14 of the Council of Jewish Federations and Welfare Funds (Sept. 8, 1942); Lurie, H. L., "A Decade of Jewish Organization," *Notes and News* (issued by the Council of Jewish Federations and Welfare Funds), No. 75 (October 2, 1942) 3, 6; *The Jewish Center,* Sept., 1942, p. 9; Lestschinsky, Jacob, "Jews in the U.S.S.R.," *Contemporary Jewish Record,* Nov., 1940, p. 613; Lightman, J. B., "Organized Social Work in Palestine," *Jewish Social Service Quarterly,* Dec., 1936 (Foreign Department) 310 (and the sources cited there).

SOCIALISM. I. Socialism and the Jews. The concept and the term "socialism" originated at the beginning of the 19th cent. as the epitome of modern social ideas and of the political and economic mass movement toward the creation of a collective social, economic and legal system (the socialization of the means of production). On the other hand, social movements directed toward the elimination of economic inequality and of distinction between rich and poor, that is, proletarianization by legal means, can be found in the history of almost all civilized peoples.

The social idea or the social principle may arise out of three sources. First, it may be purely economic if the improvement of conditions of personal living is the desired outcome. In this case, the point of departure is the oppressed and self-sacrificing proletariat; the motive is dissatisfaction with existing conditions; the means is revolution or, at least, political pressure upon the state and society, at all events, struggle. The proletariat is the subject of socialism.

Secondly, it may have ethical or religious origin if individuals or classes who do not suffer economically want to improve the lot of the indigent, not merely superficially but thoroughly and systematically. In this instance, the social idea rests upon a moral sense of duty or a religious communal instinct and upon the humanitarian sentiment of the wealthy. It is based upon philosophy, and the means for realizing its objective is voluntary social legislation and organization. The proletariat becomes the object of socialism.

Finally, it may arise from a scientific and rational source if the study of economic conditions leads to a knowledge of the evolutionary necessity and the scientific superiority of a collectivistic legal and social order, based upon common property (Ricardo's theory of value, Lassalle's law of reward, and Marx' critique of capital).

All three tendencies, revolutionary, humanitarian and theoretic socialism, provide innumerable points of contact between the Jews and Judaism, on one hand, and social complexes on the other. Events in Jewish history in which economic and legalistic bases of modern socialism, in a restricted and political sense, first developed before the beginning of so-called modern times will be treated here only insofar as they carry the seed of socialism, even without political and mass character (social reform); not only conceptually, for example the prophetic "equality of all men," the ideal of justice, basic Biblical law, the Sabbath, the value of work, but also historically, through the influence of the Bible upon Western culture and through the Jewish element in the social movement of the 19th and 20th centuries.

1. Biblical Times. a. Mass Movements with a Social Character. The element of struggle is not characteristic of socialism per se, but was given to it historically by the pressure to overcome the capitalistic form of state and society and the opposition of the propertied classes against the demands of the propertyless. Moreover, social motives predominate in certain Biblical reports of political movements. The enslavement of the Israelites in Egypt by forced labor, the killing of boys and limited freedom of movement, a most severe kind of political and economic enslavement, led to a mighty uprising of the Israelites with freedom as its objective, and to the Exodus from Egypt which became the beginning of a new order of things. Nomads became farmers and citizens, the declassed became independent freemen. The revolt against Rehoboam which led to the partition of the Solomonic kingdom about 933 B.C.E. was caused by the purely economic suffering of the northern tribes, brought on by the unbearable taxation of Solomon's regime—if Jeroboam's friendly policy toward Egypt and the old conflict between north and south are disregarded.

The entire prophetic teaching of the earlier period which had definitive significance for the later development of the character of the people is a continuous protest against the increasing disregard for the law on the part of the ruling classes and against the proletarianization of the lower classes. It was a true class struggle that divided the population of Judea economically and nationally at the time of Nehemiah and which Nehemiah sought to resolve by attempting a new social order (emancipation of slaves and the cancellation of debts and mortgages) and by the ceremonial proclamation of the Torah as the constitution. Finally, in early Christianity the social needs of salvation of the lower classes in addition to purely religious factors (and national political ones, emphasized by J. Klausner) must not be overlooked.

b. The Social Program of the Bible. The basis for the covenant of Israel with God and the Law, already in the Torah, is found in the living relationship between man and God, which is looked upon as the source of all morality and of the feeling of social responsibility in man-to-man relationships. From this arises the social law of Judaism, which is unique and often surpasses the most modern requirements of social government. It was to benefit all, the poor and the neglected, the alien and the slave, and even animals.

This social viewpoint of duty of mutual aid and mutual dependency, this striving after the elimination of all injustice, is expressed in many branches of Israelitic Law,

The soil is God's property and may not be sold permanently (*Lev.* 25:23). The Sabbatical year and the Jubilee year require the emancipation of slaves and the repairing of all injustices because, with time, even justice becomes injustice (*Lev.* 25:10; *Jer.* 34; *Neh.* 5). The weekly day of rest was effective also for slaves and strangers. Conditions concerning the payment of wages at the right time (*Lev.* 19:13; *Jer.* 22:13), special protection for the economically weaker class (the indigent, widows, orphans and slaves; *Ex.* 21:1-11; 21:26; 22:21-26; 23:3-12; *Lev.* 19:9-15; *Deut.* 10:12-19; 24:10-22), all these laws indicate the social spirit of the Bible.

A new and great attempt at the realization of social ideas was made in ancient Judaism by the Essenes and their ethical radicalism. "They want a communistic state in which everyone works for all, but no one becomes rich at the cost of others." The first utopian state, projected by Ezekiel in the last chapter of his writings about the future politico-religious community after the return of Judaism from the Babylonian captivity, is found in ancient Judaism. Jewish Messianism was the first great expression of a longing for a just and freedom-loving world and of the will to create it by changing the way and conditions of living. All the strivings of European nations toward a more just world until the 18th cent. were derived from Jewish Messianism through early Christianity.

2. Modern Times. After their entrance into general political life in the 19th cent. Jews participated significantly and creatively in all political tendencies and parties. They were to be found in considerable numbers in the conservative parties (Stahl, Disraeli, Neander) and in the national liberal and free-thinking parties of all shadings. The same is true of the socialist movement. They spread over all the various tendencies, from the right wing, which has hardly any relationship with international socialism and is politically conservative (Samuel Gompers), over right revisionism (Eduard Bernstein) to right center (Léon Blum), to left center (Oscar Cohn) and, from there, over left Marxism (Rosa Luxemburg) to Bolshevism (Leon Trotsky) and anarchism (Gustav Landauer, Bernard Lazare). In continental socialist parties the Jews always played a determining and, at times, leading role. In Italy, Austria (Victor Adler), Germany (Paul Singer), Bohemia (Alfred Meissner and Leo Winter), France, Poland and Russia they were to be found in all parties, from the Right Social Revolutionary and Menshevik to the Bolshevik.

Some of the founders of European socialism were Jews. They played an especially helpful role as disciples of Saint Simon (Émile Pereire). Scientific socialism originated in the combination of Jewish Messianic feeling with German philosophy in Marx and Lassalle (whose thinking is founded upon Ricardo's theory of values), Moses Hess, and their contemporaries, including, to a degree, Heine and Börne. On the other hand, Jews played a most insignificant role in the origin as well as in contemporary leadership of English socialism. Even the radical left wing of the English movement is free of Jews. Yet, it is just in English socialism that the effects of the Bible are most clearly to be noted.

HANS KOHN.

II. Jewish Socialist Parties. The origin of the Jewish socialist movement may be traced to the abnormal position of the Jewish working class, which results as the direct consequence of the position of the entire Jewish people. The Jewish proletariat suffers the twofold pressure of social and national suppression and at the same time it is robbed of the possibility of progressing up the ladder of social development. This abnormal situation becomes more clearly defined as industrial production becomes technically more progressive. Consequently, Jewish socialism originated at a time when great progress was being made in industrial techniques, in Western Europe, in lands of Jewish concentration in Eastern Europe, above all in Russia and Austria and, especially, Galicia. For a variety of reasons (deficient physical strength, religious and linguistic difficulties and, mainly, anti-Semitism) the Jewish workingman could find work unfortunately only in Jewish enterprises and, at times, only in those that were technically antiquated and played no significant role in the process of production. As an enterprise advanced technically, as it approached large-scale industrial production, Jewish workers were increasingly eliminated from it. The Jewish worker, therefore, found use mainly in the end products of production and then only in certain branches, such as garment and luxury production. On the other hand, he never found work in the first stages of production, such as the preparation of raw materials and the manufacture of basic products; the social significance of these industries was greater, and they often assumed the form of large-scale industry.

The position of the worker in small industrial undertakings is much worse than in large establishments, and the possibility of improving this position is very limited because of the weaker opposition of the working class and the difficulty of societal control. The position of the Jewish proletariat was, therefore, much worse than that of the non-Jew. Since every possibility of forcing his way into heavy industry was closed to the Jewish worker, no hope existed for the essential improvement of conditions in the future by way of normal development. This was first indicated in the statistical investigations of the ICA (Jewish Colonization Association) toward the end of the 19th cent. Since that time the facts have been altered only slightly, and the need arose for a special movement among the Jewish working class which would aim to free Jewish workers from this two-fold pressure.

Five periods may be differentiated in the history of Jewish socialism. First, the prehistoric period was one of hesitant attempts to create a Jewish socialist movement which disintegrated because of defects in certain external conditions. The second was the one in which present-day Jewish social parties originated. The third was one of internal development and the evolution of a program of action, especially in relation to Jewish conditions. The fourth embraced the history of the movement during the first World War and the first years of the Russian revolution. The fifth was a period of liquidation and schism.

First Period (about 1860 to 1893). This was a time when socialism was that of the men of the age of enlightenment and of the Russian Jewish students. The Jewish working class, with little exception, was not touched by it. Adherents found socialistic ideas in Hebrew literature which some authors propagated mainly in the form of songs and tales (Kantor, J. L. Lewin, Winczewski and Zuckermann). In this period two almost simultaneous attempts were made (1878-79) to publish socialist journals in the Hebrew language. They were *Haemeth,* founded in Vienna by Aron Liebermann and Leiser Zuckermann, and *Asefath Hachamim,* published in Königsberg by Morris Winczewski. Both periodicals were suppressed by the authorities. In 1876 Liebermann founded in London the first Jewish socialist society. Its constitution and by-laws were written in Hebrew and Yiddish, and sought to propagandize for socialism among the Jewish working class in England and, at the same time, to organize them to fight for the improvement of their living conditions. The society founded the first union of Jewish workers in England, but after a short time it collapsed because it lacked a real working program. In general, this period was without great influence upon the history of Jewish socialism, and it was not directly related to the development of the movement although many of its active personalities were among the later leaders of Jewish socialism.

Second Period (1893 to 1907). The actual Jewish so-

cialist movement began in Russia at the beginning of the 1890's. It grew out of the so-called socialist circles that were founded by Russian Jewish students for the Jewish working class in order to win it over to socialism. After 1893 the movement took on a mass character and led to the founding (1897) of the Bund, the first Jewish socialist party, which developed intensive activity in industrial as well as in political fields. The program of the party was generally socialistic, that is, equal civil rights were to be won for the Jews. Only after the turn of the 20th cent. was interest in national questions aroused and, finally, the party formulated (in 1901, and again in 1905) a platform for the national-cultural autonomy of the Jewish people. This became an essential feature of its program after that time.

In contrast to the Bund, another part of the Jewish working class began from a national standpoint and also arrived at socialism. It was the portion of the Jewish working class that came under the influence of Zionist ideology and was brought into the Zionist Movement. The segregation of the Labor Zionists within the general Zionist Movement began early in the 20th cent. and, in the course of time, led to the founding of three so-called proletarian Zionist parties: the Sejmists, the S.S. (Zionist socialists) and the Poale Zion. All these parties were agreed that the position of the Jewish classes now becoming proletarianized was abnormal. In view of existing social conditions, the way to normal proletarianization was closed to them, i.e. the so-called non-proletarianization theory, and, on the other hand, they held that a definitive solution of the Jewish question in general as well as of the question of the Jewish working class, specifically, could be achieved only by means of a territorial concentration of the Jewish masses. The Poale Zion held that the Jewish masses should be concentrated in Palestine. The other two parties were also territorialistically minded, but the Sejmists emphasized in their program (contrary to the S.S.) the necessity for struggling for the improvement of the position of the Jewish people in whatever country they may live, especially by achieving a national-political autonomy which they saw as a prerequisite for successful territorial concentration.

In contrast to the Bund, which was essentially a Russian party (similar movements developed under other names also in England, America and Galicia), the S.S. movement especially, and the Poale Zion as well, spread also to other lands, namely, America, Austria, Palestine and England. In 1907 the Poale Zion succeeded in unifying the various national parties into a world union.

Third Period (1907 to 1914). All Jewish socialist parties came into public life out of a struggle among themselves and with the civil parties existing within Judaism. In the early years of the 20th cent. the Bund achieved great influence in the political life of Russia, and it played a significant role during the revolutionary years (1905-6). The Jewish socialist parties in Russia and Austria participated actively in general political life; for example, in Russia, in the Duma elections, and in Austria, in the struggle for the right to be elected to the Reichsrat or the Galician Landtag. In Austria there was a struggle for the recognition of Jewish nationality and of the Yiddish language. In internal Jewish life, an attempt was made to win the working class by means of direct agitation as well as by founding unions, always under the leadership of the parties, of which there were as many in each land as there were Jewish socialist parties. Only in the United States was it possible to create large politically unaffiliated Jewish unions. In addition, there was a struggle for the democratization and secularization of the Jewish communities. In the field of cultural work the attempt was made especially to foster Yiddish language and culture. There was a demand also for the founding of public schools with Yiddish as the language of instruction, and in the United States the first of these schools, the so-called national radical schools, were set up. Between 1908 and 1912 the Jewish socialist parties in Russia were hard-hit by the pressure of political and economic reaction, but by the end of the period the movement began to revive.

Fourth Period (1914 to 1919). In the first years of the first World War, the Jewish socialist movement, to all intents and purposes, came to a standstill. Only the movement in the United States remained active, where the interest of the parties revolved about charitable work, on the one hand, and the thought of a Jewish congress in America, on the other. Moreover, the world union of Poale Zion did much for the clarification of the international socialist movement in relation to the Jewish question, and it was able to secure from the Second International a statement of precise Jewish peace demands. The outbreak of the revolution in Russia, where Jewish socialist parties played a significant role generally as well as in internal Jewish life, greatly stimulated the Jewish socialist movement. The Zeire Zion movement began in this period. It was different from the other Jewish socialist parties mainly in the fact that it had a broader conception of the proletariat and it emphasized the significance of Hebrew cultural work.

The end of the War brought disruption to the Jewish socialist movement in Russia which until that time had been unified. It became divided into a series of national movements (Greater Russia, Poland, Ukraine, White Russia, Lithuania and Latvia). The center of the movement shifted to Poland, where the strongest parties were located and where union and cultural work developed intensively.

Fifth Period (from 1919 on). The most important phenomenon of this period is the splitting and liquidating process which occurred within the Jewish socialist parties under the influence of the communist movement. This movement, which promised to bring with it a quick and direct solution of the question of the Jewish worker, attracted large numbers of members of the Jewish socialist parties. In Russia and the Ukraine the Bund and the United, a party which was created in 1917, when the S.S. and the Sejmists merged, were absorbed by the Russian communist party. Although it remained independent, the Poale Zion accepted the communist program. In 1920 the world movement of the Poale Zion, within which many parties took on the communistic program, split into a Right and Left (communist) world union. The communist wing broke away from all other Jewish socialist parties, with the exception of the Zeire Zion.

The Zeire Zion movement, which had been united until this time, broke up independently. One group expressly accepted the socialist program and approached significantly the Right Poale Zion with which it finally combined. Another group remained far removed from the official socialist movement in that it strongly emphasized the national tendency and the reconstruction of Palestine, and it sought to become a people's movement. Both groups organized themselves into world unions, and gained followers in all countries where there were large Jewish settlements. The former became (1921) the world union of Socialist Zeire Zion, and in 1925 joined the world union of the Right Poale Zion. The latter became (1920) the world union of the Hithahduth Olamith Hapoel Hatzair and Zeire Zion, known in short as Hithahduth.

The Current Scene (1943-) The large number of present-day Jewish socialist parties may be divided into three large groups, namely, those to which the movement's national trend is foreign and which, unconsciously, lead to a policy of assimilation (the Jewish sections of the communistic parties in Russia, America and Palestine); those which emphasize the national tendency but seek a solution of the problem of the Jewish working class solely in the Galuth (national organizations of the Bund in Poland, America, England and Roumania; the Jewish section of the Independent Socialist Party in Poland; as well as some national parties of the world union of the Left Poale Zion); and, finally, those that believe in a definitive solution of the problem of the Jewish worker solely by means of a concentration of Jewish masses in Palestine (the world unions of the Right Poale Zion, of the Zeire Zion and of the Hithahduth; some national parties of the world union of Left Poale Zion). As a result of the great splitting up of the Jewish socialist movement, its influence upon general political and Jewish life has decreased significantly. Recently some related parties began to cooperate in certain areas, such as Palestinian and cultural work, and it is possible that

their great weakness can be overcome by a further coordination of forces, especially for general political activity. ARIEH TARTAKOWER.

Lit.: Tartakower, Arieh, *History of the Jewish Workers' Movement* (Hebrew), vol. 1 (1929); vol. 2 (1930); Lestschinsky, Jacob, *The Jewish Worker in Russia* (Yiddish; 1906); idem, *The Jewish Worker in London* (Yiddish; 1907); Weinryb, B., in *Zion,* vol. 4 (1938-39) 71-85, 179-216; *Yivo Historishe Shriften,* vol. 3 (1939).

SOCIÉTÉ DES ÉTUDES JUIVES, a French organization to promote the science of Judaism, founded in 1880 and existing until the collapse of France in 1940. Its founders were Counts A. and N. de Camondo, Barons David and Horace Günzburg, Lévy-Crémieux, Samuel Poliakoff, Baron James de Rothschild and the Dowager Lady Rothschild.

Among its first supporters were Claude G. Montefiore, the publisher Calman Lévy, and Raphael Bischoffsheim. Its technical and scientific preparation was mainly due to Isidore Loeb, Joseph Derenbourg, Arsène Darmesteter, Chief Rabbi Zadoc Kahn of Paris, and Chief Rabbi Marx of Bayonne. But the life and soul of the Société was Théodore Reinach, who was its secretary and exercised the greatest influence upon all its departments.

However, according to Reinach, it was the task of the Société to show "interest in science and interest in Judaism," not expressly interest in the science of Judaism. But this distinction could not be maintained. The Société was devoted to the science of Judaism and to the interests of the Jews, and it was quite natural that the history of the Jews in France and the interests of the Jews living in France were principally but by no means exclusively cultivated.

The Société published the quarterly *Revue des études juives,* whose more than 100 volumes published up to 1939 contained inquiries and essays written by the foremost contemporary Jewish scholars and some outstanding non-Jewish ones. It also edited *Actes et conférences* and an *Annuaire,* and its board arranged meetings and lectures of several kinds. Its first president was Joseph Derenbourg, who was succeeded by Zadoc Kahn and the philosopher Adolphe Franck. In the last years of its existence Seymour de Ricci directed its work.

SOCIETY FOR THE ADVANCEMENT OF JUDAISM, founded by Mordecai M. Kaplan in New York city in 1922. The purpose of the Society was to create an institution which would offer Jews an opportunity to experiment with new forms of Jewish living. Kaplan was formulating his conception of Judaism as a religious civilization, and the Society was to be both a laboratory in which this new conception would be implemented in terms of worship, education, and other group activities, and a rostrum from which he would expound the meaning of his new philosophy.

Kaplan's philosophy has come to be known as Reconstructionism, and the principal function of the Society, in addition to that of serving the personal needs of its members, has been to sponsor his efforts to disseminate the Reconstructionist philosophy. By granting to him (and subsequently also to his associate, Ira Eisenstein) an absolutely free pulpit, the members of the Society have helped to bring the Reconstructionist philosophy to the point of crystallization which it enjoyed in 1943.

The Society published the *S.A.J. Review,* a weekly magazine devoted to the exposition of Kaplan's views. This magazine suspended publication in 1929, but in January, 1935, the Society made possible the establishment of *The Reconstructionist,* a bi-weekly devoted to the same purpose. In this second effort, however, Kaplan was joined by a group of rabbis, educators, and social workers. The Society conducts a synagogue, an elementary religious school, confirmation classes and adult education courses for its local membership. Through these various channels experiments are constantly performed with a view to incorporating the basic postulates of Reconstructionism.

For a detailed description of this philosophy and movement, *see* JUDAISM. IRA EISENSTEIN.

SOCIETY FOR ETHICAL CULTURE, *see* ETHICAL CULTURE, SOCIETY FOR.

SOCIETY OF THE FRIENDS OF THE HEBREW LANGUAGE (Hebrew name, Agudath Hobebe Sefath Eber). This society was at first only a special section of the Society for the Spread of Enlightenment among the Jews of Russia. It strove to encourage Hebrew literature, and published the works of Judah Lob Gordon, Peretz Smolenskin and Isaac Erter. In 1907 it received legal recognition as a separate organization, and extended its activities to Jewish education in Russia. It advocated instruction in modern Hebrew in the Jewish schools in the Pale of Settlement, and supported various pedagogical publications, including the periodical *Hahinnuch* in Palestine.

The headquarters of the society were in Leningrad; its president was the Hebrew author Judah Lob Benjamin Kazenelson (Buki ben Jogli). The members of the society were obligated to converse with one another in Hebrew and to distribute works of Hebrew literature.

SOCIETY FOR JEWISH JURISPRUDENCE (Hebrath Hamishpat Haibri), a society founded originally in Moscow in 1918 by P. Dickstein and S. Eisenstadt; it published a work on Jewish law entitled *Hamishpat Haibri* (Moscow, 1919). From that city the Society emigrated to Palestine, where in 1921 it was reestablished at Jerusalem for the purpose of uniting Jewish jurists and Talmudic scholars in the research of ancient and medieval Jewish law.

The founders of the Society were prompted by the idea that the national renascence in Palestine was bound to lead to a continuous revival of Jewish law, because within the sphere of Jewish legal relations it was not foreign law, but the traditional forms of Jewish legislation which should be applied. This aim, however, could be attained only through historic research and a dogmatic, systematic conception of Jewish law.

The Society aimed at the scientific investigation of Jewish law, the publication of juristic literature in Hebrew, and the development of a Hebrew juristic criminology. The Society published several volumes of essays entitled *Hamishpat Haibri,* containing valuable scientific material and noteworthy historic and dogmatic treatises on Jewish law. Besides these volumes, *Hamishpat,* a monthly edited by the distinguished attorney S. Eisenstadt, was founded in Jerusalem in 1927, devoted to the law now prevailing in Palestine and to the legal position of the Jews in other countries. The magazine was suspended in 1940 because of the second World War.

In 1924 the Society inaugurated branches at Tel-Aviv and Haifa, and in 1926 a branch was founded at London; this occasionally published in English its own series of pamphlets entitled *Publications of the Society for Jewish Jurisprudence.*

SOD (in Cabala), *see* under CABALA.

SODOM AND GOMORRAH, the two most important of the five "cities of the plain," the others being Admah, Zeboiim and Zoar. According to the narrative in *Gen.* 13 to 19, these cities were situated in the fertile "plain of the Jordan" in or near the "vale of Siddim." Lot chose Sodom as his residence after he parted from Abraham; later, when the cities were overcome by kings from Mesopotamia, Abraham res-

cued their captive inhabitants. The people of the cities were wicked and, in particular, inhospitable; so God resolved to destroy them. Lot was warned in time to escape; his wife looked back in their flight and was turned into a pillar of salt; brimstone and fire rained upon four of the cities and destroyed them, Zoar alone being spared at the plea of Lot. A number of passages in other books of the Bible refer to the fate of the cities of the plain as a symbol of utter destruction. They generally use the names of Sodom and Gomorrah alone; on the other hand, *Hosea* 11:8 mentions only Admah and Zeboim.

Rabbinical sources dwell on the story of Sodom and Gomorrah, giving specific instances of their wickedness, which took the form of reversing all logical principles of justice. Eliezer, the servant of Abraham, is reported to have defeated the people of Sodom and Gomorrah at their own game.

Innumerable attempts have been made to locate the site of Sodom and Gomorrah, but none have met with success, although a pillar of salt, reputed to be Lot's wife, is shown to travelers by Arabs. Opinions are divided between the northern and southern parts of the Dead Sea. Some suggest the region near the spot where the Jordan empties into the sea; the traditional Jebel Usdum is on the western shore near the southern extremity; while Albright and Glueck have pointed out that the best water-supply is along the eastern shore of the southern part, where several streams flow into the sea.

An extensive settlement was discovered by Albright at Bab edh Dhra, about 500 feet above the shores of the Dead Sea to the east of the Lishan peninsula which divides the sea into two. The sites of the cities may therefore have been along these streams, although no evidence has yet been found. Whether they were ruined by some catastrophe or merely by changes of climate and lack of proper water conservation can not be definitely determined.

Lit.: The Biblical dictionaries; Albright, William F., in the annuals and bulletins of the American School of Oriental Research, 1924-25; Glueck, Nelson, *The Other Side of the Jordan* (1940); Harland, J. P., "Sodom and Gomorrah," *The Biblical Archaeologist,* May, 1942.

SOF PASUK, *see* CANTILLATION.

SOFER, MOSES (called Hatham Sofer, after his main work), rabbi and scholar, b. Frankfort, Germany, 1762; d. Pressburg (Pozsony), Hungary, 1839. He claimed descent from Rashi, and derived his name from a series of ancestors who had been Soferim (scribes of the Torah). He was a pupil of Rabbis Nathan Adler and Phinehas Hurwitz of Frankfort, and of Tebele Scheuer of Mayence. Having married the daughter of Rabbi Moses Jerwitz of Prossnitz, he became head of the Yeshiva in that city. He was successively rabbi at Dresnitz, Moravia, Mattersdorf, Hungary (1798-1806), and Pressburg (from 1806 until his death). Numerous pupils flocked to his Yeshiva at Mattersdorf, and at the Yeshiva in Pressburg their number was several hundred. He was considered one of the greatest Talmudic scholars of his time; in his lectures he strove for simplicity and clarity, having discarded Pilpul (casuistry). His decisions had the authority of law in Orthodox rabbinic circles down to the 20th cent.

Sofer combatted with great vigor and with the full weight of his authority the Hamburg Reform Movement as well as any attempts at secular education in his own community. His spiritual testament, *Tzavaoth Mosheh,* printed in 1863, forbade his children and descendants to have a German secular education, but it was followed also by the majority of his community at Pressburg, and influenced the attitude of Hungarian Orthodoxy for the next hundred years.

Among the numerous manuscripts which he left behind, the following were printed: *Hatham Sofer,* responsa (6 vols., 1855-64); *Hatham Sofer,* notes to many Talmudic tractates; *Shirath Mosheh* (1857), mystical poems; *Torath Mosheh* (1879-93), commentaries and notes on the Pentateuch; *Sefer Zikkaron* (1896), memoirs on the siege of Pressburg by Napoleon; *Haggadah shel Pesach* (1896), commentaries.

SOFERIM, a group of teachers in the period of the Second Temple, beginning with the time of Ezra (middle of the 5th cent. B.C.E.). Due to the fact that in the New Testament they are called *grammateis,* they are often termed "scribes"; in reality, the term means something like "bookmen" or "interpreters of the Scriptures," since it is derived from *sefer,* that is, the book of the Torah. The Soferim arose as a class in consequence of the adoption of the Torah as the basic law of Judaism. At the very beginning it was necessary to interpret these laws to the people (*Neh.* 8:8). This interpretation was entrusted to the priests, and no doubt was carried on by the priests for the next two or three centuries.

Hence scholars have often identified the Soferim with the Men of the Great Synagogue (*Aboth* 1:1), one of the objects of whom was "to make a fence about the Law." They are reported to have made eighteen changes, known as *tikkune soferim,* in the text of the Bible, intended to improve the text; thus, in *Gen.* 18:22, they are reported to have substituted for the original, "but the Lord stood yet before Abraham," the more reverent words, "But Abraham stood yet before the Lord" (*Mechilta* and *Tanhuma Beshallah*). Certain of the laws are called *dibre soferim,* "words of the Soferim." The Soferim thus form a link in the chain of tradition after Moses, the sages and the prophets, as is correctly stated in the Gospels (*Matt.* 23:34).

About the 2nd cent. B.C.E. there were, in addition to the priestly Soferim, many lay Soferim, and in course of time the latter broke away to form the group of Pharisees, who taught the Law directly, without reference to the Scriptures. Nevertheless the term Soferim seems to have been preserved to indicate teachers of Jewish law in general, down to at least the middle of the 1st cent. C.E., when it was replaed by *hachamim,* "sages," and still later by *rabbanim,* "rabbis." It is largely in this sense that the word "scribes" is used in the Gospels, distinguishing Jewish teachers from Jesus.

In a number of instances the terms "scribes and Pharisees" are combined. It is possible that by "scribes" Sadducean teachers are meant; but the nature of the questions recorded as propounded to Jesus, or the teachings cited in their name, hardly warrant this inference. The thirteenth of the Eighteen Benedictions, the prayer for the preservation of the righteous, includes a clause asking the favor of God for "the remnant of the scribes"; this petition, which probably goes back to Maccabean times, evidently refers to the Pharisaic teachers who were persecuted by John Hyrcanus and Alexander Jannaeus. Hence, while the term Soferim originally referred to the interpreters of the text of the Scriptures from Ezra to the time of the Maccabees, it later, down to the 1st cent. C.E., was understood in the sense of teacher. In the Talmud both this and the corresponding Aramaic *safraya* are used in the sense of Bible teachers in a primary school. SIMON COHEN.

Lit.: Hastings, James, *Encyclopedia of Religion and Ethics,* vol. 11 (1921) 271-76; *Jewish Encyclopedia,* vol. 11, pp. 123-24; Lauterbach, J. Z., *Midrash and Mishnah;* Schürer, Emil, *A History of the Jewish People in the Time of Jesus Christ.*

SOFERIM ("scribes"), one of the minor tractates of the Talmud; it contains twenty-one chapters, and gives regulations for the writing of the scrolls of the Torah used in the synagogue, as well as statements about the liturgy. It falls into three main divisions, of apparently different origins and periods. The first division, chaps. 1 to 5, exists in another recension in

the minor tractate *Sefer Torah;* it discusses such topics as parchment and other writing materials, the Septuagint, the qualifications of the scribe, the division of the scroll into columns, breaks in the text, the sewing together of the separate parts, whether other books may be written together with the Torah, the proper respectful treatment of the scroll, and the names of God that occur in it.

The second division, chaps. 6 to 9, comprises the Masoretic rules. It mentions all the unusual features in the scroll, discusses the Masoretic variants and special readings in the Bible, and the letters that are written extra large, and similar subjects.

The third division, chaps. 10 to 21, is further subdivided into two parts. The first of these, through chap. 15, discusses such topics as the regulations for reading the Scriptures in the synagogue, the Minyan, the writing and reading of poetical portions, the writing of the Hagiographa, especially *Esther,* the benedictions over the Scriptures, the liturgy of the reading, the qualifications of officiants at the services, phylacteries, Mezuzoth, the sanctity of religious writings, rabbinical studies, and the choice of a vocation for children.

The second part, chaps. 16 to 21, contains a variety of topics, including the value of the study of the Torah, the Haggadah, the scholarship of the rabbis, the 175 sections of the Torah, 147 psalms and 123 Hallelujahs, the readings from the Torah and the Prophets, *Lamentations* and the Megillah, on the liturgy and psalms for various festivals, on the New Moon, benedictions for weddings and funerals, the Hanukah light, the month of Nisan and the Haggadah of the patriarchs. This last part, which is latest in point of time, contains nevertheless important remains of an otherwise unknown ancient Palestinian liturgy.

Lit.: Müller, *Massecheth Soferim* (1878); Blau, L., in *Jewish Encyclopedia,* vol. 11, pp. 426-28; Higger, Michael, *Soferim* (1937).

SOFIA (in Slavonic, Sredec), capital city of Bulgaria (from 1878 on), founded by the Romans as Serdica early in the 1st cent. C.E. Subsequently it formed a part of the Byzantine (10th to 14th centuries) and of the Turkish empires (14th to 19th centuries).

1. From the Earliest Times to 1382. Various indications point to the presence of Jews in Sofia, which is situated at the crossroads of Asia Minor and Europe, during the early Christian Era. The first authentic information, however, dates from as late as 967, when Greek-speaking Romanic Jews settled in the city and founded a synagogue (Kal de los Gregos) in which divine services were conducted according to the Minhag Romania (Roman rite) down to 1881. In 969 Sofia was conquered by the Byzantine Empire; from 1186 on, however, the Bulgarian dynasty of the Assenides ruled and, anxious to eliminate Byzantine influence even from commerce, these rulers called merchants from Ragusa and Italy. With them came Italian and Provençal Jews who settled at Sofia under royal protection and organized their own synagogue. In 1352, as a reaction against the philo-Semitic policy of the Jewish queen Theodora (Sara), the Jews of Sofia were ordered into exile; but the ban was not scrupulously enforced. Soon afterward, Jews expelled from Hungary by King Lajos the Great (1360) and German Jews from Nuremberg (1376) were admitted. When Sultan Murad conquered the city in 1382, he found there synagogues of Greek, Italian and Hungarian rite.

2. Under Turkish Rule (1382 to 1878). Four hundred years of Turkish rule, tolerant and benevolent toward the Jews, made Sofia a center of attraction for Jews from many points in Europe, whether they came as refugees from persecution, such as Spanish Jews in 1492 or Polish Jews during the Chmielnicki riots (1648-58), or as merchants attracted by flourishing commerce, such as Jews from Salonika, Spalato and Italian cities in the 17th and 18th centuries. In 1578 the Jewish inhabitants of Sofia were estimated at 300; they were of different backgrounds and rites, and among them there were those speaking Bulgarian, Greek, Italian, Castilian and German. In course of time they were all absorbed by the Spanish Jews and adopted the Sephardic rite, except for the Ashkenazim, whose numbers were swelled by Jews from Buda, after its conquest by the Turks in 1529, and by successive waves of refugees from Eastern Europe. The (medieval German) Ashkenazic rite and melodies subsisted down to the 20th cent.

Sofia was also a haven for persecuted Sabbatians. Sabbatai Zevi himself addressed a message to the Sofia community from his prison at Abydos, and after his conversion to Islam his chief follower, Nathan Ghazzati, sought refuge at Sofia, where he died in 1680. A number of Dönmeh, the Islamic Jewish followers of the pseudo-messiah, also settled at Sofia. At that period (1680) the Jewish population of Sofia was put at 2,000.

Among the first rabbis of Sofia were Joseph Satan (early 15th cent.) and Joseph Albo (1570). Benjamin ben Meir Halevi of Nuremberg, author of the Ashkenazic Mahzor, was chief rabbi of the Ashkenazic community from 1530 on. Other noted rabbis were: Meir Angel, author of *Kesheth Nehushah* (1593) and *Massoreth Haberith* (1619); Solomon Salem (1740-52), author of *Dibre Shelomoh* and *Leb Shalom;* Issachar Abulafia (1770), son of Hayim; Samuel Conforte, head of the Yeshiva, and author of *Kol Shemuel* (1787); and Jacob ben Samuel Magyar (1795-1806), author of the commentary *Helek Yaakob.* In the 19th cent. the standards of the Sofia Yeshiva and Heders were low; these schools were the remnants of a passing culture.

3. From the Russo-Turkish War (1877 to 1878) to the Period Following the First World War (1920). At the conclusion of the Russo-Turkish War the Congress of Berlin made (1878) Sofia capital of the Bulgarian state, whose constitution granted the Jews full citizenship rights. The Jews of Sofia, who had distinguished themselves as volunteer fire fighters and guardsmen against Turkish bands, were privileged to man the first firemen's corps of the city and to send two representatives to the city council. In 1880 the old city, including the Jewish quarter, was demolished and rebuilt in a modern style. Schools founded by the Alliance Israélite Universelle raised the Jewish community to the European cultural standard. Sofia became the seat of the Tzentralna Konsistoria Na Evreit Ve Bulgaria (Central Consistory of the Jews of Bulgaria), as well as of a regional Beth Din and of the Beth Din Hagadol. The chief rabbi of Sofia was also chief rabbi of Bulgaria, drawing his salary from the state. Chief rabbis Gabriel Almosnino (from 1880 on) and Moses Tadjer were Sephardic Jews; Dankowitz from Bohemia, Moritz Grunwald and Marcus Ehrenpreis (1901-14), who later served as chief rabbis, were Ashkenazic.

In spite of anti-Semitic outbreaks in the form of blood accusations (1884 and 1890), the number of Sofia Jews grew rapidly, although not keeping abreast with the increase of the general population.

Year	Jewish Population	Percentage of the Total
1881	4,274	20.85
1893	6,872	
1910	12,852	12.5
1920	16,196	10.5
1927	20,930 (19,330 Sephardic, 1,600 Ashkenazic)	8.4

Sofia was the theatre of one of the earliest and most enthusiastic Zionist movements. Prior to the second World War (1939), of the six Sofia synagogues, five followed the Sephardic rite, among them the Old Bavarian, and in only one synagogue, erected after 1878, was the Ashkenazic ritual prevalent.

The Jewish community of Sofia maintained a hospital and five schools, including two progymnasia (junior high schools), the city of Sofia providing a subsidy toward their maintainance. In addition to numerous charitable and philanthropic institutions, as well as cultural societies, the Jewish community had three libraries and two sports clubs. Among the Jewish magazines and newspapers published were the daily *Chelovecheski Prava,* issued in 1899, the Zionist publications *El Judio* (in Ladino) and *Makkabi* (in Bulgarian) and the revisionist *Rasviet.* The official bulletin of the Tzentralna Konsistoria na Evreit Ve Bulgaria was bilingual (Ladino and Bulgarian).

The great majority of the Jews of Sofia were engaged in industry, commerce and the handicrafts. They were excluded, in fact though not by law, from governmental service and from teaching positions at the university. They contributed a fair quota to the musicians, painters, lawyers and physicians of the nation. Several Jewish authors and scientists of Sofia also achieved notability.

4. Under Nazi Influence (1923 to 1943). The first spell of persecution and political insecurity for the Jews of Sofia came with the forceful overthrow of the democratic Stambulisky government in 1923. Whatever supernationalistic rowdyism organized under anti-Jewish slogans existed in the capital of Bulgaria was ready to meet Nazi demands for the outlawing of the Jews, as in the early period of the second World War Bulgaria found it opportune to align itself with the Axis powers.

On January 25, 1939, handbills were distributed at Sofia asking for "death to all the Jews." On September 20, 1939, Jewish-owned shops were plundered and destroyed. To win Bulgaria as a base for its Balkan war operations, Germany saw fit to restore to that country Southern Dobruja, a province which she had lost to Roumania after the first World War. Thereupon, on December 20, 1940, as an act of reciprocation, Bulgaria adopted an anti-Jewish bill which forbade Jews to reside in Sofia. Following closely the Nuremberg Laws, the bill also deprived Jews and half-Jews (persons with one Jewish parent or two Jewish grandparents) of Bulgarian citizenship, imposed upon them forced labor service, barred them from public service, publishing and public entertainment, from the ownership of banks and real estate as well as from owning or renting rural property, and limited their participation in the liberal professions and in the economic life of the country as well as their attendance at public schools to their ratio to the general population. The Jewish inhabitants of Sofia, numbering in 1939 about 17,000 out of the total Jewish population in Bulgaria of 49,000, and culturally and economically the most advanced Jewish element in the country, were the main sufferers from this arbitrary legislation.

The execution of the law was suspended for six months, but coinciding with the presence of German armed forces in Bulgaria, in the summer of 1941, Sofia Jews were placed under strict surveillance and required to bear identification cards. In July, 1941, a 20 per cent levy, amounting to 575,000,000 leva, was imposed upon Jewish-owned property, and all Jewish-owned insurance policies, as well as stocks and bonds, were confiscated to enforce its collection. The mining properties of Jews were transferred to Bulgarians, and the sale of Jewish-owned houses was enforced.

In 1942 Zionist activities were declared illegal, and members of the Zionist organizations were arrested. Several thousand Jews were employed in railroad construction as a forced labor project. The German example was emulated also in the mass arrest, confining in concentration camps and even in the execution of Jews charged with various crimes, mainly that of sabotaging the war effort and communicating with the enemy (of Germany).

In 1942 the anti-Jewish law was scrupulously executed. Zionist activities were declared illegal and members of the Zionist Organization were arrested. Several thousands of Jews were herded in labor camps under martial law. The German example was also emulated in the mass arrest and execution of Jews on various charges, mainly that of sabotaging the war effort (of Germany). On August 28, 1942, a new "Nuremberg" law was promulgated. It provided for the removal of the Jews from Sofia and their concentration in restricted areas. By November 1, 1942, all Jews had to leave the capital under death penalty; a decree provided for their being allowed to visit the city once in six months for ten days. All Jewish institutions, religious and educational, were placed under the control of a Commissariat for Jewish Affairs. Jewish organizations were forbidden to own real estate and synagogues were converted into places of entertainment. All Jews had to display the Star of David, excepting those who had accepted the Orthodox Greek faith and "privileged" Jews who were permitted to make their status known by displaying a round yellow badge. On September 10, 1942, all assets owned by Jews in Bulgaria, estimated at 8 billion lewa (about 96 million dollars at the rate prevailing prior to the second World War), were placed under the control of Alexander Beleff, Commissar for Jewish Affairs, individual Jews being allowed to draw 6,000 lewa monthly from their frozen assets. Beleff also ordered all corporations having the smallest amount of Jewish-owned capital to be liquidated. Yet, Jews were still employed in trade and manufacture in November, 1942, under the compulsion of marking their businesses and manufactured products as "Jewish." On October 5, 1942, Floyd Black, a member of the American College at Sofia, arriving at Istanbul, reported the persecution of Bulgaria's Jews to be steadily growing. "Many of them will die this winter," Black said.

See also BULGARIA. ANNA BETTELHEIM.

Lit.: Mézan, Saul, *Les Juifs espagnols en Bulgarie* (1925); Pipano, David, *Shalsheleth Harabbanim Meir Sofia* (1925); *Bulletin de l'Alliance Israélite Universelle* (1884-85, 1901, 1910); *Bulletin du consistoire central des Israélites en Bulgarie* (1925-27); *American Jewish Year Book,* vols. 39 to 44; bulletins of the Jewish Telegraphic Agency (1939-42). *Di Yiddishe Ekonomik,* vol. 2, Nos. 1 and 2 (Jan.-Feb., 1938) 88-89; *ibid.,* Nos. 5 and 6 (May-June, 1938) 283-84; Baron, Salo W., *The Jewish Community* (3 vols., 1942).

SOKOBIN, SAMUEL, American consular official, b. Newark, N. J., 1893. He studied at Cornell University, and in 1914 was appointed student interpreter in China. Subsequently he held vice-consulships and posts as interpreter at various Chinese points until 1930, when he was appointed consul at Saltillo, Mexico. In 1934 Sokobin was returned to the East, serving at Tsing Tao. He was made secretary of diplomatical service in 1937. Appointed consul at Kobe, Japan, in 1940, he was on his way back to his post after a visit in the United States in December, 1941, when the Japanese attack on the United States forces caught him at Manila. He was forced to remain in Manila, and was there at the end of 1942.

SOKOLNIKOV (BRILIANT), GRIGORII IAKOVLEVICH, attorney and Soviet official, b. Poltavskaia, Ukraine, Russia, 1888. The son of a physician, he spent his early childhood in the Ukraine, but received his secondary education in Moscow.

He became active in the Russian revolutionary movement in 1903, and became a member of the Russian Social-Democratic Labor Party (Bolsheviki) in 1905. He was an organizer and agitator in Moscow (1905-1907) and took part in the armed uprising at Moscow in December, 1905. Exiled to Siberia in 1909, he soon escaped to Paris, remaining abroad until 1917. During the first World War he worked on Leon Trotsky's newspaper, *Nashe Slovo,* but eventually joined Lenin's group and returned to Russia with him after the February, 1917, revolution. In April, 1917, he became a member of the Moscow Committee of the Party.

After the October, 1917, revolution, Sokolnikov directed the nationalization of banks. In 1918 he was chairman of the Soviet peace delegation to the Brest-Litovsk peace conference with Germany. From 1918 to 1920, during the period of the civil war, he was a member of the military council of the second, ninth, thirteenth and eighth armies. In 1920 he was chairman of the Turkestan Commission of the All-Union Central Executive Committee; here he organized Soviet power in Bokhara.

At the sixth Party Congress (1917), Sokolnikov was elected to the Central Committee of the Communist Party of the Soviet Union. In 1921 he was made vice-commissar of finance, and from 1922 to 1926 he was commissar of finance. He was responsible for the institution of many monetary reforms, and later the author of *Soviet Policy in Public Finance, 1917-1928.* In 1926 Sokolnikov became vice-chairman of the USSR State Planning Commission, and in 1928 chairman of the Oil Syndicate of the USSR.

From 1929 to 1933, after serving as university professor of finance, Sokolnikov was Soviet Ambassador to Great Britain. On his return to the Soviet Union he was made assistant people's commissar of foreign affairs. At two periods (1917-19 and 1922-30) he was a member of the central committee of the Communist Party of the Soviet Union.

In 1936, however, he was arrested and in 1937 was tried for treason to the Soviet Union, in conjunction with the alleged Trotskyite anti-Soviet plot. He was sentenced to ten years' imprisonment.

Lit.: *Malaia Sovetskaia Enziklopediia,* vols. 2, 8 (1930), vol. 10 (1940); Webb, Sidney and Beatrice, *Soviet Communism* (2 vols., 1936); Popov, N., *Outline of History of the CPSU,* vol. 2 (134); *Report of the Court Proceedings in the Case of the Anti-Soviet Trotskyite Center* (1937).

SOKOLOFF, NIKOLAI, conductor, b. Kiev, Russia, 1886. He came to the United States when he was fourteen years old, studying music at the Yale University School of Music. After finishing these studies he became violinist of the Boston Symphony Orchestra, at the same time continuing the study of music with Loeffler. He resigned from his orchestral duties in 1907 to complete his music studies in Europe with D'Indy and Ysaye. After a concert tour of Europe as violinist, Sokoloff returned to the United States, and in 1911 became concertmaster of the Russian Symphony Orchestra. During the first World War he directed musical groups for the American Expeditionary Forces, and played the violin in army camps. In 1918 he became conductor of the Cincinnati Symphony Orchestra, and one year after this he organized the Cleveland Symphony Orchestra, which he directed for fifteen seasons. During this period he served also as guest conductor for major orchestras in the United States and England. After his resignation from the Cleveland Orchestra Sokoloff organized the New York Orchestra. In 1935 he was appointed national director of the Federal Music Project which, under his astute guidance, included more than 15,000 musicians and 500 musical organizations. In 1939 Sokoloff resigned from this post, and returned to the baton, becoming permanent conductor of the Seattle Symphony Orchestra.

SOKOLOW, NAHUM, Hebrew journalist and essayist, known as the founder of Hebrew journalism, president of the Jewish Agency for Palestine (1931-35), and diplomatic representative for the Zionist Organization (1916-35), b. Wyszogrod, district of Plock, Poland, 1860; d. London, 1936. Sokolow was a descendant of the famous Cabalist, Rabbi Nathan Shapiro, whose grandson, Samuel, a rabbi, and one of the earliest leaders of the Hasidic movement, settled in Sokolow, Poland, from which the family took its name.

Zevi Hirsch, the son of Samuel, the great-grandfather of Nahum, differed from his father's Hasidic views, became a Mithnagged (opponent of Hasidism), and settled in Wyszogrod. When Nahum was five years old his parents moved to Plock, where he received instruction from the best teachers of Jewish subjects and was given the rudiments also of a secular education. He studied Talmud, Bible, the codes and Hebrew grammar. His parents refused to send him to a secular school, for they were strongly opposed to the Haskalah movement. Rather than have him prepared to enter a Gymnasium, his father sent him away to a brother in Lowicz, where Nahum continued his studies under the famous Talmudic authority, Joshua of Kutno.

Nahum developed his talents as a writer at an early age. Together with a few other young men, he published a handwritten Hebrew newspaper for a time, translated into Hebrew Schiller's *Die Räuber* and *Maria Stuart,* and sent out many articles to various Hebrew newspapers. His earliest Hebrew contributions appeared in 1873 in the magazine *Ibri Anochi,* published in Brody. His first article in *Hatzefirah* appeared in 1875.

At the age of eighteen he married the daughter of Isaac Hirsch Segal, a well-to-do citizen of the township of Makow. For five years his family was provided for by his father-in-law, and Sokolow continued his studies in many directions. He never attended a secular Gymnasium or university, and all the knowledge he acquired was the result of his personal application. He had a remarkable intuition for languages, and at an early age had a working knowledge of Russian, Polish, French, English, Spanish and Italian.

Toward the close of the 1870's he made his home in Warsaw. He was interested in finding a place for himself on the *Hatzefirah,* which was then conducted by Chaim Zelig Slonimski and edited by Saul Pinhas Rabinowitz, the Hebrew translator of Graetz's *History of the Jews.* Finding it impossible to enter *Hatzefirah* as one of its editors, Sokolow entered the field of commerce for a time, and traveled for a cotton concern without success. He was persuaded to accept a secretarial post in the Spanish consulate in Warsaw, but soon gave that up. During this time, however, he was contributing regularly to *Hatzefirah* and other journals, and created a wide circle of readers for his articles. In 1881 Rabinowitz resigned as its editor, and Sokolow was invited by Slonimski to take charge of the paper. Under his direction *Hatzefirah* made remarkable progress. It introduced new features, attracted new contributors and was known as the best informed journal among all who read Hebrew. It became a daily newspaper in the middle of the 1880's.

Sokolow was not a Zionist in the days of the Chovevei Zionist movement. In fact, on occasion he criticized and condemned its activities. He had many controversies with Zionists in his own paper and in other journals. He advocated immigration to Argen-



Nahum Sokolow

tina rather than to Palestine. At the first Zionist Congress he appeared as a journalist and wrote reports to *Hatzefirah* that were objective and critical, but after the adjournment of the congress he had a change of heart, accepted Herzlian Zionism and became one of its ablest exponents in the Hebrew and Yiddish press.

When Theodor Herzl died and David Wolffsohn succeeded him as president of the Zionist Organization, Sokolow became general secretary, and made his residence in Cologne, Germany. He edited *Die Welt,* the Zionist organ founded by Herzl, and established the official Hebrew organ of the Zionist Organization, *Haolam,* of which at first he was sole editor and then joint editor with Moses Kleinman who, in 1943, was still publishing *Haolam* in Jerusalem. Sokolow accompanied Wolffsohn on a political mission to Constantinople in 1909. Although associated with Wolffsohn in an official capacity, Sokolow was a member of the opposition of Russian Zionists, which later overthrew Wolffsohn and in 1911 elected a Zionist administration consisting of Otto Warburg (chairman), Arthur Hantke, Shemarya Levin, Jehiel Tschlenow, Victor Jacobson and Sokolow. In this cabinet political affairs were in the hands of Sokolow and Victor Jacobson, who was stationed in Constantinople.

At the outbreak of the first World War, Sokolow moved to London and joined Weizmann and Tschlenow in their Zionist political activities. In these Sokolow proved himself one of the most effective diplomatic representatives for important political missions on the Continent. He was responsible for securing the approval of the Balfour Declaration by the French and Italian governments, and by Poland, Roumania and South Africa. He was given a sympathetic hearing by the Pope in 1917. At the Peace Conference held at Versailles Sokolow, as president of the Committee of Jewish Delegations, participated in the submission of the statements made by the Jewish delegation with regard to Jewish minority rights.

At the first international meeting after the War, held in London in 1920, Sokolow was elected chairman of the Zionist Executive and served in that capacity until 1931. He was also elected president of the Zionist congresses, although Leo Motzkin usually served as acting chairman. At Zionist congresses Sokolow seldom took sides in controversies.

He visited the United States for the first time in March, 1913, and addressed a mass meeting in Boston, at which Louis D. Brandeis made his first public appearance as a Zionist. Sokolow at that time conferred with Brandeis on the organization of a corporation to undertake economic work in Palestine, and reported on this interview to the Vienna Zionist Congress of 1913. His second visit to the United States was in 1922, when he came as head of a Zionist delegation with Vladimir Jabotinsky and Alexander Goldstein. He visited the United States on various other occasions, always in the interest of fund-raising and general Zionist propaganda. His last visit took place in 1935.

When Weizmann tendered his resignation as president of the Zionist Organization in 1931, Sokolow was elected to succeed him, and held office for four years. When Weizmann returned to the Zionist leadership, Sokolow was elected president of the Palestine Foundation Fund (Keren Hayesod) and head of a special commission on Hebrew culture; he continued to serve as a political representative as well.

Both as journalist and as political representative Sokolow was urbane, objective, unhurried and sagacious. He never could be forced into the position of a partisan. This excluded him from the field of controversy, and he was never counted in the alignment of forces, although he was always called upon to restore a workable equilibrium between clashing ideas. His objectivity led to the charge that he had no firm convictions, but this was not so, as was evident on many occasions in his vigorous support of administrative policy. He believed in deliberation and calm judgment. He felt that it was the duty of leadership to retain control of emotion and prejudice in order to be in a position to exercise effective authority in matters calling for action. He was by nature judicial. He regarded force in argument as a form of vulgarity unworthy of intellectual leadership. That was why he seldom failed to find a medium line in partisan discussion. He lacked fire as a speaker, but his addresses always had form, were informative and good-humored. His speeches were likened to spoken feuilletons or essays, decorated with anecdote and historical allusion. He possessed an encyclopedic fund of knowledge.

He was an extensive traveler, and visited almost every part of the world. When over seventy he made trips to South Africa and to the United States, leading in Palestine Foundation Fund campaigns and receiving tremendous popular acclaim. He was at his best in political conversations with European statesmen, where manner and form were important. His memory for persons and their public achievements was amazingly accurate and comprehensive. In discussion he was able, with a light touch and in an easy manner, to draw upon history, books, personal experiences, anecdotes—all suffused with a wisdom and sagacity that made a lasting impression. He was a "grand" gentleman, affected a French style, and dressed to suit the part of the diplomat, meticulous in approach, tone and the etiquette of social relations. He grew old gracefully and maintained his dignity to the end of his

days. Among all the Hebrew writers of his generation he was the most distinguished. LOUIS LIPSKY.

Man of Letters. Nahum Sokolow was the most prolific Jewish writer of his age, having published over 4,500 articles and thirty books in Hebrew, Yiddish, English, German and Polish. He was an extremely versatile writer, his work ranging from newspaper reporting to scholarly treatises. He was the father of modern Hebrew journalism, into which he introduced the European feuilleton, the counterpart of the American column. He was a master of both the feuilleton and the essay, but fell short in literary work which required a broad canvas. The medium of this feuilleton aspect of his activity was the Hebrew periodical *Hatzefirah,* which he edited from 1884 until the first World War, and which became identified with his name. He edited also several compendia: *Haasif,* of which six volumes appeared between 1884 and 1894; *Sefer Hashanah,* of which six books appeared between 1900 and 1906; a volume on the thirtieth anniversary of the *Hatzefirah* in 1903; and a jubilee volume in 1912.

Sokolow wrote *Sefer Zikkaron,* a biographical lexicon of contemporary writers, in 1889. He was the first editor of the weekly *Haolam* which, founded in 1907, was still appearing in 1943, in Jerusalem. Among his most important books in Hebrew are: *Metzuke Eretz* (1878), a textbook on natural geography; *Sinath Olam Leam Olam* (1882), a history of anti-Semitism; *Torath Sefath Anglith* (1882), a primer for the study of English; *Tzaddik Venisgab* (Pious and Exalted; 1883), a historical novel; *Eretz Hemdah* (Beautiful Land; 1889), a geography of Palestine; *Lemaranan Verabbanan* (1901), essays on Zionism; *Kethabim Nibharim* (Selected Writings; 1904); *Baruch Spinoza Uzemano* (1929); *Haani Hakibbutzi* (1930), a treatise on mass psychology; *Ishim* (3 vols., 1935), genial essays on famous men. Sokolow also translated into Hebrew Gustav Karpeles' *Geschichte der jüdischen Literatur* and Theodor Herzl's *Altneuland.* In 1905 he published in a special pamphlet for subscribers to the *Hatzefirah* his Hebrew translation of the first part of Graetz' *Geschichte der Juden.*

In 1906 Sokolow edited *Der Telegraf,* a Yiddish daily newspaper in Warsaw, the Polish weekly *Izraelita* from 1895 on, and the German weekly *Die Welt,* official organ of the Zionist Organization. In Yiddish he published a primer for the study of English (1891) and *Oisgevelte Shriften* (Selected Writings; 1912). In German he published *Geschichte des Zionismus* (1921), and in English *History of Zionism* (2 vols., 1912; with an introduction by Arthur James Balfour) and *Hibbath Tziyyon* (1935). Among his numerous articles and essays there are lengthy ones on satire, style, journalism, travel sketches, and on Rabbi Nachman of Bratzlav.

Sokolow's writing reflects a broad outlook on life, a native wisdom coupled with a wide, mellowing experience and a statesmanlike understanding of human relationships. Being himself one of the most gifted and richest personalities of the present time, Sokolow made the study of personalities one of his favorite subjects. He was always interested not only in the man, but also in the race from which he sprang and in the people and the community which formed his background. He said of himself that he was not fond of biographies *per se,* and had no special interest in mere fact, but liked to confront the object of his study and to make his investigation directly through the living man, his appearance and his character. He always sought the distinctive quality of the man, placing him in a category of his own.

In his character sketches Sokolow displayed not only his erudition and his knowledge of men, but also an unusual combination of wide cosmopolitanism with deep Jewish wisdom and a knack of detecting the Jewish roots and the implications of the Hebrew character in the leading Jewish figures of the world. The great Dutch painter, Jozef Israels, looks like a Gimel walking along the streets of Amsterdam, or like a Samech when standing; Henri Bergson is the "grandson of Temerel," a famous woman in Polish Jewish history, and Bergson's philosophy, divorced as it is from Jews and Judaism, is "eggs laid in alien nests, gold wasted on invading Cossacks"—the latter image being a reference to the act of Temerel in preventing a pogrom on the Jews of Warsaw during the Russian invasion at the time of the Polish rebellion. In Samuel Alexander, English Jewish philosopher, he sees "the Shekinah reflected in his mild, sedate and noble figure."

Sokolow was fond of seeking out great Jewish figures in an alien world and of restoring them to their people at least in literary record. He liked to discover the traits common to the painter in Amsterdam, to the professor of medicine in Berlin and to the Talmudic scholar in Eishishok.

Sokolow, a man of great culture and erudition, contributed vitally to the enrichment and modernization of the Hebrew language. His style in Hebrew underwent many changes with time and was never fixed or uniform. But it was always rich and sparkling, reflecting both his immense Jewish scholarship and brilliant mind.

In Sokolow's writing there is analysis as well as portraiture of background, and a lyric note is often woven into strict appraisal. He had a profound appreciation of beauty in nature. The versatility of his talents was explained by Sokolow as due to the characteristic trait of the Jews who are responsive to more moods and feelings than any other people. "In our character," he says in his essay on Bialik, "there is an interchange of emotions ranging from the yearning of a maiden to the conscious strength of a mature man, the fatalistic sadness of the aged, and the gayety of the youthful."

In this very versatility Sokolow saw one of the sources of the Jew's shortcomings which he strove to combat. Sokolow permitted his talents to be diffused and scattered in every direction. Moreover, he never had the leisure and the tranquillity which one associated with the writing of a book, traveling as he did from country to country most of his lifetime. He would begin writing a book in Europe only to complete it in America, or start on an essay in South America only to finish it in Palestine, filling in chapters in the United States, Canada or some country. He wrote in several languages and passed from one field of endeavor to another. Still, in all this there were solid strength and a harmonious integrated personality.

MENACHEM RIBALOW.

Lit.: Lachower, F., *Toledoth Hasifruth Haibrith Hahadashah,* vol. 3 (1931) 33-37; Frishman, David, *Partzufim,* vol. 2; Brainin, Reuben, *Kol Kithebe,* vol. 2 (1936) 23-31; Ribalow, Menachem, *Soferim Veishim* (1936) 209-14; Streit, S., *Pene Hasafruth* (1939) 81-92; *Hadoar,* May 9, 1930 (special Sokolow issue, containing articles by S. Rosenfeld, Abraham Goldberg, Menachem Ribalow, S. Bernstein, I. Shapiro and M. Z. Raisin); Cohen, Israel, in *Opinion,* Jan. 4, 1932, p. 10; *Sefer Hayobel* (1904; collection of essays in celebration of the twenty-fifth anniversary of Sokolow's career as a journalist); *New Palestine,* Nov. 25, 1921; May 22, 1936.

SOKOLSKY, GEORGE EPHRAIM, journalist, b. Utica, N. Y., 1893. He studied at the School of Journalism of Columbia University until 1917, when he became editor of the *Russian Daily News* in Petrograd. After one year at this post, he went to China, to serve as assistant editor of the *North China Star.*

Sokolsky spent the following ten years in the Far East. In addition to his journalistic work, he also acted in various

official capacities, mainly as adviser to Chinese officials. Among his newspaper affiliations were his service as political correspondent of the *North China Daily News* (1920-30), as editor of the *Far Eastern Review* (1927-30), as Shanghai correspondent of the New York *Evening Post,* the Philadelphia *Public Ledger,* the New York *World,* the London *Daily Express* and the Japan *Advertiser* (1920-30). He was also director of the China Bureau of Public Information (1919-20) and president of the Shanghai *Journal of Commerce* (1921-24).

After his return to the United States, Sokolsky was first (1935-40) a contributor to the New York *Herald-Tribune,* then he joined the staff of the New York *Sun,* and affiliated newspapers, as a columnist. He did some broadcasting, chiefly for the National Association of Manufacturers (1937-41). His point of view became recognized as expressing the extreme conservative attitude, particularly in economic matters.

Sokolsky wrote for various American periodicals, and was the author of *Outlines of Universal History* (1928); *Tinder Box of Asia* (1932); *Labor's Fight for Power* (1934); *We Jews* (1935); *Labor Crisis in the United States* (1938) and *The American Way of Life* (1939). He was a believer in assimilation, by marriage and otherwise, but not in arbitrary religious conversion. Sokolsky was awarded the Chiao Ho (4th class) decoration by the Chinese Government and also the Columbia University Medal (1938).

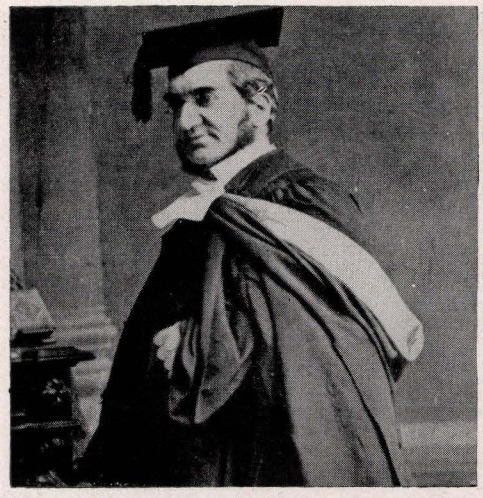
SOLA, DE, a Sephardic family, known to have come from Toledo and Navarre. Although the surname de Sola was evidently not used before the 12th cent., the family line can be traced back to prominent members in the 8th and 9th centuries. Don Bartolome, or Baruch ben Ishak ibn Daud, is said to have been a government official in Navarre in the 9th cent.

Later members of the family were physicians, scholars and officials in Cordova and Seville. Hai ben Michael (b. Seville, 11th cent.), while in Lucena, was one of the teachers under whose influence Judah Halevi came. Isaac ben Elijah ibn Daud de Sola (d. 1216), a great-grandson of Hai ben Michael, was a rabbi in Navarre. His grandson, David de Sola, was a writer and a patron of Hebrew literature. David de Sola's brother, Abraham, was a physician who emigrated to France; and another brother, Aaron (d. Salamanca, 1280), was a mathematician and astronomer.

With the expulsion of the Jews from Spain, the de Sola family fled to Portugal, whence most of them subsequently arrived in Holland. One branch became Marranos for a while, but eventually also escaped to Holland. But early in the 18th cent. David de Sola (b. about 1670), who, under an assumed name, had come to Lisbon temporarily with his family for business reasons, was found by the Inquisition and tortured. Two of his sons were put to death at an auto da fé. Another son, Aaron, escaped to London (1749) and then returned to Holland. A brother of David de Sola, Isaac de Sola (b. 1675; d. London, 1734), was a rabbi and the author of sermons and commentaries. His son Abraham de Sola (d. London, 1753) was a minister in London from 1722 to 1749, and his nephew Joseph Mendes de Sola was minister there from 1749 to 1770. Another member of the family, Raphael Samuel Mendes de Sola (b. Lisbon, 1699; d. Curaçao, 1761), was Haham at Curaçao from 1749 until his death.

Benjamin de Sola (b. Amsterdam, 1744; d. Curaçao, 1817) was court physician to William V of The Netherlands, and the author of *Dissertatio Medica* (1773). He died in Curaçao, whither he went in his old age to join other members of the family who had migrated thither.

Juan Isaac de Sola (b. Curaçao, 1795; d. 1860) was a grandson of Aaron de Sola. He went to Venezuela in 1817, and after a career in journalism, joined the army revolt against Spain. De Sola became a member of the general staff, later lieutenant-colonel, then colonel. Eventually he was associated in the separation of Venezuela from Colombia. He returned to journalism for a while, but resumed military activity to help overthrow the successor of Jose Antonio Paez, whom de Sola had supported. For this he was made a general.



Abraham de Sola

Other descendants of Aaron de Sola became distinguished in London, and later in Canada.

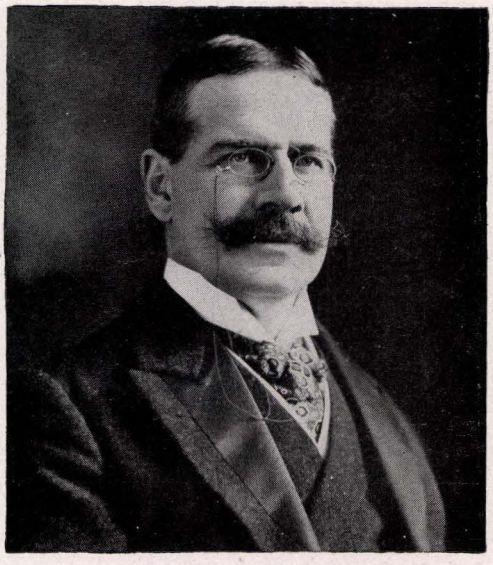
Lit.: Jewish Encyclopedia, vol. 11 (1905) 430-34.

SOLA, DAVID DE AARON DE, minister and writer, b. Amsterdam, 1796; d. Clapton, near London, 1860. He was the great-grandson of Aaron de Sola. De Sola was ordained rabbi in Amsterdam at the age of twenty, and two years later was made one of the ministers at the Bevis Marks Congregation in London. He was the first minister to preach in English at Bevis Marks (1831).

De Sola's *Translation of the Forms of Prayer According to the Custom of the Spanish and Portuguese Jews* appeared in six volumes (1836). Various studies of historical events and personages followed, including a treatise on *Moses the Prophet, Moses Maimonides and Moses Mendelssohn.* Certain sections of the Mishnah were translated by de Sola, in cooperation with M. J. Raphall; these subsequently appeared in what was virtually a pirated edition (1843). A translation of the Scriptures with an ambitious commentary by de Sola, Raphall and I. L. Lindenthal did not go beyond *Genesis* (1844). Numerous other translations of ritual and studies in Jewish music, history and biography were made by de Sola, in English as well as in Hebrew, German and Dutch.

Abraham de Sola (b. London, 1825; d. New York city, 1882), the son of David de Aaron de Sola, was a rabbi and the first of the de Sola family to emigrate to North America. He came to Montreal in 1847, to occupy the pulpit of the Shearith Israel Congregation there. In 1848 he was made lecturer in Hebrew and Oriental literature at McGill University. He became full professor in 1853, and was also a lecturer in Spanish literature. In 1858 the University conferred on him an LL.D. degree, the first honorary doctorate given to a Canadian Jew.

A man of profound general and Jewish learning, de Sola was known as public speaker and writer, and was a frequent contributor to literary and other periodicals. He was the author of *Cosmography of Peritsol* (1852);



Clarence I. de Sola

Mosaic Cosmogony (1852); *History of the Jews in Poland* (1870); *History of the Jews in France* (1871) and of more than a dozen other biographical and historical studies. As an opponent of the Reform Movement, de Sola collaborated with Isaac Leeser for the preservation of traditional Judaism in the Western hemisphere, and wrote for Leeser's *The Occident*. In Montreal he organized the Hebrew Philanthropic Society of Montreal, the first such organization in Canada; he was also president of the Natural History Society of Canada. De Sola was invited, in 1872, to deliver the opening prayer before the United States Congress; this despite his British citizenship.

AARON DAVID MELDOLA DE SOLA (b. Montreal, 1853; d. New York city, 1918), was the eldest son of Abraham de Sola, whom he succeeded in 1882 as minister of Shearith Israel in Montreal. He held the post until his death. Following his father also in the latter's support of traditional Judaism against the Reform influence, de Sola wrote and spoke frequently on behalf of Orthodoxy. He attended the conference held in New York city (1898) which led to the organization of the Union of Orthodox Congregations of the United States and Canada, and became vice-president of the Union.

CLARENCE I. DE SOLA (b. Montreal, 1858; d. Boston, 1920) was the second son of Abraham de Sola. He was an architect by training, and was a lay leader of Canadian Jewry for many years. An early advocate of Zionism, he urged the establishment of a separate Canadian organization; de Sola became first president of the organization when it was formed (1899), and retained the post until 1919.

De Sola was the director of several steamship lines; he inaugurated a steamship service between Antwerp and Montreal, built the first oil-burning ship to cross the Atlantic, and introduced hydraulic lift-locks into Canada. In 1904 he succeeded Jesse Joseph, his maternal uncle, as Belgian consul in Montreal. For his services, during the first World War, in organizing Belgian reservists in the United States and Canada, he was decorated with the Order of Leopold (1919).

HERMAN ABRAMOWITZ.

Lit.: Sack, Benjamin G., in *The Jew in Canada* (1926) 43-44, 87, 291-305; Borthwick, J. D., *History and Gazetteer of Montreal* (1892) 465-69; Morais, H. S., *Eminent Israelites of the Nineteenth Century* (1880) 53-57; *Canadian Men and Women of the Time* (1912) 320-22; Frank, M. Z. R., in *Hadoar*, No. 34, pp. 565-66.

SOLDI, EMILE ARTHUR, designer of medals and sculptor, b. Belleville, near Paris, 1846; d. Rome, 1906. He was awarded the Grand Prix de Rome for his medal *Happiness and the Child*. Among his other works are: *Gallia,* a bronze in alto relievo, in the Luxembourg Museum at Paris (1873); *Actéon* (1877), a cameo in the museum at Besançon; and many medals.

He distinguished himself through his archeological writings, such as *La sculpture égyptienne* (1876); *Recueil et mémoire pour l'histoire de l'art; Les arts méconnus; Les nouveaux musées du Trocadéro.*

SOLDIER, JEW AS. One of the most widespread anti-Jewish canards alleges that Jews are neither willing nor fit to serve as soldiers in the countries where they live, and that they lack physical strength and fortitude. This misrepresentation is refuted by the known facts of Biblical and post-Biblical times, and by the record of Jewish service and valor in the medieval and modern periods.

1. The Biblical Period. All serious Christian historians and theologians were and are unanimous in characterizing the ancient people of Israel as a "people of heroes." Joshua, Gideon, Jephthah, Saul, David and the Maccabees were considered by all Christian peoples, from the beginning of the Common Era to the present age, as the symbol and measure of valor and heroism in war, and great Christian soldiers, such as King Gustavus Adolphus of Sweden, Oliver Cromwell of England, and Duke Leopold of Anhalt-Dessau, commander of the Prussian army, were avowedly infinitely more inspired by the example of the heroes of Israel than by those of Greek and Roman army chiefs, let alone the warriors of Germanic antiquity. Although the ancient Hebrew was taught that his mission was peace, he looked upon war as a human necessity which would be abolished in a far distant future, after the coming of the Messiah. He was ready to sacrifice his life for God, Who did not disapprove of war, and for his homeland. The people of Israel struggled for the most part against odds, unafraid of being outnumbered, unfrightened by iron chariots, elephants and other war implements unknown to them.

Apart from exaggerations as to the number of the defeated enemy—exaggerations common to all ancient chronicles—historical and epic—the historical chapters of the Bible do not show any tendency toward inciting national pride by glorifying the feats of Hebrew warriors or by concealing defeats. On the contrary, many victorious kings of Israel and Judah, who had conquered considerable territory fared badly in the judgment of the authors of the Biblical reports, who saw the moral consequences of the conquests and victories as adverse and ominous for the religious life of the people of Israel. The fact that most of the Biblical authors, historians and prophets alike, severely criticized kings and generals of the people of Israel who were gallant and ingenious soldiers but did not recognize the Temple in Jerusalem as the sole and central sanctuary, or who were inclined toward foreign worship, proves that the Biblical reports concerning victories and the valor of the Israelites are reliable, especially compared with the attitude of the Greek and Roman historians and the epics of other countries.

The conquest of Palestine by the Israelites was accomplished after a series of hard-won victories over powerful Canaanite cities and coalitions, which were



Joshua Stays the Sun (left). From a Bible illustration by James Jean Jacques Tissot

King Jehoash and Elisha (below). From a conception by Frank Dicksee



able to oppose the invaders with armies superior in number and equipped with relatively more modern weapons, or were protected by strong fortresses. Not only the Biblical reports, but also the extant Amarna Letters, addressed by Egyptian governors to their king, Amenhotep IV, describe the Hebrew conquerors as valiant warriors. Joshua, their leader, captivated the imagination of posterity by his victories as he inspired his troops by his bravery. He stormed the city of Ai and destroyed it completely, and defeated an alliance of five Canaanite kings.

After conquering the land of Canaan, the Israelites did not reach safety, but occupied a country which became a focus of the military ambitions and efforts of various great powers of the succeeding periods and a constant battlefield for centuries. After the conquest of Palestine the Israelites had to hold their own against the surrounding tribes, against Bedouin raiders, and against the disciplined armies of Egypt, Syria, Assyria and Babylonia. The period of the Judges corresponds to the heroic ages of Greek, Roman and Germanic epic poetry. Othniel fought victoriously against King Cushan-rishathaim of Mesopotamia (Aram-naharaim). Ehud, the left-handed judge, delivered his people from the oppression of a coalition of Moabites, Ammonites and Amalekites. Shamgar defeated the Philistines, against whom Samson also struggled with his terrific strength. These feats, except those of Samson, were almost eclipsed by the hero Barak who, inspired by the prophetess Deborah, inflicted a signal defeat upon the



Nehemiah, having armed the laborers, rebuilds the walls of Jerusalem. From a woodcut by Julius Schnorr

Canaanite armies, allied under the command of Sisera, the general of King Jabin. Gideon, with 300 warriors, defeated a large army of Midianites. His exploits were afterward often compared with the legendary heroism of King Leonidas of Sparta who, however, was slain with his 300 soldiers at Thermopylae. For nearly 2,000 years Jephthah was glorified by non-Jewish poets of various nations because of his exploits and his devotion to the law during and after his glorious campaign against the Ammonites.

The wars against the Philistines were particularly arduous because the latter were superior in number and their iron weapons and chariots were more efficient than the bronze spears of the Israelites. The Philistines even hired Israelite mercenaries to fight in their ranks. Against these formidable enemies Saul, the first king of Israel, although not recognized by all the tribes, was victorious, and defeated also Israel's perennial adversaries—the Ammonites, Moabites, Edomites, Arameans and Amalekites. Saul was finally beaten by the Philistines in the battle of Mount Gilboa, and died a hero. Saul's personal valor and that of his son Jonathan, who also fell in the battle of Mount Gilboa, aroused great enthusiasm. He was a clever strategist, as is proved by the operations which he conducted in his first battle against the Philistines. His fame, however, was only moderately extolled by the Biblical reports, biased as they were in favor of his successor David or by an anti-monarchical tendency.

David organized a powerful army and defeated the Philistines in two battles, after conquering Jerusalem, the city of the Jebusites, who were the allies of the Philistines. Famous for his bravery long before he came to power, David became a great military leader; he secured and expanded his state by wars against the surrounding kingdoms. In the struggle against Rabbath-Ammon, described in detail in the Bible, David's general Joab distinguished himself through his ingenious strategy (*II Sam.* 10:9-19), and defeated both the soldiers of the beleaguered city and the Syrians trying to relieve them. But the final victory was won by David himself.

Many of the kings of Judah and Israel mentioned in the Bible were courageous fighters and successful army leaders, but their military merits did not save them from severe criticism because they "did wrong" or "that which was evil in the sight of the Lord." Any Teutonic author of heroic poems or sagas would have praised a man like Zimri, the usurper, who died in the flames of his palace instead of surrendering himself. King Omri, a successful ruler and gallant warrior, was considered less important by the Biblical chroniclers than by the Assyrian annalists, who for nearly 150 years referred to the kingdom of Israel as "the land of Omri." A military historian can not but appreciate King Ahab who, although mortally wounded in a battle against the Arameans, remained standing upright in his chariot until evening in order not to jeopardize the outcome of the battle, and died after the victory was assured (*I Kings* 22:29-37).

Jehoash and his son Jeroboam, kings of Israel, both conducted triumphant campaigns against Syria, but the prophets Amos and Hosea emphasized the fact that the military feats of these kings contributed to the decay of morals and the impoverishment of the lower classes. In this way the purely military glory of more than one Hebrew warrior and army chief was belittled. Only a king who was gallant and also "did



Ahab is Slain. From a Bible illustration by James Jean Jacques Tissot

right" was commendable, in the Biblical tradition. Such kings were Uzziah and Josiah; the latter restored the Law and destroyed idolatry before he was killed in action, defending his land against the superior forces of the king of Egypt. In the time of the Second Temple, Nehemiah's laborers on the Wall of Jerusalem also served as soldiers (*Neh.* 4).

The Maccabean revolt against King Antiochus IV of Syria (168-165 B.C.E.) arose from resistance to the attempted suppression of the Jewish religion, and developed into a struggle for state independence after religious liberty had been won. The first Maccabees, particularly Judas, showed a new type of valor, different from previous Israelite bravery and unknown to non-Jewish gallantry. Neither a dynastic struggle nor military rivalry characterized the first Maccabean campaigns, but uncompromising fidelity to an ideal. Judas Maccabeus, a specialist in sudden attacks and guerrilla warfare, who "fought gladly the battle of Israel," was afterward lauded by the poets of almost all civilized countries, especially by the great Florentine poet Dante, who placed him between Joshua and Charlemagne. In fact, the Maccabean warfare was rather comparable to the war of the Boers against the British army, except that the Boers lacked the offensive spirit which animated the Maccabees. Judas Maccabeus, with his small army of Jewish soldiers, vanquished forces which were more numerous, well disciplined and commanded by experienced generals, such as Apollonius, Seron, Lysias, Gorgias and Nicanor. The Maccabees have come to be models of valor in the history of warfare. Their example inspired the Swiss confederates, who fought for their independence against the armies of Austria and Burgundy, and the Dutch, who revolted against Spanish domination.

2. The Post-Biblical and Roman Period. Martial activities by no means disappeared in post-Biblical times. The kings of Egypt, from the days of the Pharaohs of the twenty-sixth dynasty on, employed Jewish mercenaries in their campaigns against Ethiopia and placed them in charge of the fortresses of Elephantine and Syene. The Persian rulers of Egypt did the same. The Ptolemies also appreciated Judean valor, especially Ptolemy VI, who entrusted his whole kingdom to his Jewish generals and soldiers, and Queen Cleopatra, who owed her accession to the throne to her Jewish army chiefs. During the war against Pompey, Julius Caesar made use of the military ability of Aristobulus II, who with two legions created a diversion in Caesar's favor. According to Macrobius, a Roman author, there was a substantial Jewish contingent in Caesar's army. Caesar also acknowledged the valor of Hyrcanus, ethnarch of the Jewish people, and of his 1,500 Jewish soldiers whose courage was proved in the Alexandrian war. Jews served under the first Roman emperors, as for instance Tiberius Julius Alexander, who held the rank of general and was made procurator of Judea, but had become a pagan. In the rebellion of the Jews against Rome (66 to 70 C.E.), in which they were opposed by the generals (later the emperors) Vespasian and Titus, the valor of the Jews, who struggled without any hope of success, was generally recognized. Simon bar Giora even defeated a Roman detachment. He and John of Gischala defended the city of Jerusalem for 105 days against the assaults of the Romans under Titus. In the revolt against Emperor Trajan (115-117) the Jews conquered a large part of Egypt, and were subdued only after a hard struggle. The Bar Kochba revolt (132-35) could not be put down by the Romans until Julius Severus, the greatest general of his time, was sent by Emperor Hadrian to Palestine with greatly increased forces which nevertheless had to fight hard battles.

The position of the Jews in the Roman empire outside of Palestine was not prejudiced by these events, and Jews continued to serve in the Roman armies. They were highly regarded as soldiers until the end of the 4th cent. Then the Catholic church, whose in-

fluence on the political life of the ancient world rapidly increased, tried to deprive the Jews of the right to bear arms. But in 536 the Jews of Naples, espousing the cause of the Goths, took an active part in defending the city against Belisarius. They fought so fiercely that the besiegers did not dare continue their attacks against the positions held by the Jews.

3. The Medieval Period (to the end of the 15th Century). Jewish tribes fought fiercely but unhappily against Mohammed and his followers in the Middle East and western North Africa. The Djarwa, under the leadership of the Kahinah (priestess) Dahiyah, headed a large confederation which dominated almost the whole mountainous zone of the Jebel. The Kahinah at first successfully opposed the Arab invasion, but was defeated in a second attack and slain (about 703). Berber Jews participated in the conquest of Spain; two of the leaders, according to a tradition, were sons of the Kahinah. And the Jews of Toledo, revolting against their Gothic oppressors, won the city's fortress and opened the gate to the Moslem conquerors. But when the Mohammedans, despite the assistance received from the Jews, exacted a tax from them, a Jewish revolt broke out which was suppressed after heavy bloodshed. Under the reign of Al-Hakam the Andalusian Jews revolted again in 818. They sided with Mohammed ben Hisham of Cordova against Suleiman al-Hakam, and in the war between the pretenders Badis and Balkin both sides were supported by Jewish warriors. Jews also fought on both sides at the fierce battle at Zalaca (1086) between the Christian Spaniards and the Moors. In 1298 the Jews distinguished themselves in the capture of Seville, as they did in the defense of Burgos, Toledo and other cities. The Jews of Persia, led by David Alroy, accomplished noteworthy feats in the 11th cent.

Many Marranos were great soldiers or marines who played an important part in the European and colonial wars during the 16th, 17th and 18th centuries. Christopher Columbus, apart from the question as to whether or not he was himself of Jewish origin, was not only indebted to Jewish statesmen, scientists and financiers, but was accompanied on his first expedition by five persons of accepted Jewish origin: Alonso de la Calle, Roderigo Sanchez, Luis de Torres, who served as interpreter and was the first European to set foot on New World soil, Bernal, the ship's doctor, and Marco, the surgeon. The conquistador Alonso Hernando fought for five years with Cortez in many heavy campaigns against the Aztecs, and was personally engaged in the assault on Montezuma's capital. He was burnt, in 1528, as a Jewish heretic.

In the Portuguese armada which captured Mauritania in 1415 there were many Jews, and many Jews participated in the Portuguese expeditions to conquer India and the Far East.

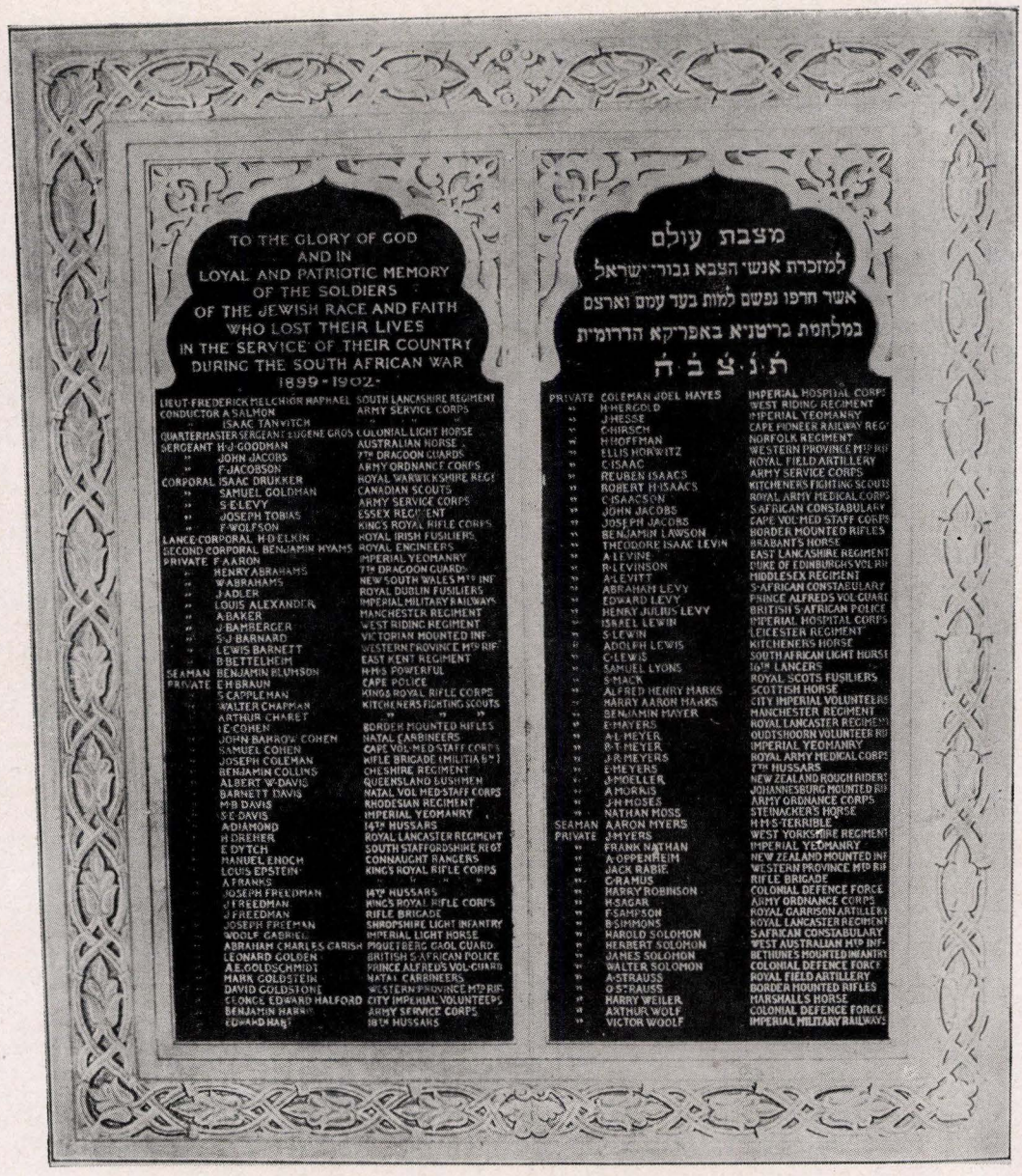
4. The Modern Period. a. From the 16th Century to the First World War (1914). Many Marranos entered Turkish service to fight Spain and thus avenge their coreligionists who had been martyred by the Inquisition. Later on they joined the Dutch and British in their struggle against Spanish domination. In 1521 a Jewish pirate mustered a strong fleet to meet the Spanish galleys. Antonio Vaez Henriquez, alias Moses Cohen, prepared and participated in the capture of Pernambuco by the Dutch in 1630. Nuno Alvarez Franco and Manuel Fernandez Drago planned the capture of Bahia in 1623. Francisco de Campo was responsible for the capture of the island of Fernando de Noronha, off the coast of Brazil. David Peixotto was in command of the eighteen vessels fitted out for the relief of Pernambuco. The Marrano Campoe Sabbatha participated in the British expedition which captured Jamaica in 1655. Simon de Caceres was a great military strategist whose wide experience was utilized by Oliver Cromwell; the latter acted upon de Caceres' detailed recommendations for the fortification of Jamaica. De Caceres also devised a remarkable scheme for the conquest of Chile, and offered to lead the expedition or act as second in command. Francisco de Silva, a Marrano and an ancestor of the De Silva Solis family, entered Spanish service, and was responsible for the defeat of the French attempt to relieve Trèves, beleaguered by the Spanish in 1673.

The Jewish settlers in the Dutch colony of Surinam became famous for their military prowess during the 17th and 18th centuries. Commanded by Samuel Nassy, they fought in the defense against French assaults in 1688 and 1689. Zeelandia, the principal fortress of the colony, was entrusted to Nassy. In a second attack (1712) the Jews defending Surinam were commanded by Captain Isaac Pinto. The Jews of the "Joden Savanne" were foremost in the suppression of the Negro revolts from 1692 to 1774.

In medieval England the earliest Jewish soldier known by name was Hanuchim, a French Jew who was given a special license to live in England because he fought gallantly during the wars in Normandy under King John. Jews seem to have been particularly efficient as crossbowmen and sergeants-at-arms who were especially trained and served outside of the feudal levy. In the War of the Roses Edward Brandão, a Portuguese Jew who Anglicized his name to Brandon, excelled on the side of the Yorkist party. When Brandon was baptized King Edward IV acted as his godfather and introduced him to court. From 1472 on Brandon held various military and naval commands, and in 1482 he was appointed governor of the island of Guernsey; he was knighted in 1483. Francis Ames, of Marrano descent, was employed by Sir Francis Drake for intelligence work in the Azores, and held a command at Youghal, Ireland, where he gallantly defended the town against the rebels.

AUSTRIA. Under the Hapsburg monarchy Jews were admitted by Emperor Joseph II to military service. Many Jews volunteered in the wars of 1809 and of 1813 to 1814. At the end of the 19th cent. nearly one-tenth of the Austrian officers, both active and reserve, were Jewish. Before the outbreak of the first World War there were in the Austrian army one lieutenant field marshal, five major generals, seventeen colonels, fifteen lieutenant colonels, forty-eight majors, and a corresponding number of captains and lieutenants who were Jews. Particularly remarkable was the military service of Lieutenant Field Marshal Joseph Singer, who fought in the war of 1813, then joined the staff of Marshal Radetzky, and later on became chief of the general staff of an army. The professing Jews Adolf Kornhaber and Eduard von Schweitzer also became lieutenant field marshals after long and distinguished service. Heinrich Porges was a general, and Colonel Alexander von Eiss excelled in the wars of 1848, 1859 and 1866. Ludwig Tobias Oesterreicher became contre-admiral of the navy. Far more numerous were Austrian generals who were half-Jewish by descent, such as General von Henikstein, chief of the Austrian general staff in the war of 1866.

ENGLAND. After the resettlement of Jews in England, Jews figured in the Honorable Artillery Company, the oldest London volunteer organization, as early as in the reign of Charles II. Wills of Jewish sailors who served in the Royal Navy are preserved from 1759 on;



Tablet in the Central Synagogue at London commemorating the patriotic service of the Jewish soldiers who lost their lives in the Boer War in South Africa, 1899-1902

some of them fought under Nelson. Hundreds of Anglo-Jewish volunteers fought against Napoleon, so that at the great military review in 1803 King George III was impressed at the prevalence of Jewish names in a regiment recruited in East London. A veritable dynasty of British admirals stemmed from the Schomberg family, some of whose members assumed important commands in the Anglo-French wars from 1750 to 1815. The first Jew to attain high military rank in the British Army was Sir Jacob Adolphus, who was made major general in 1770, after being baptized. Albert Goldsmid (1794-1861), a professing Jew, entered the British army in 1811, as cornet in the 12th Light Dragoons, excelled in the Peninsular War from 1812 to 1814 and at the battle of Waterloo in 1815, and was promoted to major general. In 1833 Wellington stated in the House of Lords that fifteen Jewish army officers had fought under his command at the battle of Waterloo.

After the repeal of the Test and Corporation Acts (1828) the number of Jewish officers in the British Navy, the regular army and the territorial forces steadily increased. Sir George Aguilar (1784-1845) and Sir David Ximenez (d. 1848) each attained the rank of lieutenant general; Samson Gompertz (d. 1888) that of colonel. In the Canadian rebellion of 1837 to 1838 Canadian Sephardim fought with the Loyalists, and Aaron Philipp Hart raised a company of militia. In the battle of St. Charles a member of the David family had two horses shot from under him. The maintenance of British rulership in India was in no small measure due to the devotion of the Beni Israel, who joined the native regiments of the British East India Company and continued to volunteer in the Native Army under the crown. Moosaji Israel, a Beni Israel officer, who provided the earliest information concerning the outbreak of the Indian mutiny, received the Order of British India, First Class. At the taking of Seringapatam in 1799 the boldest of the attackers was Samuel Ezekiel Kharceldar of the 12th Native Infantry. Subadar Major Ellojee Davorjee Israel (1799-1826) of the 7th Native Infantry was awarded a special silver medal and clasp for bravery in the field. In 1830 Subadar Daniel ben Israel of the 16th Native Infantry won a special gold medal for gallantry. Many other Beni Israel served for decades in the army and rose to positions of command. In the war with the Kaffirs in Africa, Joshua David Norden formed and commanded a militia force, and was killed in action. Elias De Pass excelled in the same war as a volunteer, and was promoted to a lieutenancy. Previously Nathaniel Isaacs, who was called by the Zulus "Tamboosa" (the brave warrior), led many expeditions, and became chief of Natal, laying the ground for its annexation by Great Britain.

In the South African (Boer) War (1899-1902) Colonel Albert Edward Williamson Goldsmid (1846-1904) was chief of staff with the sixth division, and brought about the surrender of General Cronje and 4,000 Boers at Paardeberg. Colonel Sir David Harris was in command of the Kimberley Town Guard during the siege. He was mentioned in dispatches, received a medal with clasps, the volunteer decoration and the C.M.G. Major Samuel Weil, a member of Colonel Mahon's staff, organized transport and established the lines of supply for the entire British force outside of Natal. Major C. B. Levita played a vital part in the battle of Spion Kop by moving the Somerset Light Infantry to the relief of the hard pressed Middlesex regiment. Major W. D. Karri-Davis raised and equipped the Imperial Light Horse. He was wounded at Ladysmith, and was the first to enter Johannesburg and Mafeking. A Jewish innkeeper named Levi organized a force which, originally called the Bushveld Rifles, was in 1902 renamed the Pietersburg Light Horse. This "Jewish regiment" took an important part in pursuing General De Wet and in combing the Orange Free State for stragglers from the Boer armies. Captain Claude Laurie Marks raised the 14th battalion of the Imperial Yeomanry, and his brother, Captain Harry Hamanel Marks, commanded the East Kent regiment. Jews also fought on the side of the Boers. Naphtalie Herz Cohen, Simeon Lissak, Leopold Rogaly, and Adolph Epler, established and commanded the "Official Police for the Protection of the Mines." Of the South African Jews who fought in this war, many had previously taken an active part in the Matabele Wars.

FRANCE. Jews joined the fighting forces in 1789, even before the decree of emancipation. André Masséna (1758-1817), marshal of France, was of Jewish ancestry, according to most of his biographers. In 1808 the prefect of the Seine wrote that "more than 150 Parisian Jews serve in His Majesty's armies, either as volunteers, as conscripts on their own account, or as substitutes for Christians. Some have been promoted to officers' ranks, and several decorated with the Croix d'honneur. There are neither deserters nor defaulting conscripts among the Jews of Paris." Napoleon had declared in 1804 that out of 90,000 recruits there were 24,000 defaulting conscripts and 14,000 deserters, and this general tendency increased from year to year. A list of the same year (1808) included Sub-Lieutenant Joseph Bernard, aged forty, with eighteen years of army service; Captain Léon Ravel, thirty-four, with twenty years of army service; Captain Seligmann, thirty-five, with fourteen years of army service; artillery Corporal Abraham Godeval, thirty, with ten years of army service; Théodore Gaffré, master at arms on the sloop *Colibry,* twenty-nine, with five years of army service. Alphonse Cerfberr, artillery lieutenant, who was among the first to enter the École Polytechnique, and who in 1812 excelled and was wounded in the Russian campaign, was cited in the list of 1808 as having had four years of service at the age of twenty. A famous Jewish soldier in the Napoleonic armies was David Moreau, of Bayonne, known as "le carabinier." Alexandre Marcqufoy, also a Jew from Bayonne, was a student at the school of St. Cyr, graduated as lieutenant, won a captaincy after being wounded eleven times in Germany and Spain, was nominated for the cross of the Legion of Honor, and decorated by Napoleon himself. Michel Goudchaux was a first-class midshipman, his brother Nathan a lieutenant. Maurice Berr was promoted to major, and his brother Lion was awarded the Legion of Honor. Other distinguished officers in Napoleon's armies were Marx Cerfberr, Lion Heymann, Abraham Polonais, and the four Alvares Pereyre brothers. In 1810 the prefect of the Meurthe reported that out of the Jewish population of his department there were "75 soldiers with the colors, 20 of whom were not called by law, 5 specially distinguished themselves, 2 received the Legion of Honor, 3 died of wounds. It is recognized that in proportion to population, the Jews of the Meurthe furnished more soldiers than did the Christians of the same department." Other prefects reported in similar manner. In the battle of Waterloo alone fifty-two Jewish French soldiers were killed.

Some Jewish officers who had begun their military careers in Napoleon's armies continued to serve under the Bourbon kings. One of them, General Wolff, was made a baron, but became converted to Catholicism.

Under the bourgeois king Louis Philippe, the number of Jewish soldiers increased again, although the French army was reduced in size, and conscription relaxed by the law of 1832. Jewish soldiers participated and were prominent in the conquest of Algeria, and even more in the Crimean War (1854-56). In the assault on the Malakoff, the towering fortress of Sevastopol, Théophile Cahen, a lieutenant in a regiment of voltigeurs, was wounded twice without abandoning his post. The Jew Creilshamer was wounded five times, and each time fled the ambulance to return to battle. Lieutenant Abraham Jacob reassembled the remnants of the 51st regiment, after his superiors were killed or wounded, and led a victorious attack on an entrenchment. He was badly wounded, and one of his legs had to be amputated. Captain Mayer, Captain Aron Cerf, Captain (later Brigadier-General) Bernard Abraham, Lieutenant Alexandre Cahen and Corporal Cahen distinguished themselves also in the close fighting. In the Italian War (1859) Major Adolphe Abraham, who afterward became a colonel, stormed and captured Casa Nova and seized an Austrian battery, thus preparing the French victory at Solferino.

In the Franco-Prussian War of 1870 to 1871 Jewish soldiers fought gallantly at Reichshoffen, Spicheren, Gravelotte, Bapaume and Coulmiers. When the imperial army was captured at Sedan, Captain Halphen broke through and conducted two batteries to General Faidherbe, who continued to fight in Western France. Jules Moch, who commanded a battalion of infantry, succeeded also in breaking through, and fought under the government of national defense until the last shot was fired. Moïse Seligman-Lui, under-intendant of the army, refused to accept the capitulation, and led a small number of soldiers in a desperate battle in which all were either killed or wounded. Commandant Franchetti, a professing Jew, was killed in action at the battle preceding the encirclement of the French army; he was posthumously honored in France as one of its most valiant heroes. Colonel Leopold Sée, commander of the 65th regiment of infantry, who had served notably in the Crimean and Italian Wars, fought at Borny, Gravelotte, and Saint-Privat, where he was so severely wounded that the Prussians considered him useless and allowed him to remain in France unconditionally. Sée, however, when barely recovered, joined the government of national defense. Appointed brigadier general, he successfully covered the lines at Carentan against superior German forces. In 1880 he was promoted to general of a division. After the capture of the imperial armies at Sedan and Metz, the French government would have been unable to continue resistance against the enemy had not Maurice Lévy, an engineer, created a new French artillery. The youngest French combattant in this war was the Jew Raine, who at fifteen fought under Garibaldi. Edouard Philipp, previously rejected because of his small size, joined the francs-tireurs, saved a French flag, and was promoted to captain.

From the founding of the Third Republic until the outbreak of the first World War the Jews of France served in all branches of the French Army and participated in all colonial wars. Although a great part of the Catholic French army officers were inclined toward anti-Semitism or were even ardent members of anti-Semitic leagues, many Jews were promoted to officers, among them more than fifty generals of brigade or division (the highest rank obtainable in peacetime). Among these were Aimé Lambert, Alvares Lévy, Bernard Hinstin, Gédéon Geismar, Justin Dennery, Justin Brisac, Mardochai Valabrègue, several hundred colonels and commandants (majors), and a correspondingly larger number of captains and lieutenants. Most of them were trained in African expeditions, where they distinguished themselves. Émile Weyl was a noted naval officer and a great authority on naval strategy and tactics.

GERMANY. Jews had had the right to bear arms until the end of the 13th cent. An illuminated manuscript of the *Sachsenspiegel,* written about 1230, shows an armed Jew on horseback (see vol. 4, p. 547). Jews had the right of self-defense, and used it with valor and skill. Jewish merchants traveling through Germany in times of feuds and general insecurity had to protect themselves by force of arms. When the Crusaders persecuted them, the Jews fought fiercely against odds, as did the Jews of Prague over a period of many days. The Jews of Sala (Halle) even inflicted a defeat on the Crusaders in 1096, forcing them to retire from the country. In 1348 the Jews of Mayence fought in the streets for several days in defense of their lives. Outnumbered, they burned their houses, and threw themselves into the flames. Everywhere in the Middle Ages the majority of the Jews preferred suicide to conversion when armed resistance seemed to be hopeless.

German Jews in the Middle Ages not only had to fight against persecutors and robbers, but also to give armed assistance to the courts of law and to take their part in the levies and in the equipping of horses. When Emperor Otto II was defeated at the battle of Cotrone (982), he was abandoned by all the members of his suite except the Jew Kalonymus, who saved his life. The Bohemian chronist Hajek reported that in 995 armed Jews decided the victory of the Bohemian Christians in their battle against pagans. Until the end of the 13th cent. the Jews, who had the right to participate in trial by combat, were generally considered warlike men, and even anti-Semitic writers of the time did not call them cowards. In medieval Germany the Jews of every city were charged with the armed protection of certain parts of the fortifications. In Cologne, in 1106, they were assigned the defense of a gate, and in 1180 they defended the Wichhaus (*pugnaculum Judaeorum*) against the beleaguerers of the city. The Jews were mentioned also in 1252 as guarding the city's walls, and in the battle between the archbishop and the citizens they fought on the side of the latter. The Jews of Erfurt participated (1309) in the defense of the free imperial city against a feudal lord. They were expressly included in the terms of the peace, as they were on other occasions after they had fought at Mayence, Speyer and Hameln, and in Bohemia. In 1200 the Jews of Strasbourg were obliged by law to supply the banner of the city when the citizens departed for war. As late as 1372 a privilege of the Jews mentioned their pledge to participate in warfare. Later on, when the Jews were deprived of their right to bear arms, they were employed for the construction of fortifications in cases of emergency.

No military service of the German Jews is mentioned in documents of the later Middle Ages, but Jews probably still participated in defense. Some baptized Jews or sons of Jewish parents were professional soldiers, and there were also knights whose names indicate Jewish origin or descent from Jews. Apart from individual Jewish soldiers who participated in the wars of the 15th and 16th centuries and who concealed their origin and faith (as evidently many Jews did in the early 19th cent.) to avoid annoyance from comrades and superiors, the participation of Jewish combattants in the Thirty Years' War is unquestionable. Many Jews were mentioned as soldiers in the imperial army,

but some fought also for Gustavus Adolphus and his successors. Count Schlick, president of the Imperial War Council at Vienna, testified that the Jew Lazarus Aron excelled in audacious intelligence service and as commander of a cavalry squad that took many prisoners and horses. The imperial generals Piccolomini, Gallas and Colloredo also praised the same Aron, "the modest and valiant Jew." The Jews of Prague participated so gallantly in the defense of the city against the assault of the Swedish army in 1648 that they won from Emperor Ferdinand III the "Swedish Banner," which was preserved in the Altneuschul.

In 1787 David Friedländer and other leaders of the Jews of Prussia petitioned King Frederick William II for the admission of Jewish soldiers into the Prussian army, but the government declared Jews unfit for military service. It adopted a different view after observing Jewish soldiers and officers in the French army subsequent to the Prussian defeat of 1806. In 1809 Jews were admitted to the national guard in Berlin, and the decree of 1812 extended military service to the Jews of Prussia in general. In 1813 eighty Jews were conscripted, but at least 400 Jews volunteered in the war of that year. Hardenberg, the Prussian chancellor of state, in a letter of January 4, 1815, testified to the patriotism and valor of the Prussian Jews, and the Prussian minister of war repeated this acknowledgment in 1847, based on official documents. Seventy-one Jews received the Iron Cross, four the Russian Order of St. George, twenty-one became non-commissioned officers, twenty-five were promoted to lieutenant, twenty-seven were wounded and twenty-nine killed. David Salomon, drummer in an infantry regiment, distinguished himself in the assault on Probstheida in the battle of Leipzig, and was awarded the Iron Cross on the battlefield by Prince Augustus of Prussia, commander of the brigade. Meno Burg, promoted to lieutenant in the war of 1813, became an instructor at the Prussian Academy of War, and was afterward promoted to major. He was the only professing Jew in the list of active officers of the Prussian army as long as it existed.

In the war of 1866 more than a thousand Jews served in the Prussian army, and in the war of 1870 to 1871 the number of Jewish combattants on the side of Germany was estimated at about 15,000, many of whom received the Iron Cross and were promoted to non-commissioned officer or lieutenant. The Bavarian major Carl Henle was gravely wounded in 1866, and the Bavarian army continued to admit Jews as officers of the peacetime reserve, although Jews remained barred from officers' rank, both active and reserve, in the Prussian army except in wartime. However, Walter von Mossner, the son of Jewish parents, the keenest horseman in the imperial German army, became commanding general and personal aide-de-camp of Emperor William II, and many German officers who distinguished themselves and reached high rank were half-Jewish by descent, such as Generals Liman von Sanders, von Quadt and von Thielmann, and Majors von Stosch, von Schwerin, von Platen and von Lengerke.

ITALY. The Jews of Italy took an active part in the struggle for the independence and unity of their country. Colonel Cesare Rovighi was notable in the Crimean War, and was aide-de-camp of King Victor Emanuel I. Enrico Guastalla was a daring soldier under the command of Garibaldi, in whose famous expedition of the "one thousand" (1860) eleven Jews participated. Daniele Manin, who led the defense of Venice in 1848, was of Jewish descent. Giuseppe Ottolenghi, a professing Jew, excelled in the wars against Austria in 1859 and 1866, became a general in 1888, and Italian minister of war in 1902. Before the outbreak of the first World War there were eleven Jewish generals in the Italian Army, and Mussolini, in his talks with Emil Ludwig, paid special tribute to the Jewish general Modena because of his valor in the war. The Fascist dictator had high esteem also for the Jewish admiral Pontremoli. In 1942 Mussolini recalled Pontremoli to active service, despite the anti-Jewish laws.

RUSSIA. Although the Jews were persecuted and deprived of all rights by the Czarist government, they served with devotion in the Crimean War (1853-56), the wars against Turkey and Japan, and in the first World War. Chaim Zaitchikoff so distinguished himself during the defense of Sevastopol in the Crimean War that Prince Gortchakoff, the Russian high commander, shook his hand after the battle. A number of Russian Jews were killed in battle in the course of the Crimean War. A monument was erected in 1864 in the Sevastopol cemetery to the memory of the Jewish soldiers who fell in the defense of that city in the siege of 1854 to 1855. More than twenty years after the end of the Crimean War, General Skobeleff, Russian high commander in the war against Turkey (1877-78), shook Zaitchikoff's hand after the conquest of Plevna, in recognition of the Jewish soldier's valor. Zaitchikoff became a non-commissioned officer, and was awarded the orders of St. Anne, St. Vladimir, and St. George.

At the battle of Plevna the Roumanian Jew Moritz Brociner, afterward a colonel, won distinction.

POLAND. The Jews of Poland, although exempted from military service, several times aided in the defense of their country, especially in 1794, when Berek Joselowicz commanded a Jewish regiment, and in the war of 1830. Josef Berkowicz, a son of Joselowicz, fought in the wars of 1809 and 1812, and distinguished himself.

b. The First World War (1914 to 1918). In the first World War Jews fought in all the armies for their respective countries, whether or not their governments were hostile to the Jews or discriminated against them by administrative practice or by law.

AUSTRIA-HUNGARY. Concerning the Jewish soldiers in the Austro-Hungarian Army during the first World War no definite figures are available. However, from the outbreak of the War until the beginning of 1917 nearly 500 Austrian Jewish army officers were killed in action or died of wounds, and about 3,000 were decorated. One of the first Austrian soldiers to be distinguished was a Jew, Julius Reif, who was awarded the gold medal on August 27, 1914. The first Austrian officer to fall in the Serbian campaign was a Jew, Joseph Knerber. Baron Meyer de Rothschild, captain of the dragoons, and three sons of Lieutenant Field Marshal von Schweitzer were among the first to win citations. Adolf Kornhaber was promoted to lieutenant field marshal at the end of 1914. Leopold Austerlitz was promoted to major general. Colonel Emanuel Krausz was killed in action, and Major Moritz Feldmann was promoted to lieutenant colonel. About 10,000 Jewish soldiers of the Hungarian Army were killed in action. The military high commander and the minister of war, on several occasions during the War, acknowledged the valor of Hungarian Jewish soldiers by means of official and personal statements. Several companies of the most famous regiments of the Honvéd infantry were entirely composed of Jews. Samu Hazai, Gyula Kepes, Simon Vogel and Martin Zold were generals; Vilmos Böhm was commander-in-chief during the Communist regime (1919).



Jewish Soldiers' Memorial in pre-Nazi Munich

Statistics of Jews in the First World War

(According to *Jews in the World War*, issued by the Jewish War Veterans of the United States, pp. 4–5)

I. Mobilized Men

	Total Mobilized	Per Cent Mobilized	Jews Mobilized	Percentage of Jews Mobilized
Austria-Hungary	7,800,000	15.3	320,000	14.0
Belgium	267,000	3.6	1,000	6.0
British Empire	8,900,000	2.3	50,000	12.0
Bulgaria	1,200,000	25.0	12,500	20.0
France	8,410,000	14.9	55,000	22.0
Germany	11,000,000	17.0	100,000	17.7
Greece	230,000	5.0	4,400	5.0
Italy	5,600,000	13.0	6,000	14.0
Roumania	745,000	10.0	38,000	16.0
Russia	12,000,000	7.0	650,000	9.4
Serbia	707,000	15.0	1,200	8.0
Turkey	2,850,000	7.0	18,000	7.0
United States	4,355,000	4.3	250,000	4.5

II. Killed in Action or Died of Wounds

	Killed	Per Cent Killed	Jews Killed	Percentage of Jews Killed
Austria-Hungary	1,200,000	15.0	40,000	12.4
Belgium	13,700	5.0	125	12.0
British Empire	908,370	4.8	2,400	10.0
Bulgaria	87,500	7.0	1,000	8.0
France	1,357,800	16.0	9,500	17.0
Germany	1,773,700	16.0	12,000	15.0
Greece	5,000	2.0	300	6.8
Italy	650,000	11.0	500	8.3
Roumania	355,700	44.0	900	2.3
Russia	1,700,000	14.0	100,000	15.0
Serbia	45,000	6.3	250	2.0
Turkey	325,000	11.0	1,000	5.0
United States	126,000	2.9	3,400	1.3

BELGIUM. About a thousand Jewish soldiers were mobilized into the Belgian Army. Many of them joined the armed forces, crawling through the German lines. Some of them were shot by the German authorities for attempting to leave the occupied country in order to serve in the war against the invaders. General Louis Bernheim, commander of the 7th regiment of infantry, took a leading part in the defense of Antwerp and in preventing the encirclement of the Belgian field army. Later he commanded a brigade in the battle of the Yser, and by his example inspired the exhausted Belgian troops to hold for 360 hours against the supreme efforts of the Germans who made fifteen vain assaults. Badly wounded in 1915, Bernheim underwent a dangerous operation and was back in active service within two months. After having secured the left flank of the Allied armed forces by his glorious defense. Bernheim commanded (1918) the Northern Division of the Belgian Army and smashed the Germans, pushing them through the forest of d' Houthulst, which had previously been considered an impregnable German position. Bernheim became a national hero of Belgium, and was widely mourned at his death. Leopold Wiener was a major at the beginning of the War, and was promoted to general after receiving eight decorations for bravery; after the War he directed the Belgian Military Academy. Captain Paul Goldstein won nine decorations, Major Seligmann and Captain Max Gottschalk eight, Captain Manfred Levy and Lieutenant Charles Tolkovsky seven, Captain Adolph Feinburg, who saved the commandant of Duquesboy during a bombardment, six. Corporal Otto Rabinovitch, Russian-born, was decorated by King Albert with the medal of the Chevalier of the Ordre de Leopold.

BRITISH EMPIRE. The proportion of Jews in the British Army was far higher than the average both before and after conscription went into force, and Jews from both the homeland and from the dominions enlisted voluntarily in an extremely high percentage. The Rothschild family contributed five officers. Major Evelyn de Rothschild fell at the head of his men in Palestine; Captain Anthony G. de Rothschild was wounded in action at Gallipoli. The Sassoon family sent fourteen officers to the armed forces; three of them received the Military Cross. Major Sir Philip Sassoon was appointed military secretary to Field Marshals Sir John French and Sir Douglas Haig, British high commanders; the latter mentioned Sassoon thrice in despatches. Victor Sassoon distinguished himself as a captain in the Royal Air Force.

The family of Sir Isidore Spielmann was represented in the British Army by forty-one members, all of whom were commissioned officers, and three of whom were killed in action, while twelve were wounded. The Beddington family contributed thirty-seven members. Lieutenant Colonel Claude Beddington, from his youth an active member of the Territorial Army, commanded his regiment, the Westmoreland and Cumberland Yeomanry, during the first World War with distinction and was killed in the second World War while commanding his yacht at the age of seventy-two.

Lieutenant Colonel Edward Henry Lionel Beddington, who entered the War as a subaltern, was charged with the direction of the Intelligence Service of the First British Army, was cited six times, and decorated with the Order of St. Michael and St. George, the Distinguished Service Order, the Legion of Honor and other foreign orders. He reentered the British Army in 1940. Five sons of Arthur Sebag-Montefiore held commissions. Captain Robert, the eldest, won the Military Cross and the Distinguished Service Order, and his brother William was a staff officer to the Heavy Batteries in France; another brother, Colonel Thomas Harry, mentioned in despatches and decorated with the Distinguished Service Order, was recalled to active service at the beginning of the second World War. Immigrants and British-born sons of German, Russian and Oriental immigrants also were distinguished members of the British army.

The Victoria Cross, the highest military award, was won by five Jewish soldiers: Lieutenant Frank Alexander De Pass, who lost his life during the counter-attack at Festubert and was decorated posthumously; Sergeant Issy Smith (Shmulevitch), who several times exposed himself to heavy fire in order to carry wounded comrades to safety; Private Leonard Keysor, an Australian Jew, who at Gallipoli picked up two live bombs and threw them back at the enemy, and continued to throw bombs, although he was wounded twice, until the situation was relieved; Private J. White (Weiss), who, during an attempt to cross the river Diala, in Mesopotamia, salvaged his pontoon by tying a telephone wire to it, jumping overboard and towing it to shore under heavy fire, thereby saving an officer's life and bringing to land the rifles and equipment of the other men who were all dying or dead; Captain Robert Gee, captured together with the staff of his brigade, but who, as a prisoner, killed the guard with his spiked stick and, after escaping, organized a part of the brigade staff with which he attacked the enemy and cleared the locality. With a revolver in each hand, and followed by one man, Gee jumped at an enemy machine gun and killed eight Germans. Fifty Jewish soldiers received the Distinguished Service Order, among them Major Michael Adler, senior Jewish chaplain, who was mentioned also in despatches; Brigadier General Herbert S. Seligman; Lieutenant Colonels C. J. Elkan, a well-known staff officer; J. H. Levey, of the Gordon Highlanders, the man who "made" the Naval Division; Harold E. Cohen; Frederick D. Samuel; Frederick Hermann Kisch; H. Weisberg; R. H. Joseph; Jacob Waley Cohen; J. J. Miller, who rose from sergeant in the Coldstream Guards to machine gun officer of the Ulster Division and then commanded a battalion of Royal Fusiliers; and several majors and captains.

But many others who were not awarded high decorations distinguished themselves also. Lieutenant Benzecry sacrificed his life voluntarily at Bourlon Wood in order to enable the bulk of the troops to establish a new position when the enemy made a sudden attack. Lieutenant A. A. Robinson took command of his company when his superiors were dead or wounded, and captured his objective against intense machine gun fire. Advancing with four men, he took prisoner three German officers and thirty men, and held his position for three days until he was relieved. Lieutenant E. M. Wolf, commander of a tank, completely broke up a German counter-attack and saved a critical situation, remaining in action twenty-six hours. Private J. Gilbert, alone and armed only with his gun, after all his comrades and superiors had become casualties, held up a German enveloping attack on the British flank.

A large number of Jews joined the Royal Flying Corps, afterward called the Royal Air Force, and many of them gained distinction in aerial combats or daring air raids, such as Major J. Kemper, Captain D. C. Bauer, Captain Desmond Tuck, Major R. L. Marix (who participated in the first raid made upon a German aerodrome), and Captain J. I. Barnato, who bombed Constantinople.



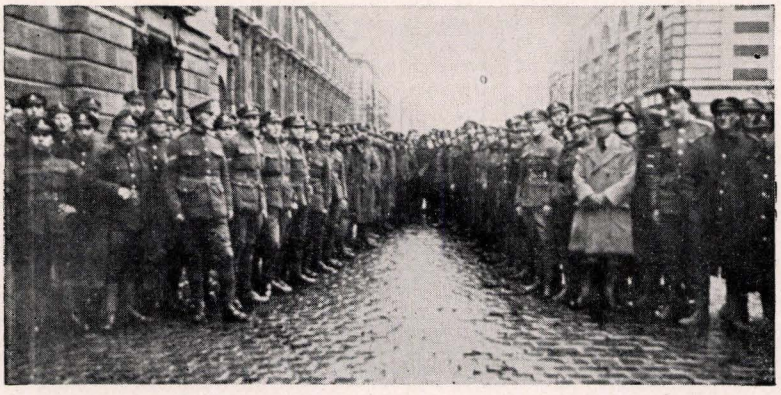
Captain and Mrs. H. (née Woolf) leaving Buckingham Palace (during the first World War) when the latter was invested with the R. R. C. by His Majesty the King



Colonel Moritz Brociner, one of the few Jews to become an officer in the old kingdom of Roumania, was twice wounded and cited for bravery in the Russo-Turkish War



Jewish bearers of the Victoria Cross for valor in the first World War: (1) Lieutenant F. A. de Pass, Poona Horse; (2) Sergeant Issy Smith, 1st Manchester Regiment; (3) Captain R. Gee, M. C., 2nd Royal Fusiliers; (4) Private (later Lt.) Leonard Keysor, 1st Australian Infantry; Private J. White (Weiss), 6th King's Own Royal Lancaster Regiment



Jewish soldiers of the Allied armies at Lille, 1919



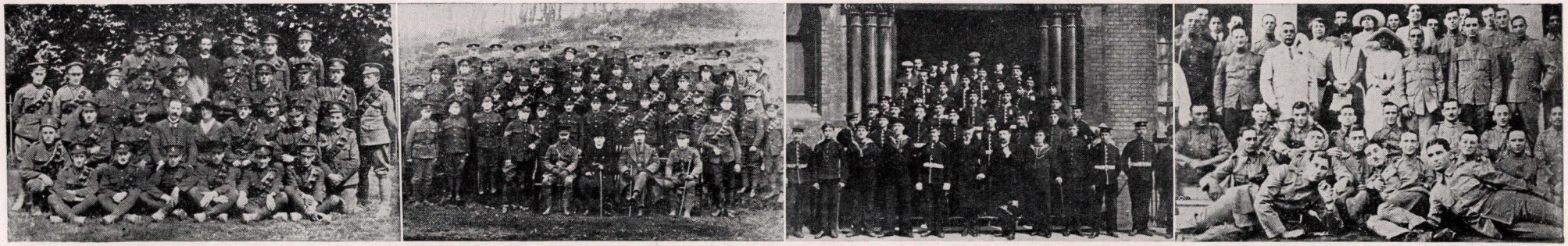


Passover Services (left) for Jewish soldiers in the Expeditionary Force at Jerusalem in 1918; (above) General John Monash, commander of the Australian Corps

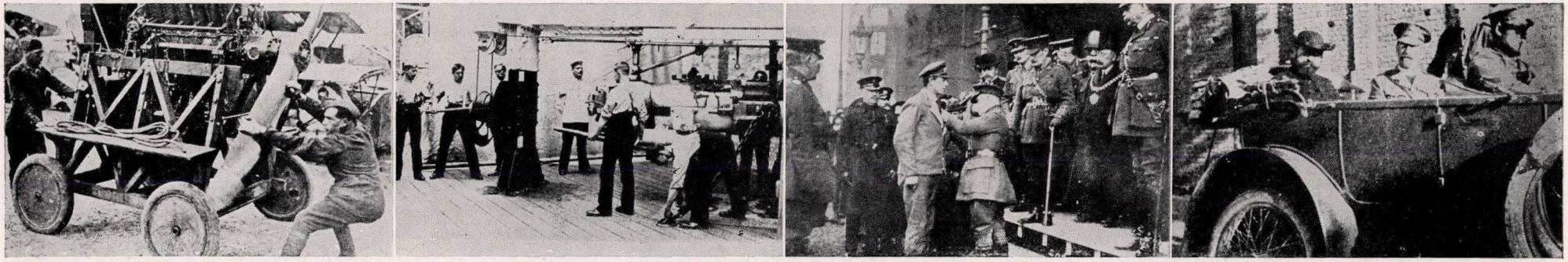
Jewish soldiers took part in all important and dangerous actions of the British armed forces. They won distinction in battles in France and Flanders, at Gallipoli and in Mesopotamia, in the Far East and in many areas of Africa. Lieutenant Commander Raphael Saunders received the Distinguished Service Order for gallantry during the famous naval operations to block Zeebrugge in the spring of 1918, but several other Jewish officers and men took also part in this action, which considerably hampered Germany's submarine warfare. In the battle of Jutland, the greatest naval battle of the War, a Jewish warrant officer was yeoman of signals on board the British admiral's flagship. Two Jewish sailors were on board the cruiser *Sydney* when it destroyed the German raider *Emden,* and Jewish sailors were in action when a German flotilla was defeated in the Downs in April, 1917. M. M. Bright commanded one of the landing parties which took the town of Akaba in 1915, and Lewis Jacobs was killed while endeavoring, without aid, to pole a cutter to the shore, the remainder of the crew and the troops being killed or wounded.

Before compulsory service was introduced the British War Office was not opposed to the formation of Jewish units. Out of several attempts to enlist Jews to serve together only the Zion Mule Corps, originally planned by Vladimir Jabotinsky, an officer in the Russian army, and recruited from Egyptian Jews and Russian Jewish refugees from Palestine, actually came into being. This famous unit was commanded by the non-Jewish Lieutenant Colonel John Henry Patterson, with Captain Joseph Trumpeldor, one-armed veteran of the Russo-Japanese War and the first Jewish commissioned officer in the czarist army, second in command. Patterson testified that his Jewish men "uphold at all times the best traditions of the British army." The Zion Mule Corps displayed heroism in the Gallipoli and Dardanelles expeditions, after the completion of which it was disbanded. Many of its members, unwilling to discontinue their participation in the War, became the nucleus of the "Judeans," organized into the 38th, 39th and 40th battalions of the Royal Fusiliers and numbering more than 4,500 men. Two of these battalions participated in General Sir Edmund Allenby's conquest of Palestine. They were commanded by Lieutenant Colonels John Henry Patterson, Eliezer L. Margolin and Frederick D. Samuel. Their number soon increased by the enlistment of American, Canadian and Russian Jews. The Jewish battalions distinguished themselves especially by taking Amman and by repelling the Turkish attack in the Jordan Valley. In this fighting Jabotinsky, promoted to a lieutenancy, took an active part, was decorated and mentioned in despatches.

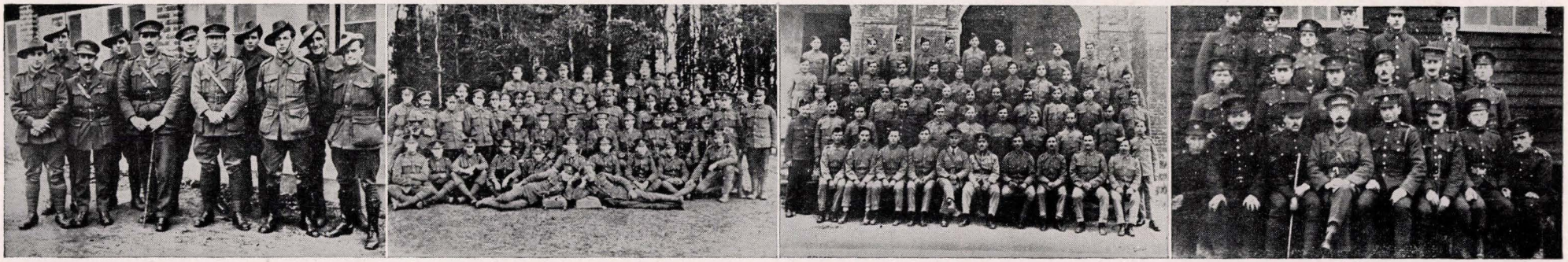
General Erich Ludendorff, the real German high commander, called the day on which Australian troops broke through the German lines (August 8, 1918) "the black day of the German army," and considered it the beginning of his defeat. He did not know that General Sir John Monash, who commanded the Australian forces, was a professing Jew. Monash, who took such a decisive part in the issue of the War, was a colonel at its outbreak, and distinguished himself as commander of the 4th Australian brigade at Gallipoli, becoming a historic, almost a legendary figure for his valor and the valor of his Anzacs. In July, 1916, he assumed command of the 3rd Australian division, with the rank of major general. Subsequently Monash excelled in the Battle of Messines and the third battle of Ypres. In May, 1918, he was given command of the Australian Corps, the largest of all allied army corps fighting in France. His first heavy blow at the German Army was his victory at Villers-Brettoneux. Then he defeated the Germans in the battle of Hamel, which was the prelude to the final allied offensive and the definitive German collapse. From Ludendorff's "black day" on, Monash led his men from victory to victory, displaying tactical and strategical genius. David Lloyd George, then Great Britain's prime minister, called Monash "the most resourceful general in the whole British army," and affirmed that Monash would have been given command of all the British forces had the cabinet been informed of his military talents. Lloyd George's appreciation of Monash was fully confirmed by most of the military historians of the first World War. Monash was assisted by another Australian Jew, Major General Sir Charles Rosenthal, who commanded the artillery of the Australian forces. He was, like his



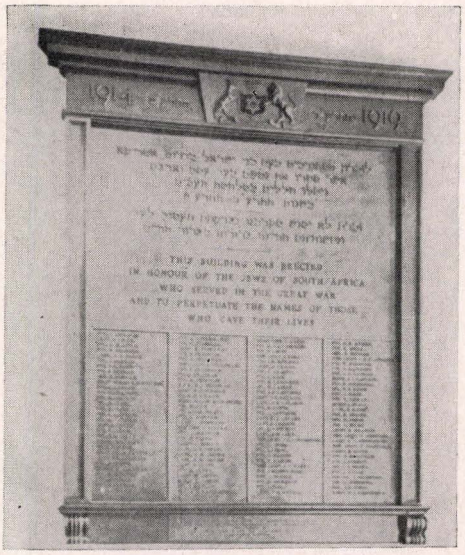
British Jews in the first World War (l. to r.): group of soldiers at Curragh Camp, Ireland (1915); officers and men at Aldershot (1915); sailors at the Central Synagogue, London (1914); observing New Year at Calcutta (1918)



Left to right: Leading Aircraftsman A. Musikansky (R.A.F.) testing his propeller; Jewish Warrant Officer (Royal Marines) serving as instructor in gunnery on a battleship; Corporal D. Miller (Manchester Regiment) receiving the Military Medal from Field Marshal Lord French; Chief Rabbi Joseph H. Hertz on a visit to General Headquarters in France (1915)



Left to right: An Australian group; members of the Zion Mule Corps; Passover visitors at Sialkot, Punjab (1917); Canadian soldiers with (center) the Rev. S. Lipson, S.C.F. All illustrations on this page were reproduced from the Rev. Michael Adler's "British Jewry—Roll of Honor"



Jewish War Memorial tablet at Johannesburg

chief, Monash, a man of force and elan, a careful organizer and a daring leader. He gave especially distinguished service at Paschendaele and St. Quentin.

FRANCE. The Jewish soldiers in the armies of the democratic nations were equal in valor to both their non-Jewish comrades and their coreligionists in the armies of the more or less absolute monarchies. Many of them, in higher commands, contributed conspicuously to the final victory of the Allied powers.

Not only did all the Jews of France of ages from eighteen to forty-seven years and able to bear arms take their places in the War, but there were also many Jewish volunteers, both younger and older than military age. Captain Charles Lehmann, who had served, at seventeen, in the Franco-Prussian War of 1870, entered the service again when he was sixty-one years old. Captain René Franck, fifty-six years old, again led his company of chasseurs à pied. Captain Raoul Bloch, placed in a unit at a supply base because of his age, after repeated petitions, succeeded in being sent into action, and commanded the defense of an exposed sector where he was mortally wounded. His action was later honored by the commanding general of the 2nd French Army.

According to a very conservative estimate, at least 4,000 out of a population of 30,000 foreign Jews in France, non-citizens from Russia, Roumania and the Near and Middle East, enlisted in the Foreign Legion. A good many other Jews were rejected by the medical commission of the Legion. The 2nd regiment of the Foreign Legion, 50 per cent of which were Jews from the ghetto of Paris, stormed the fortified lines of the Germans at Carency on May 9, 1915, and only 850 out of 4,500 survived the victory. Hundreds of other Jewish soldiers in the Foreign Legion died at the Marne, in the Champagne offensive of September, 1915, and in other bloody actions. At the end of 1915 these foreign Jews were incorporated into regular French regiments. An exceptionally high number of them were cited for bravery, such as Amédée Rothstein, enrolled on the first day of the war and promoted to lieutenant because of his repeated bravery. During the Champagne offensive, he led an attack "with a remarkable impetuosity and coolness which won the admiration of both officers and men," and died before Verdun while he was leading his company brilliantly to storm a redoubt. Léon Zadikson "always volunteered for perilous missions," and was cited as a "model of courage." On August 20, 1917, he was among the first to jump into a German trench "under the violent fire of machine guns." Private Henri Lemal, under heavy bombardment, rescued the head of his platoon and several other men who had been buried under a crumbling dugout. Jacques Nayman and Alexander Glantzmann were cited for similar deeds. Sergeant Klionsky, conspicuous for his long white hair, was always the first to advance, and died valiantly in the assault on Carency. Private Joseph Krouchansky was cited because of his "remarkable courage, the superb reputation he acquired by his marvelous deportment under all conditions," after having previously been cited twice and having received the military medal on the battlefield. Doctor Chatt was twice cited for "the most absolute contempt of danger." Doctor Mendel Cemach, cited several times, was killed at his post. Doctor Eisik Liber was wounded nine times, had a foot amputated, and was decorated for "assuring the removal of the wounded without any attention to his own suffering." Henri Torrès, sergeant, won the médaille militaire, croix de guerre, and several citations.

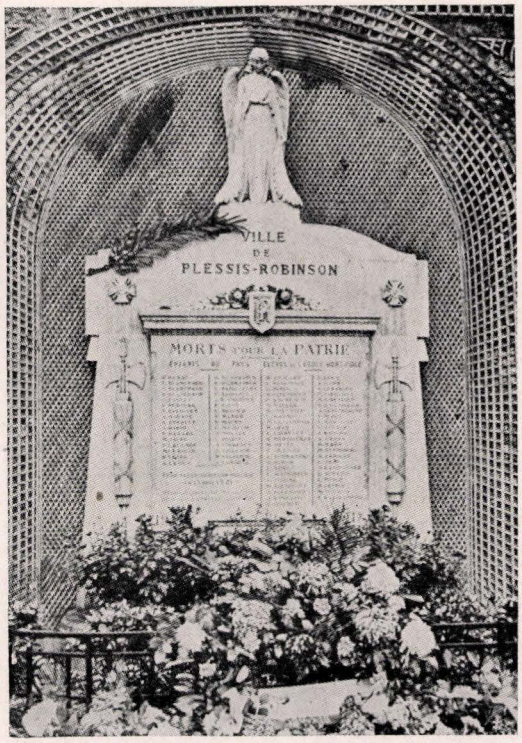
Algerian Jews were found by the hundreds in the Zouave regiments which took an extremely brilliant part in the operations of the war. Corporal Adjadje was cited four times. Joseph Benhamon was wounded six times, and was killed while he continued to attack. Sergeant-Major Cohen-Solal was cited three times and promoted to officer; Sergeant-Major Elyahou Chouraki, a man of indomitable energy, brought his wounded captain back to the lines. Zemmour, a non-commissioned officer, discovered an enemy machine gun which was checking his section. With one other man he crawled through the grass, jumped upon the Germans manning the gun and killed several while the others fled. Later he distinguished himself further in the command of a company. There were some Algerian Jews among the best military airmen, such as Captain Allouch, Lieutenant Albert Lellouch, and Lieutenant Mesguich, chief of a section of hydroplanes.

In 1914 the Jewish citizens of France already had a military tradition connected with the history of the wars of republican and imperial France, and there were Jewish army families with traditional military endowments. General Mordecai Valabrègue, who in peace commanded the École de Guerre and was thereby responsible for the education of French army officers, took part in the Supreme War Council, and was given the command of an army in the field. Being partly responsible for the final victory of the Allied powers, he was promoted to grand officer of the Legion of Honor. General Jules Heymann was in command of the 15th Army Corps, and was promoted to lieutenant general. General Armand-Aron Bloch was one of the heroic defenders of the fortress of Maubeuge; his reputation was unsullied although he was forced to surrender. Lieutenant General Naquet-Laroque, retired from service before the War because of his age, resumed his activity as a member of the Superior Council of Inventions at the Ministry of War. Alexandre Millerand, afterward president of the republic, one of the most untiring and energetic ministers of war France ever had, was the son of a Jewish mother.

Next to the battle of the Marne, the successful defense of Verdun was of decisive importance in determining the outcome of the War. This great victory of the French, generally attributed to Marshal Henri Pétain, was in actuality due mainly to the Jewish general Paul Edouard Alexandre, who was at first a



Graves of French Jewish soldiers in France



Honor roll, in the village of Plessis-Robinson, France, of French soldiers who fell in the first World War, including forty-five Jewish students of the de Hirsch horticultural school

colonel attached to main headquarters, and in 1916 commanded the artillery of an army corps at Verdun. His merits were recognized in an order of the day: "He organized field and heavy artillery groups with indefatigable activity, absolute contempt of danger, impeccable tactical sense, and efficiency which impressed everyone; he contributed in large measure to the arrest of the German offensive." Brigadier General Justin Dennery, in the reserve before the war, reentered active service and commanded a territorial division of infantry. General Francfort commanded the fortress of Épinal. General Gédéon Geismar, while a colonel, was cited in army orders for his "talent of organization, his masterful manner and his activity which are beyond all praise, which permitted him to obtain from all his subordinates, by his personal example, the maximum results." General Paul Émile Grumbach, in command of a brigade of active infantry," gave proof of great energy and brilliant military qualities in directing, under particularly difficult conditions, a series of attacks which have had happy results." Brigadier General Camille Lévi, commanding a division of shock troops, was cited five times. Early in 1914 he had predicted, in a book, the German invasion of Belgium, but his warning was not heeded by the French high command. He was an eminent tactician who "was able, sometimes in very difficult circumstances, not only to maintain inviolably the position which was confided to him or which he had captured, but further by vigorous actions to impose great checks upon the enemy." Brigadier General Samuel Mayer commanded the expeditionary forces in West Africa, and vanquished the Germans in the Camerons. General Lucien Lévy, son of a Hazan, commanded the engineers of the 4th Army Corps, and solved difficult problems during the battle of the Marne.

The number of Jewish colonels, chiefs of regiments, charged with the command of a brigade or other important missions in the French Army was quite considerable, so that only a very small portion of them can be mentioned in this survey. Lieutenant Colonel Alfred Dreyfus, the fully vindicated victim of the famous Dreyfus Case, rendered important services to his country and the cause of the Allies. As commander of a sector of the intrenched camp of Paris, he received the news, on September 6, 1914, that the First German Army was swerving its line of march toward the east. Recognizing the importance of this information, he immediately acquainted General Galliéni with it, thus enabling him to take the measures which sealed the German defeat at the Marne. His son, Lieutenant Pierre Dreyfus, was cited several times for his persistent disregard of peril. Colonel, afterward General, Alphonse Weiller was cited as a "model of personal bravery and of intelligent energy." Colonel Léon Weiller, with fifty men, maintained during the night of October 7 and 8, 1915, the defense of a village attacked by seven companies of the enemy, and took prisoner a German lieutenant colonel and 123 soldiers. In 1916 his battalion successfully resisted a violent bombardment and repeated attacks of superior German forces for eleven days. Lieutenant Maurice Bokanowski, afterwards minister in several cabinets, was on board the battleship *Provence* when it was torpedoed. He remained on the bridge until the last moment, near the commander of the ship, encouraging the men and directing the launching of the life boats, and leaping into the sea the moment the ship sank. The astronomer Charles Nordmann, at first a private, then promoted to lieutenant, invented an important improvement in artillery and applied it under fire. Lieutenant Pierre Hadamard, son of the great mathematician, returning one day in the Verdun region from the successful establishment of an observation post, passed through an infantry trench where a close bayonet fight was being fought; he picked up a rifle and charged along with the infantrymen until he was killed. Captain Paul Helbronner, attached to a general artillery staff, invented an important gun improvement. Captain Jacques Helbronner was a daring liaison officer between the French and British forces. André Bloch, a composer, invented an apparatus to detect submarines. Jacques-Pierre Lévy, while in active service, created various types of hydroplanes and the first high-powered bomber. Robert de Rothschild, interpreter officer, was thrice cited in terms of high praise. Lieutenant Lucien Cahen was cited seven times for "putting to flight an enemy superior in number and already intrenched," for "electrifying his men by his attitude," for "remarkable bravery and rare energy." Captain Louis-Raphael Lévy was cited "as remarkable for his bravery and his technical attainments as well as for the control which he maintained over his troops

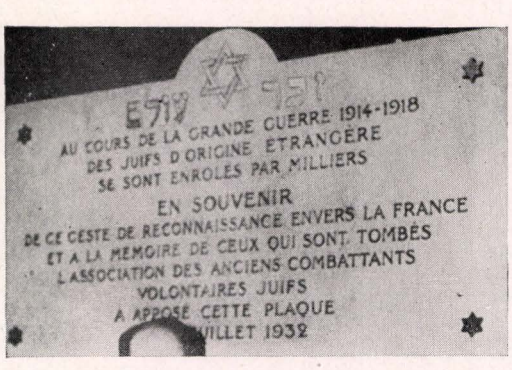
in the most critical hours." Captain Maxime Berr was idolized by his men and cited for being "endowed with the finest military virtues: authority, bravery, self-sacrifice." Lieutenant Picard was cited three times as "a veritable inspirer of men, a specialist in sudden attacks, renowned everywhere for his bravery and audacity, who begged the honor of being entrusted with the direction of all perilous enterprises." Private Joseph Cahen had his arms broken by shells, but refused to be relieved until his duty as telephone operator was done. He was cited for giving "his comrades a magnificent example of stoicism." Private Octave Lang was killed in action, after having killed three German soldiers.

There were ninety-one Jewish aviators in the French Army, thirty-five of whom were killed in aerial combat or fell otherwise in active service. Captain Bloch was commander of a squadron which won twenty-four aerial victories. Maurice Cohen commanded the dirigible *Alsace*. Adjutant Ehrlich won nineteen aerial victories. Captain Paul Louis Weiller was cited eleven times. Sergeant Gouguenheim put to flight six enemy aviators. Lieutenant Marcel Wolff specialized in the destruction of enemy batteries. Adjutant Marcel Bloch was a specialist in successfully attacking enemy aircraft known as Drachen. Henry Bernstein, the famous dramatist, excelled in aerial combat, and was promoted to lieutenant. Captain Maurice Aron was cited four times for his bravery in the air.

Jews were also among the first tank fighters. Commandant Paul Bloch, Captain Moyse, Lieutenant Baumann, Adjutant Edmond Rosenbaum and Quartermaster Koppenhague were cited in extremely laudatory terms for their services in the then new arm of military activity.

Jewish physicians exhibited the same spirit of devotion and self-sacrifice as the combattants. Hundreds of them were killed in action while endeavoring to attend the wounded under fire.

Thirty-seven rabbis served as field chaplains in the French Army, five of them on the Oriental front. Four died in the exercise of their duty. Rabbi Jules Ruff, chaplain at Verdun, was mortally struck by a bomb near the fortress. Rabbi Witsen was killed by an aeroplane bomb. Rabbi Schwarz died of an illness contracted while in service. Rabbi Abraham Bloch was killed by a shell after seeking a crucifix for a severely wounded Catholic Frenchman, carrying this symbol of his faith to him, and assisting him in the hour of his death because no Catholic priest was present. Two other French rabbis were killed during the war; one, Rabbi Boris of Lunéville, served as a private in an infantry regiment; the other, Rabbi Vexler, teacher of theology at the Rabbinical Seminary of France, was a stretcher-bearer.



Memorial tablet in honor of non-French Jewish soldiers who served in the first World War on the side of France

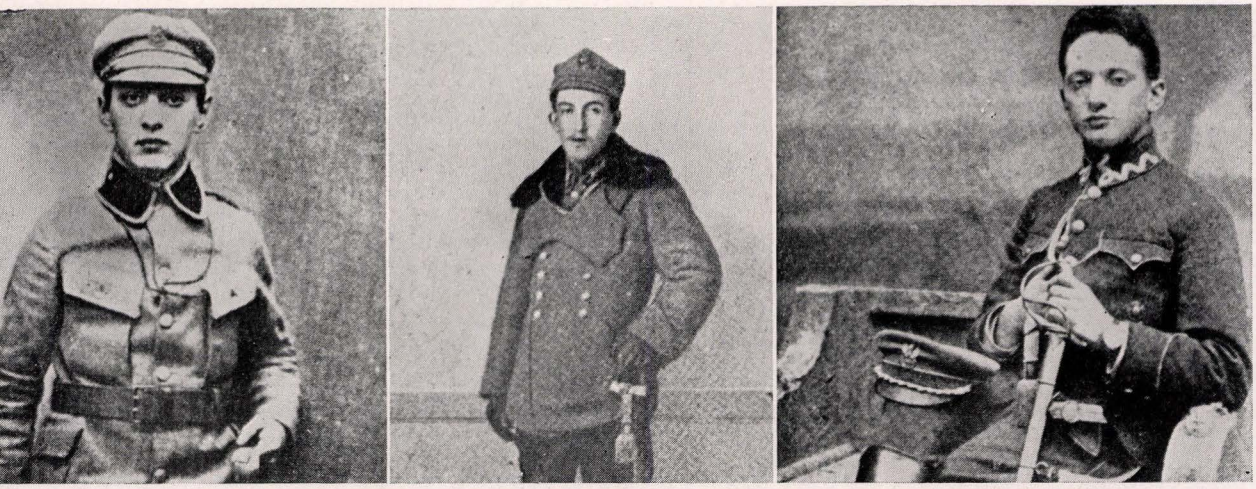
GERMANY. Out of 100,000 Jewish soldiers in the German Army, at least 78,000 served at the front. More than 12,000 of them were killed in action or died of wounds. 29,875 were decorated, including 900 who received the Iron Cross first class, awarded only for definite and exceptional feats. Four were decorated with the very rare Prussian gold medal. About 23,000 were promoted to non-commissioned ranks. More than 2,000, apart from the medical corps, became lieutenants, commanding a company or battery; of these, 322 were killed in action. 200 Jewish aviators served in the German air corps; thirty were shot down. Lieutenant Max Elias was one of the German aces; he directed a Zeppelin. Wilhelm Frankl, who was killed in action, was awarded the high order pour le mérite. Jacob Wolff, a volunteer at the age of forty-eight, was the senior of German aviators. The two youngest volunteers in the German Army were the Jews Joseph Steinhardt, who was killed in action, and Richard Bing, who was wounded twice; both of them were born in 1899.

ITALY. When Italy entered the first World War there were about 700 Jewish officers in the Italian Army. Eleven were or became generals: Modena, Guido Liuzzi, Olivetti, Umberto Pugliese, Angelo di Nola, Allegro Pavia, Segre, Bonajuti, Aristide Benedetti, Vittorio Eria, Achille Levi-Bianchini. Benedetti and Pavia were killed in action. Pugliese, who rose from the ranks, was wounded three times, and won a decoration for heroism at the battle of Due Palme. He was also decorated by King George V of England, by Czar Nicholas II of Russia, and by President Raymond Poincaré of France. Levi-Bianchini won the personal thanks of King Victor Emanuel III of Italy and two decorations. Modena was highly regarded by Mussolini. Colonel Tononto was, as late as 1936, promoted to general by the Fascist dictator. M. Pontremoli, Aldo Ascoli and Paolo Marone were promoted to admiral. Lieutenant Benedette di Benedetti was killed in action at the age of seventy-seven. Lieutenant Colonel Emanuele Pugliese was decorated four times and mentioned in several orders of the day. Ottavio Raffaele Malvano, Clemente Pavia, Vittorio Emanuele Coen Pirani, Vittorio Ottolenghi, Camillo Artom, Paolo Errera, Marco Levi and Luigi Magrini were promoted to lieutenant colonel. Major Ernesto Nathan, former mayor of Rome, distinguished himself on the battlefield. Baron Raimondo Franchetti became a colonel in the Air Corps.

Among the first Italian officers who were decorated were the Jews Cesare Formiggini, Lieutenant Giuseppe Zamorani, and Aldo Padoa di Vittorio, all cited for bravery. The gold medal, the highest award for bravery which was given in the whole War to only fifty-seven Italian soldiers, was won by four Jews: Giulio Blum, Toscano Levi, Oreste Servi and Eugenio Sorani. 206 Jews received the silver medal for bravery, and more than 500 won other decorations. The Italian Army also had daring Jewish aviators, such as Captain Pico Cavalieri, Lieutenant Mario Levi, Alberto di Graziani, Bonaparte Ottolenghi, Giuseppe Ottolenghi, Enrico Basola, Deodato Cavalieri and Cesare Sacerdoti. Angelo Alhaique was submarine commander.

HUGO BIEBER.

POLAND (1914-1920). The Jews of Poland during the first World War fought on all fronts as members of the Austria-Hungarian, Russian and even German armies; they were enrolled in these armies from the



Polish Jewish heroes of the first World War (left to right): Bronislaw Zygmunt Goldschlag; Bronislaw Mansperl; Filip Smilowski

annexed parts of Poland belonging at that time to the respective states which partitioned Poland.

When the national hero of Poland, Joseph Pilsudski, then commander of the Polish Legionnaires, made an appeal to Polish youth to enroll voluntarily in his legions, the Jews came from all parts of Poland to these legions and soon showed great gallantry on innumerable battlefields of the German, Austrian and Russian fronts. Upon hundreds of these Jewish legionnaires in the Polish Army were conferred medals, distinctions and military crosses for heroism and gallantry.

It is possible to enumerate only a few of the most famous Jewish heroes and Polish ardent patriots who were awarded the highest Polish military distinction, known as the cross of "virtuti militari," for their unusual military deeds and merits. Among them were: Motel-Nathan Levinson, artisan, who fell on the battlefield in 1916, and was awarded the cross of "virtuti militari"; Isac Jungerman, who fell in 1919, and received the cross of "virtuti militari" from the hand of General Rydz-Smigly; Adolph Sternhaus, a high official in the former province of Galicia, who fell as a hero of the Polish legions near Kamieniucha, and was awarded the cross of "virtuti militari"; Filip Smilowski, who fell in 1920, and was decorated several times with medals and crosses for military deeds; the cross of "virtuti militari" was conferred upon him posthumously; Bronislaw Mansperl (pseudonym, Chaber), who fell in 1915 on the battlefield in Volhynia, and upon whom the cross of "virtuti militari" was conferred posthumously; Vladislaus Steinhaus, writer-combattant, who fell on October 24, 1915, near Maniewicze, and was raised posthumously to the rank of a captain and honored with the cross of "virtuti militari"; Mateusz Frenkel, who took part in all the campaigns of the Polish Legions under the command of Marshal Joseph Pilsudski, and was awarded several crosses and medals for gallantry and patriotic deeds; Bronislaw Zygmunt Goldschlag, who fell in the early campaign of the Polish Legions against czarist Russia, and was awarded several medals and crosses for gallantry; Stanislaus Reich, who fell in 1916, and received the cross of "virtuti militari."

During the first World War and in the Polish-Russian war of 1919 to 1920 thousands of Polish Jews joined the Polish armed forces as volunteers in order to fight for the independence of Poland. They distinguished themselves by great heroism and devotion to their native country. Many of them were promoted to the rank of commissioned officers. There were among them lieutenants, captains, colonels and generals, for example: Colonel Goldman, later director of the Polish National Economy Bank; General Mond, commander-in-chief of one of the Polish armies in the Polish-German campaign in 1939; General Krzeminsky; Colonel Karaffa-Kreutenkraft; Colonel Floyar-Reichman, later minister of the Polish Cabinet; and Major Lilienfeld.

The Jewish Organization of Ex-Servicemen in Poland comprised more than 6,000 members who had participated in the struggle for the independence of Poland. Hundreds of other Jewish ex-servicemen belonged to Polish military organizations. Among the Jewish fighters for the freedom of Poland there were volunteers from all social classes, from workers, artisans and small businessmen to industrialists, intellectuals and writers. They came from all parts of Poland.

ALEXANDER HAFFTKA.

RUSSIA. The number of Jews serving in the Russian Army was estimated as 385,000 at the beginning of the War, and finally increased to about 600,000. The military organ *Russky Invalid* stated that the "heroism, loyalty and generosity of the Jews have created a good impression," but declared that all the attempts of young Jewish students to enter the school for officers would be futile, as the general staff remained determined to exclude Jews from commissions. However, as early as September, 1914, a Jew named Katz was promoted to lieutenant and awarded the Order of St. George. Later the Jews Yoffin, Korman, Shuler, Goldner, Kaplan, Safian, Ratnov and Helfman were promoted to lieutenant. Reichelson, a volunteer at the age of fourteen, was promoted to sergeant; another Jewish volunteer, aged sixteen, also became a sergeant for concealing from the Austrians, despite torture, any data about the movements of the Russians and for giving useful information to the Russian commander. Another Jewish soldier, Ginsburg, also refused, despite torture by the Germans, to give them information they sought, and later escaped to the Russian lines. The number of Russian Jewish soldiers who distinguished themselves became so large that the leading anti-Jewish paper, *Novoye Vremya,* threatened not to publish any more names of Jews decorated for bravery if the Jewish press used them as arguments for obtaining equal rights. Several censors actually suppressed the names of Jews in the lists of the knights of the Order of St. George, or allowed only their initials to be printed. According to the London *Jewish Chronicle* of July 6, 1917, about 60,000 Russian Jews were decorated, and 2,600 were recommended for commissions.

c. In the Civil War in Spain. The outbreak of the Spanish Civil War in 1936-37 provided a battleground on which primary antipathies, later to be fought out on a world-wide scale, first met. Because of the brief existence of the Spanish Republic, with its renewed hospitality to Jews, there were few Jews within the country itself. The Loyalist armies, however, defending the Republic against the Franco rebellion, soon had the assistance of Jewish volunteers from many parts of the world. Among the volunteers from European countries was Bobrus Nissenbaum, a mechanic from Warsaw, who had been active in the metal workers' union; he walked to France from Warsaw, joined the Palafox Battalion in Loyalist Spain, and was killed in action. George Montague Nathan, a major in the British Army who was noted for his exceptional courage, was killed at Brunete. Hayim Elkon, a carpenter from Poland, died in Catalonia at the age of thirty. Friedl Kassowitz, a lawyer (b. Teplitz-Schönau, Bohemia, 1907), was a lieutenant in command of a battalion; he was killed at Navalperal. Hayim Raszelbusch, a son of a butcher from Poland, fought in the Polish Mickiewicz company, and was made a company commissary and a lieutenant; he was wounded in a battle. When last heard of, after the debacle of France, he was in that country, threatened with deportation to Poland. From the United States about 630 Jews participated, out of a total of 3,500 that went to Spain from that country to fight on the Loyalist side. The Abraham Lincoln Brigade, composed of Americans, numbered many Jews among its heroes. Of the 630 that fought in battles 217 were killed, and about 90% of those that returned had at least one wound.

Among the casualties was David Doran (b. Albany, 1910), who went to Spain in 1937, after a career in trade union organizational activities. In August, 1937, he became company commissar, and a short time later, replaced a wounded superior officer as brigade commissar, the equivalent of a lieutenant colonel in rank. He led the 15th brigade through the battles of Fuentes de Ebro, Belchite and Aragon, and was executed on March 30, 1938, after capture by the Franco troops.

Samuel Levinger, the son of Rabbi Lee J. Levinger, left his studies at Ohio State University (February, 1937) at the age of twenty-two, and was killed at Belchite in September of that year. Harry Meloff of New York renounced a career in the theatre to go to Spain. He was twenty-two years old when he was killed in 1937. He was the author of one of the marching songs of the Washington Battalion. Wilfred Mendelsohn (b. New York city, 1915) was a graduate of City College. He went to Spain in the spring of 1938 and was killed in July. Joe Dallet, thirty-two years old, who had forfeited the privileges of a well-to-do home for work in the Pittsburgh steel mills and union organizing, went to Spain in the spring of 1937 and rose to the rank of battalion commissar. He was killed at Fuentes de Ebro, after refusing to permit first-aid men to treat him in his exposed position.

Among those to return was Major Milton Wolff (b. 1915). He was in command of the Lincoln-Washington battalion during the Ebro retreat. For four days he was cut off from the Loyalist lines, but managed to effect a break-through and afterward led an offensive. Wolff became the youngest major in the Lincoln Brigade. In 1943 he was serving in the United States Army. Leonard Lamb, a twenty-seven year old school teacher, was wounded three times, and fled from the hospital to join the Lincoln Brigade at the Ebro offensive. John Gates, twenty-three, became base political commissar at the International Brigade Base. Later, as lieutenant-colonel, he led his men at Aragon and at the Ebro. He was in the United States Army in 1943. Irving Goff (b. 1911) arrived in Spain in March, 1937, and joined the guerrillas in November of that year. With them he participated in the storming of Fuerte Carchuna, near Motril on the Mediterranean, where 310 Asturians were freed. This was one of the most difficult guerrilla operations of the Spanish war. Goff was also serving in the United States Army in 1943.

In addition to these, a group of Jews from East European countries, most of them resident in France, formed a Yiddish-speaking brigade for the Loyalist armies. Named after a Jewish communist who had been executed in Poland, it was known as the Botvin Brigade. About 100 men from Palestine, most of them members of the Mapai (Communist) party or other left-wing labor groups, made their way to Spain individually or in small groups, and participated in the fighting with the International Brigade. Of this number a large percentage were killed.

JACK BJOZE.

d. The Second World War (1939 to 1943). BRITISH EMPIRE. When Hitler attacked Poland and thus caused the outbreak of the second World War Great Britain was far from being technically ready to conduct a modern war. Leslie Hore-Belisha, British Secretary of State for War, a Jew who had distinguished himself in the first World War and had been promoted to major, endeavored, under unfavorable circumstances and hampered by influential appeasers, to modernize the British Army and to abolish outmoded routine. Although he did not entirely succeed in realizing his intentions, he laid the foundation upon which his successors accomplished the task initiated by him. Hore-Belisha, despite severe criticism, was considered a resourceful organizer and an imaginative military specialist.

The Jews of the British Empire showed, during the second World War, the same devotion and heroism they had displayed during the first. They distinguished themselves in civilian defense activities in the homeland during the air raids and in all the great war actions abroad. The majority of air raid wardens in the East End of London were Jews, and many more were engaged in exhausting work as members of the Auxiliary Fire Service and in the Auxiliary Police. Dr. Hannah Billig, a well-known East End woman physician, was awarded the George Medal for exceptional bravery while on duty as shelter doctor in a dockside shelter (1940). Solomon Wolfson received the same medal for rescuing injured persons from a blazing building while bombs were still falling. Noel Landau was awarded the British Empire Medal for bravery while serving with the Liverpool fire-fighting service during the severe bombardment of the city. Special Constable Emmanuel Graham was awarded the George Medal for driving a car regularly during air raids through streets practically impassable because of craters, debris and fires, and assisting in rescue work in dangerous areas. Harry Harris and Cyril Harris Davis received the British Empire Medal for dismantling a heavy unexploded bomb. Dr. G. S. Norris reached a demolished house through a hole dug in the debris and treated the buried occupants for three hours before rescue was effected.

In the Battle of France the British Expeditionary Force successfully resisted the German offensive until it was forced to retreat because the French armies had already yielded. At least 1,500 Jewish soldiers fought in these battles, among whom many were decorated



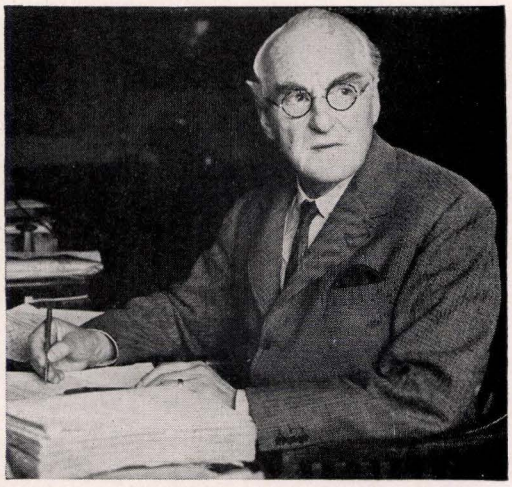
Colonel Lord Nathan of Churt, hero of the first World War, was director of welfare for troops in Eastern and London Commands and chairman of National Defence Public Interest Committee during the second World War



Brigadier-General Frederick Hermann Kisch, on active duty in the Middle East campaign during the second World War, was thrice wounded in the first World War and was killed in Tunisia in 1943



Major Louis Halle Gluckstein, who distinguished himself in the Infantry and Intelligence during the first World War, was attached to the Judge Advocate General's department and served in France (1940) in the second World War



Dr. Redcliffe Nathan Salaman, British scientist, expert on the genetics and diseases of the potato, served his country with distinction on the home front during the second World War. His home at Homestall was a target of air raids



Sir Robert Waley Cohen, Member of Parliament, played an important part in the Jewish community of wartime Britain. He also directed one of England's largest petroleum concerns



Colonel Lord Bearsted was awarded the M. C. in the first World War. As chairman of Shell Transport and Trading Company, he rendered patriotic service during the second World War

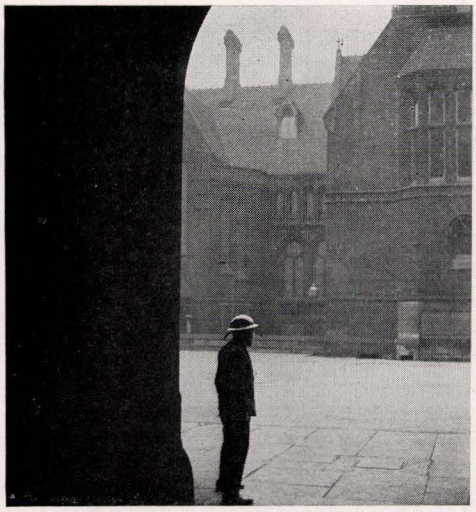
for bravery or mentioned in despatches, such as Sir Philip Magnus, lieutenant in the artillery corps; Lieutenant Sir Henry d'Avigdor-Goldsmid and his younger brother; Private Leon Stein, who was promoted to officer on the battlefield and Lieutenant Paul Hart, a Canadian Jew. During the embarkation at Dunkirk, one of the greatest feats in the history of war, many Jews distinguished themselves, among them Major Robert B. Solomon, Lieutenant Martin, and Lieutenant Harold Reginald Newgass. Raphael de Sola, commandant of a ship of the Royal Navy, was especially cited for his "heroic action at Dunkirk," and Captain J. Reynolds of the New Zealand Medical Corps gave at Dunkirk an "example of coolness and self-control under fire and complete disregard for personal safety." Rabbi Israel Brodie, field chaplain, was commended for his heroic conduct at Dunkirk, and Rabbi B. Cherrick was cited for similar courage at the evacuation of St. Malo.

When, after the British withdrawal from France, England was bombed by the Germans day after day during the autumn of 1940, Jewish aviators rivaled their non-Jewish comrades in the Royal Air Force struggling against odds, as did Jewish air raid wardens and fire servicemen on the ground. Subsequently many of the Jewish airmen, in raids over Germany, made the enemy pay for the devastation in England. Lieutenant William H. Nelson, a Canadian Jew, was as leader of a bombing squadron twice congratulated by King George VI. Ronald Joseph, squadron leader in the Royal Air Force, was similarly honored. Sergeant-Observer Bernard Bardega, Pilot Officer Marcus Kramer, Sergeant L. Zalsberg, Flight Sergeant Sidney Meyer Bernstein of Cape Town, Lieutenant D. F. Jacobi, Mark Alfred Niman and Michael Max Wiseman were among the first British aviators to be awarded the Distinguished Flying Cross or Medal. Other outstanding British flyers were Morris H. Rosenberg and Bernard H. Rosenberg, brothers who joined the air force on the first day of the War; their father had served in the Royal Flying Corps in the first World War. Lieutenant Brian van Mentz, a South African Jew, according to his citation "led his section with great skill and courage and always showed the greatest determination in pressing home his attacks against large enemy formations." Sergeant Raymond M. Lewin, despite his own injuries, rescued the second pilot of a burning bomber which crashed at midnight on a bombing mission against Italy, although he was certain that the bombs and petrol tanks were doomed to explosion. Lieutenant M. E. Jacobs plunged into the sea and rescued the wounded German pilot Friedrich Dilthey of Reydt, home town of Nazi propaganda minister Joseph Goebbels. Aubrey Weldin, sergeant air gunner, in a bomber raiding Mannheim, Germany, put out a fire in his plane at a height of 16,000 feet and a temperature of 25° below zero centigrade, and without an oxygen supply. Five Palestinian Jews, Corporals Pinhas Berlin, Hirschheimer and Robinson and Privates Brandt and Teich, were mentioned together for bravery. Sergeant Jocelyn Friendly of South Africa, barely eighteen years old, was awarded the Distinguished Flying Medal. Lieutenant William Treger, a Jew of Johannesburg, South Africa, was honored after successfully completing fifty-three bombings of enemy territory from July, 1940, to the end of June, 1941. In an attack on Tripoli harbor Treger, despite intense anti-aircraft fire, obtained a direct hit on an 8,000-ton tanker which was destroyed. Squadron Leader Julius Allan Cohen was the pilot who took General Lord Gort (then chief of the imperial general staff) and Duff Cooper from Southampton, England, to Rabat, Morocco, just before the final collapse of France, to make contact with French ministers who had found refuge there. Cohen faced not only the difficulty of landing his flying-machine on an almost impossible narrow water gateway, but also the enmity of "Vichy-minded" French authorities who arrested the French ministers while Cohen saved his passengers intact.

In Canada, by the beginning of 1943, more than 10,000 Jews had been enrolled in the combat forces of the dominion, more than their proportion in the general population. Among the Jews who were decorated were: Major M. Medine of Montreal and Major Bert Sucharov of Winnipeg (Order of the British Empire); Sergeant Henryk Rosany of Montreal (Polish Cross of Valor); Flying Officer William Henry Nelson of Montreal (Distinguished Flying Medal; Distinguished Flying Cross with bar), who was twice personally congratulated by the king; Flight Lieutenants Harry Shapiro of Montreal and Albert E. Glazer of Toronto (Distinguished Flying Cross); Pilot Officer Edmond D. Fleishman of Vancouver (British Empire Medal); Sergeant David Hart of Montreal, who was given the Military Medal at an investiture at Buckingham Palace; Corporal Louis Goldstein of Montreal (Air Force Medal). Petty Officer Max Abramson of Vancouver was mentioned in dispatches for gallantry at sea. Captain Ben Brachman of Regina served with the Cameron Highlanders in the raid on Dieppe in 1942 and was given high praise for his care of the wounded. Wing Commander Maurice Lipton of Sydney was praised for heroic aerial operations against the enemy. Doctor Harry Winter of Toronto was given special honor for having, in the face of danger, saved many lives at the time of the ruthless Nazi raid on Coventry, England.

A large number of Jewish soldiers participated in the raid on Dieppe, the brunt of which was born by Canadian troops. Sucharov, Hart and Brachman won their honors on the occasion of this incursion into enemy-held territory, in which at least nine Jews were killed and three missing. According to figures compiled by the Canadian Jewish Congress, there were by 1943 a total of 128 Jewish casualties, including over sixty killed in service and twenty-three soldiers who were made prisoners of war.

Up to the end of 1941 more then 10,000 Jews enlisted in the Royal Air Force, which won lasting glory. Among them were more than 2,000 Palestinian Jews. Rabbi Israel Brodie was appointed first Jewish chaplain for the Royal Air Force. He was followed by Rabbi Eli Cashdan, and Rabbi J. Eisen became Jewish chaplain for the Royal Canadian Air Force. The courage of Jewish fighter pilots was commended by Captain H. C. Biard, a non-Jewish officer in the Royal Air Force, in the *Sunday Graphic* of November 30, 1941. Giving the story of a Hurricane squadron, Biard said: "Several pilots in this squadron are East End Jews, and for reckless courage in the air, I don't want to see anything better. There were some big Junkers bombers that came over early in the airblitz that seemed to make a special point of beating up the Jewish quarter of London's East End streets and hospitals, their principal targets. There was one particular bomber—it used to come over always attended by three fighters, and it always dropped half a dozen 'Big Boys,' and then fled home hell-for-leather. Three times it got across, put down its eggs, and hared off home. Three times the Jews of the Hurricane Squadron failed to get there in time. The fourth night, something went wrong. Issy, a big-hook-nosed, sloe-eyed, curly haired lad of the type that provides some of the world's best



Science alert on Britain's home front. The American Professor Louis Joel Mordell shown on air raid duty at the University of Manchester (1942)



Major General Samuel T. Lawton (1942), commanding the 33rd Division, U. S. A. (see vol. 6)



Rear Admiral Louis Maurice Josephthal who was active in the Spanish-American War (see vol. 6)



(Right) General Martin Zöld de Siógárd (in cap) who distinguished himself in the Hungarian army of the first World War (see vol. 10); Vilmos Böhm (adjoining) commander-in-chief (1919) of the Communist Army in Hungary (see vol. 2, p. 442)





Tryptich, used for Jewish religious services (1943) at Camp Upton, N. Y., painted by Henri Courtais. Reproduced by courtesy of the Citizens Committee for the Army and Navy, Second Region Council, headed by Mrs. Junius S. Morgan



Flag presented to the Polish insurgents (1863) by the Jewish women of Kalisz



Committee of British Jews and Christians working together in the Borough of Stepney, London. Photo from British Press service



World Conference of Jewish Veterans in Paris, June 1935

boxers, went 'upstairs' early through some sort of mistake in orders. They never quite got to the bottom of it. He picked out the particular bomber with the escort, smote straight through the escort as if it wasn't there, and put a long burst at such point-blank range that only miraculous flying saved him from ramming. And that bomber went down to crash . . . Issy came back singing a hymn—a hymn in Yiddish that no one could understand."

Jews not only manned many of the small boats which helped in the evacuation at Dunkirk; they distinguished themselves also aboard units of the Royal Navy. Captain Daniel de Pass, leader of the Flotilla First Destroyer Division, played a famous part in the rescue of British prisoners from the German raider *Altmark*. Commander R. F. Jessel, after serving on the battleship *Hood* during the first year of the war, was given the command of a destroyer, and later on of a larger vessel, and was cited several times for defeating Japanese ships in a naval battle and annihilating a flotilla of German submarines. Lieutenant Tevio S. Eimerl, participating in the action at Namsoe, Norway, where his ship, the *Afridi,* was sunk, astonished his crew and that of the rescuing destroyer with his intrepidity. Later on Eimerl was again cited "for skill and enterprise in action against enemy submarines." Lieutenant Commander A. R. Rosenthal was cited "for courage and resolution in operations in Mediterranean waters." Petty officer A. G. Lazarus was cited "for daring enterprises in successful patrols in H.M. submarines." Lieutenant Commander M. M. Bright, commanding a British destroyer and afterward a cruiser, was repeatedly victorious in minor naval battles against enemy surface craft and submarines, and successfully carried out important and perilous naval missions. Dov Galinski and Emil Fuchs, two Jewish instructors of the Zebulun Seafaring Society, Palestine, were credited by British Admiral Cunningham with saving a British freighter when it caught fire during an attack by enemy bombers in the harbor of Famagusta, Cyprus.

It was an Australian Jew, Major Maurice Ashkanasy, who, under harrowing conditions, saved a small part of the garrison of Singapore from capture by rowing them in a boat until they were picked up by a British warship.

During the North African campaigns Jews from England, South Africa, Palestine, Canada and Australia distinguished themselves under very difficult circumstances. Colonel Frederick H. Kisch, who had gained distinction in the first World War, was promoted to general while serving in the Middle East. Colonel R. H. Lorie was promoted to major general in recognition of his skill and bravery. Major M. M. Medine, a Jew from Canada, was awarded the Order of the British Empire. Colonel J. Steigrad, an Australian Jew, became a companion of the same order. Major A. Finberg obtained the Medal of the British Empire, and was mentioned in dispatches. David Croll, the first Canadian Jew to hold a ministerial portfolio, entered the Canadian Expeditionary Force, as a private after resigning from his post, and was promoted to captain in the course of the campaign. In the battles which led to the British conquest of Italian East Africa A. M. Ruda, a Rhodesian Jew, obtained the Military Medal for distinguished service. Corporal Gerald Goddard, a South African Jew, was awarded the Distinguished Conduct Medal for bravery at Bardia, Cirenaica, and Corporal George Marx Eisenhammer won the George Cross for conspicuous action during the battle of Libya. In these campaigns many Jewish officers and enlisted men were decorated, including

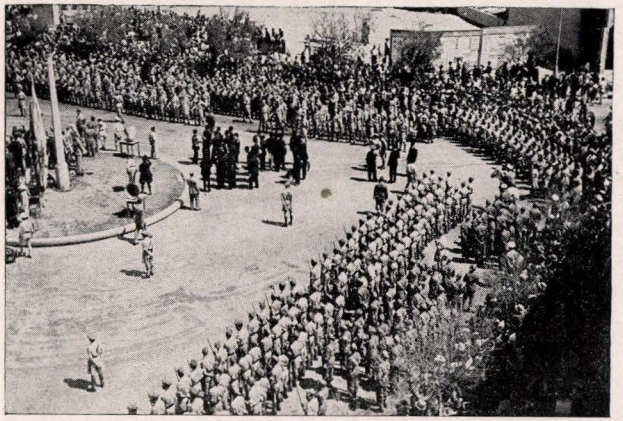


Auxiliary Territorial Service in Palestine



A sergeant in the A.T.S.

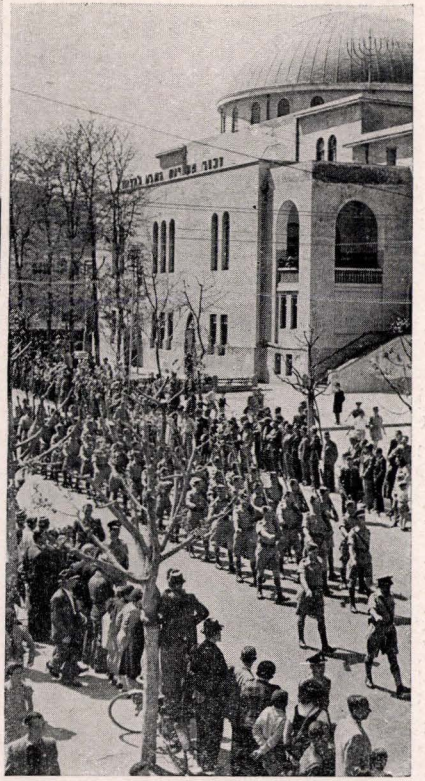
All photographs on this page reproduced by courtesy of the United Palestine Appeal



Jewish troops on review (at Tel-Aviv), praised for their heroism in the first World War



Former High Commissioner Viscount Herbert Samuel (second from left) watches parade with Commander Wilkins



Jewish soldiers passing the Great Synagogue at Tel-Aviv

Theodore Kramer, Major Lionel Melzer, Captain H. L. Silberbauer, Corporal Sidney Freeman and Private Samuel Jacobovitch, all South African Jews. Corporal Henry Fine was singularly honored by the British commander-in-chief, who gave him a special "certificate for devotion to duty."

When, in the autumn of 1941, British troops broke out of besieged Tobruk, Jewish units were in the vanguard. Scores of Palestinian Jews were engaged in the forward areas around the fortress, often fighting under gunfire and aerial bombardment for twenty and thirty hours at a stretch. Other Palestinian Jews at Tobruk together with the Australians did excellent work in anti-aircraft defense. One "suicide squad," composed of Jewish pioneers who had previously served in France, covered the left flank of the British advance to Keren, Eritrea, and cut off the Italians on a ridge to the left of the main offensive. After the Eritrean campaign the Jewish soldiers were dispatched to Abyssinia, where they engaged in raids, then they were stationed in Egypt, in the Western Desert, and in the Sudan, and took an important part in the rescue of retreating British troops from Greece. When the German general, Erwin Rommel, captured Tobruk, Jewish soldiers were among the small part of the British occupational force which broke through the German lines and joined the main British force. Private A. N. Goldman was among those taken at Tobruk. He escaped after confiscating a German tank and killing most of the members of a German patrol, one of whom he drove as a prisoner to the British lines.

China. A singular military career was that of Maurice A. Cohen (Cohen Moishe), who was minister of war and general in the Chinese army, and the confidant and military adviser of Sun Yat-sen and Chiang Kai-shek. His physical prowess won him the names of "Two-Gun Cohen" and "General Ma-Ma." The Japanese considered him a dangerous adversary.

Czechoslovakia. Jews from Czechoslovakia distinguished themselves as soldiers in France and Africa.

France. The Jewish soldiers of France fought with ardor and bravery until the collapse of that country in June, 1940. Colonel Schwartz, who had 1,300 men under his command in the Maginot fortress of Hohwald, continued to fight for two weeks after the armistice, and repelled constant German assaults until a French general arrived from Vichy and ordered the surrender of the garrison. The German commander congratulated Schwartz and allowed him to retain his sword, thus testifying to his respect for his adversary. The Jewish generals Darius Bloch and Charles Huntzinger so distinguished themselves, that the Vichy government exempted them from the anti-Jewish laws. Commander Pierre Salomon Isaac Brisac, a descendant of an Alsatian Jewish family whose members had fought and died for France in all the wars from the French Revolution until the second World War, also won exemption because of his gallantry. A regiment of the Foreign Legion which was entirely composed of Polish Jews resisted the great German offensive of June, 1940, so vigorously that the attacking commander, although his troops outnumbered the defenders who lacked equipment and yet destroyed a large number of German tanks, was forced to demand considerable reinforcements before he could advance. Only 400 Jews of this regiment, whose original force numbered 3,000, survived the battle. Zalman Bach was decorated with the Cross of the Legion of Honor for recruiting 10,000 volunteers. Captain George Cohen-Choulal, a Jew from Algeria, was mentioned in an order of the day for bravery. Lieutenant Colonels Edmond Benhamon, Captain Pierre May and Baron Guy de Rothschild became officers of the Legion of Honor for exceptional courage. Captain Georges Lévy, Pierre Louis-Dreyfus, Jean Donald Dreyfus, Michael Wenglinski and Eugene Gaudin won the Croix de Guerre. André Gutman was awarded the Croix de Guerre with Stars, a rare distinction; Joseph Kessel, the author, was decorated with the Médaille Militaire; Corporal Moïse-Aron Rubinson and Charles Hanoun won the Médaille Militaire as well as the Croix de Guerre with Palms. Maurice Stern was decorated with the Croix de Guerre, and was mentioned in a special order of the day. Edgar Lévy was cited for bravery and awarded the Croix de Guerre. Aviator Lieutenant Weisman was promoted to Grand Officer of the Legion of Honor. Lieutenant Maurice Kredelmann, Maurice Malka and Jean-Pierre Sée were decorated posthumously. Even the Vichy government felt the obligation to nominate the Jewish war hero Samuel Meyer to the Legion of Honor "for his mastery and courage" (July 15, 1941). In pre-Vichy France, before its collapse in June, 1940, ten generals in the French Army and two admirals in the French Navy were Jews.

Greece. Many Jewish soldiers of Greece participated in the defense of their country. Colonel Mordecai Frizis was killed in action when he heroically led his troops, who were defending an Albanian village; this was later renamed Frizis in his honor. Joseph Pepo and many other Jewish soldiers were awarded the Greek military cross. Several hundred Greek Jews continued to fight in the Middle East after their country had been conquered by the Nazis.

Italy. In the second World War, Jewish soldiers fought almost exclusively in the armies of the United Nations. Despite the fact, however, that the Italian anti-Jewish laws excluded Jews from "military service in peace or war," Mussolini's government summoned a number of Jewish army and navy engineers, including Admiral Umberto Pugliese (who was considered Italy's greatest naval designer) for service "as advisers" in the armed forces. At least one Jewish soldier, Bruno Jesi, was decorated by Mussolini with the gold medal "for outstanding valor under fire" (on November 24, 1939). This was evidently for meritorious service in the Abyssinian campaign.

Palestine. At the beginning of the second World War in 1939, Dr. Chaim Weizmann and the Jewish Agency for Palestine asked the British government to take measures necessary to create a Jewish division of ten thousand men, seven thousand to be recruited in America and three thousand in Palestine. The British government agreed in principle.

Because the British government intended to maintain parity between the Jews and Arabs of Palestine, there was a delay in accepting Jewish volunteers into the armed force, although 130,000 Jews and Jewesses of Palestine had declared their readiness to serve in the army at the beginning of the War. The British government finally renounced the principle of parity, and toward the end of 1942 more than 17,000 Jews of Palestine had been enlisted. They served as infantrymen, fliers, pioneers and truck drivers. There was also a Jewish unit in the Royal Navy. Palestinian Jewish port workers served in stevedores' units of the British Army in important Middle East ports under steady Axis bombardment. These Jewish soldiers fought in France, Greece, Ethiopia, Syria, and mainly in North Africa. 1,023 Jewish soldiers were lost in the British campaign in Greece and Crete. An exceptionally large number of Palestinian Jews distinguished themselves in the East and North African campaigns, and were

decorated, promoted to officer and mentioned in dispatches. Jewish units of the Royal Engineers and Transport companies took an important part in the construction of fortified strong points at El Alamein. Palestinian Jews were in the vanguard of the army which pushed the beaten enemy through Libya.

POLAND. The Jews of Poland fought devotedly for their country although they had borne the full brunt of an anti-Semitic policy pursued by the republic until the very outbreak of the War. A preliminary account of the Polish Jews who were killed in action during the three months of Polish resistance to the Nazi invasion beginning September 1, 1939, listed 31,216 names.

When the remnants of the Polish army in France escaped to England after the collapse of France (1940), thousands of Polish Jews joined the ranks of the Polish armed forces, which were organized anew in Scotland. Many Jewish refugees residing in Canada, after escaping from Poland through Russia and Japan, were trained as pilots and were sent to England in order to be enrolled in the Polish air forces.

After the new agreement between the Polish government in exile and the Soviet government in 1941, thousands of Jewish refugees joined the Polish army formed in Russia by the Polish general, Anders. This Polish army marched out from Russia to Iran, and was posted in the Middle East. Of these Polish military units which went out from Russia about 30 per cent were Jewish soldiers. In 1943 the Polish Army in the Middle East was composed of different units comprising in all more than 100,000 soldiers; the number of Polish Jews in these units amounted to more than 12 per cent. Before the arrival of the new Polish Army in the Middle East, regiments of the Polish army fought in Tobruk and in other places of Libya. When Axis aircraft damaged the water reservoir of Tobruk, Sergeant Michaelis, a Jewish volunteer from Poland, was seriously wounded and all the men under his command were killed. When Michaelis regained consciousness, he succeeded, despite badly injured hands, in closing the breaks in the pipes and repairing them temporarily until technical aid arrived.

SOVIET UNION. The fact that the armies of Soviet Russia were capable of enduring the formidable German offensives without being thrown into disordered



Major General Lev Dovator. From a photograph by Sovfoto



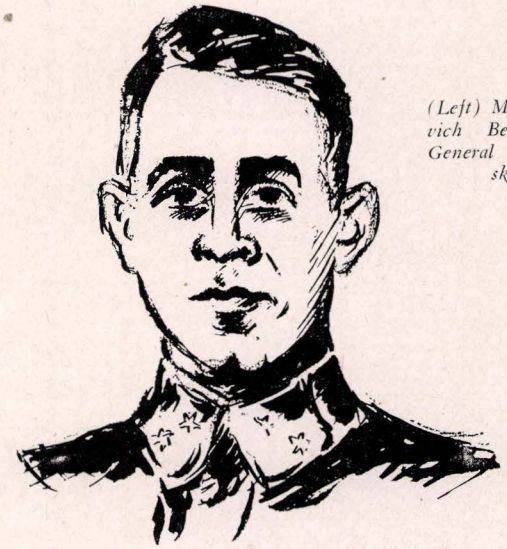
Lieutenant General Lev Mekhlis. From a photograph by Sovfoto

flight and that after a year of embittered fighting they became able to force the German aggressors to retreat and to inflict enormous casualties upon them astonished even well-experienced military experts of other countries. Jews contributed in various ways to the success of the Red Army. In the first place, Leon Trotsky, as commissar of war, laid the foundation for this army. Second, Lazar Kaganovich, as an appointed member of the State Defense Committee, the body charged with the direction of the war, was partly responsible for the strategic and tactical plans which were executed by the Soviet troops, and for the construction of factories manufacturing military essentials deep within the interior of Russia. Third, the gallantry of Jewish soldiers of the Red Army, from privates to generals, contributed to the thwarting of Hitler's attempt to annihilate Soviet Russia.

Tens of thousands of Russian Jewish men and women were decorated for deeds of valor.

Leizer Papiernik, one of the most famous Jewish heroes of the Red Army, who twice received the highest award for bravery, was killed in action in August, 1942, while fighting singlehanded against 400 Germans. The military commissar of the Red Army division to which Papiernik was attached declared: "The memory of Papiernik's heroic detachment will live forever and will become a legend in our history." Chaim Dyskin, eighteen years old, wounded forty times, destroyed five German tanks which tried to break into the Russian position; he was awarded the title "Hero of the Soviet Union" as well as the Order of Lenin and the Order of the Red Star.

Many other Jewish soldiers, both commissioned officers and privates, were made "Heroes of the Soviet Union": General Jacob Kreizer, one of the most be-





(Left) Major General Lev Samoilevich Berezinski; (right) Major General Jacob Kreizer. From sketches by Ivan Sors

loved military leaders in Russia, who extricated his army from a German trap near Smolensk; General Lev Dovator, famous commander of a Cossack cavalry division, who defeated the Germans at Rostov, and was made a "Hero of the Soviet Union" three weeks before he was killed in action in January, 1942; General Iakov Smushkevich, of the Russian Air Force; Captain Israel Fisanovitch, commander of a Soviet submarine, who destroyed several German convoys; General of Tank Troops Mikhail Rabinovitch; General of Tank Troops Abraham Khasin; Privates Leib Fainstein, Jacob Chrysler, Neiderman, Alia Shneur, and Lida Chalkin, who was honored posthumously; Kogan, an engineer, leader of the guerrillas at Volokolamsk on the Moscow front, who was tortured and hanged by the German high command for refusing to give out any information; Lieutenant Levin, killed while holding off a German tank unit; a surgeon, Tsifrinovich.

Exact data concerning the number of Jewish generals in the Red Army were not yet available in early 1943. Among those known were Samuel Tarkushevitch, Israel Boskin, Samuel Shapiro, Aaron Katz, Zelig Joffe and Julius Rabiner. General Isserson, innovator of new infantry tactics, was honored in German military circles long before the outbreak of the War; Isserson's ideas inspired the German offensive which was undertaken in Belgium and in France. Naum Leventov and Isai Rivkin were promoted to major general, and K. P. Podlak, a war hero, was promoted to lieutenant general. General Samuel Rogachevski, an outstanding military leader, was awarded the Order of the Red Star for his services at the front. Colonel Gottlieb Chanus was decorated with the same high order, as were Captains Hessel Berlein and Joseph Shechtman, Colonel Faivel Mikhlin, and Majors Veprinsky and Vekselman, who was killed in action. Lieutenant General Lev Mekhlis performed outstanding service in the field. Mikhlin received also the Order of the Red Banner.

The anti-aircraft gunner Sioma Shtengart was awarded the Order of Lenin after he successfully defended a Russian freighter hit by German dive bombers. Later he served on the Moscow front. Especially lauded by the Soviet press was Isaac Tkatch, leader of a group of twenty-two Russian soldiers, who by his fierce resistance prevented German troops from crossing a strategic river. Although badly wounded midway in the battle, Tkatch alone killed sixteen German officers and men. Israel Gribun, political commissar, was awarded the Order of the Red Banner for heroism during the defense of Sevastopol, where he took over a troop command of a while under enemy fire and repelled two violent attacks. Then he led an attack on German and Italian columns and tanks, inflicting heavy losses and carried out reconnaissance deep in German-held territory. Among fighters decorated for bravery was Leivik Risin. After the death of his superiors, Risin assumed the command of sixty infantrymen and succeeded in recapturing a lost position. Risin was awarded the Order of the Red Star. Sergeant S. Finkelstein and Private Marx Gallar were awarded the Order of the Red Banner for similar feats. Orderly Zalman Grinzer saved the lives of seventy-two wounded soldiers.

Elia Falkovich, noted Russian philologist, who enlisted in the Soviet Army, received the Order of Lenin for distinguished bravery.

Other Jews who distinguished themselves in the various branches of the Soviet Army in the course of the second World War through the first quarter of 1943 were: 1st Lieutenant M. E. Belenki, Major General Lev Samoilevich Berezinski, 1st Lieutenant Anatol Berliner (credited with having made more than 100 night bombing attacks on the enemy's positions), Eugenie Lvovich Burstein (medical corps), Tank Division Commander Chaskelski, Lieutenant Chernov (air force), Sergeant Drobotchevski, Jacob Drogovetski (commander of an anti-tank unit), Battalion Commissar Friedman, Shomer Halperin, R. C. Hoizenstein (artillery), I. S. Israelevich (captain of a Soviet submarine), Tank Commissar David Karsunski, Sergeant David Katz, Sergeant P. E. Klevitzki, Captain V. S. Lazarev, Moishe Lazdon (artillery), Leizer Levine, Israel F. Lifschitz, the airman David Mikhailovich (twice decorated; he made more than 100 successful bombing raids over the enemy's positions), 1st Lieutenant Minz, Captain Ovetzki, Sergeant Pasov, Israel Pisanovich (captain of a Soviet submarine), Tank Commissar I. Rosenfarb, Tank Battalion Lieutenant S. Shagall, the airman Sergeant Shapiro, the brothers Zusye and Alexander Sherman, 1st Lieutenant Shevchenko (tank division), Joseph Shevelev, Lieutenant Simon Sviedel, Jacob Isaac Zak, Sergeant Zernitzki, and D. S. Zusmanovich.



Captain I. S. Israelevich, submarine commander



Leizer Papiernik, author and soldier



Anatol Berliner, night bombardier

Jews excelled as aviators in the Red Air Force. Special tribute was paid by the Russian press to Major Spak for his bravery in numerous air battles over Moscow. Flier Leib Rappoport was, in August, 1942, credited with forty flights for the bombing of German troops, fortresses and military stores and with downing many German planes. Captain Levin of the Red Air Force destroyed several units of German tanks and dispersed German and Roumanian infantry troops.

Many Jewish authors, scientists and artists fought and died in the defense of Soviet Russia, among them Alexander Poliakoff, whose book, *Russians Don't Surrender,* was written after he had escaped German encirclement early in the War. Born in 1908 in the Voronezh region, Poliakoff in 1927 entered the Moscow Artillery School, from which he graduated in 1931. He served as a reporter for the Red Army organ *Red Star,* and as a battalion commissar. Mortally wounded at the end of September, 1942, Poliakoff was the seventh reporter of the *Red Star* to be killed. Aaron Kushnirov, poet, was awarded the Military Merit Medal.

According to the statistics compiled by the American Russian Institute, up to the end of 1942 a total of 5,163 Jews in the Red Army were honored for bravery, out of a total of 185,000 cited.

Jewish girls and women were scarcely less significant in the defense of Russia than Jewish soldiers were. Mary Ykhnovich was decorated as a senior battalion officer. Sarah Meisel, a twenty-three-year-old Jewish girl, was hailed by the Soviet press as a heroine for saving Russian army units from destruction by maintaining telegraphic connections under heavy German fire which demolished the railway station where she worked as a telegraph operator. Lea Kontorovitch, a nurse, was cited for her refusal to leave her post although she had been wounded three times. Continuing her work in the heat of the battle, she was struck again and died immediately. Alexandra Dreiman fought behind the German lines with a guerrilla squad. She was captured, tortured and shot by the Germans for refusing to divulge the hiding-place of her comrades. During the battle for Stalingrad Gitta Schenker, a telephone operator, assumed command of a Cossack infantry battalion whose chief was critically wounded, and directed the firing. Her rapid and accurate work enabled the Cossacks to correct the range and to halt a particularly severe German assault.



Israel Feiwelowitz Lifschitz, battalion commissar



Lieutenant S. Shagall, tank specialist



Aaron Kushnirov, poet and soldier

All portraits on this page are from sketches by Ivan Sors



Major Mordecai Myers, served in the War of 1812



Colonel David Salisbury Franks, served in the Revolutionary War



Colonel Isaac Franks, served in the Revolutionary War



Commodore Uriah P. Levy, served in the War of 1812

All portraits on this page were reproduced from Hannah R. London's "Portraits of Jews"

In the same battle for Stalingrad Sergeant Kosik and Private Berkovitz set fire to a number of German tanks. Private Bernstein led thirteen ammunition-laden trucks through burning streets, under heavy aerial bombardment and artillery fire, to relieve a trapped Russian regiment. Sergeant Leib Fishman led his unit against a hundred German tanks, destroying fifteen and forcing the others to retreat. Lieutenant Shoichet, in command of a platoon, killed thirty-five Germans whom he had lured into a trap, and the nineteen-year-old cavalryman Abraham Rosnitzky made a perilous trip on horseback across no-man's land to restore communications between two Soviet regiments. A Jewish doctor, Simon Rafalovich, was praised for remaining at his post in a hospital, although a German bomb scored a direct hit, killing six members of his staff. His conduct was typical of that of Jewish physicians and surgeons on all Soviet fronts.

YUGOSLAVIA. The Jews of Yugoslavia took an active part in guerrilla warfare, and many of them were killed in action or were executed. General Draga Mikhaelovitch was aided by two Jewish staff officers, who occasionally commanded their own units.

HUGO BIEBER.

Lit.: Gumpertz, Sydney G., *The Jewish Legion of Valor* (1934); *American Jewish Year Book,* vols. 21, 42, 43 and 44; *Jewish Social Studies,* vol. 1, No. 3; Cohen, Israel, *The Jews in the War* (1942); Kittel, Rudolph, *Great Men and Movements in Israel* (1929); *The Cambridge Ancient History,* vols. 2, 5 and 6; Roth, Cecil, *A History of the Jews in England* (1941); idem, *A History of the Marranos* (1932); Parkes, James, *The Jew in the Medieval Community* (1938); Philippson, Martin, *Neueste Geschichte des jüdischen Volkes* (1907-11); Bloch, Maurice, *Quatre conférences sur les Juifs* (1901); Vervoor, André, *Les Juifs et la Guerre* (1917); Rosenthal, Eric, "Jews in the Boer War," *Jewish Guild Magazine,* Oct., 1934; Duker, A. G., "Jews in World War I," *Contemporary Jewish Record,* vol. 2, No. 5.

5. The United States. a. The French and Indian and the Revolutionary Wars. The Jews of the United States always considered military service a pledge and a privilege. Asser Levy, the first American Jewish citizen, in 1655, one year after his arrival in what is now the United States (New Amsterdam), asked for the right to stand guard like other burghers; when his petition was refused, he appealed the case until he won. Subsequently the Jews of the colonies which afterward became the United States participated in the French and Indian War. Aaron Hart organized a battalion to help conquer Canada, and was on the staff of General Amherst when the city of Montreal was taken by the British. Isaac Isaacs was captain-lieutenant in the first expedition against the French stronghold of Crown Point. David Hays, Jr., served in the same war under George Washington. Isaac Myers organized a company of bateau men, whose captain he was, for an expedition across the Allegheny Mountains to subdue the Indians, and two other Jews took part in this raid. Judah Hays fought in this war as a privateer, with his sixteen-gun ship *Duke of Cumberland.*

In the Revolutionary War Isaac Franks, at the age of seventeen, joined Colonel Lasher's regiment, and fought in the Battle of Long Island under the direct command of Washington. David Salisbury Franks was attached to Benedict Arnold's staff at West Point, but had no part in Arnold's treason, and was honorably exonerated from any suspicion. Haym Salomon, who rendered valuable financial services to the revolutionary government, displayed great personal courage also in carrying on daring enterprises to destroy the fleet and storehouses of the enemy. One of the first Jews to give his life for the independence of the colonies was Lewis Bush, who enlisted in Washington's army, won rapid promotion because of his bravery, and as a major was fatally wounded in the battle of Brandywine in 1777. His brother, Major George Bush, distinguished himself on several occasions. Solomon Bush, deputy adjutant general of the militia of Pennsylvania, was dangerously wounded in a skirmish with the invading British army. Mordecai Sheftall, commissary general to the troops of Georgia and to the Continental troops, showed great presence of mind as a staff officer in the Continental line of the Georgia brigade, and was considered "a great rebel" by the British. David Nuñez Cardozo, a sergeant-major in the Charles Town militia, led the storming party ("forlorn hope") which assailed the British lines to recapture Savannah in 1779. Isaac Nuñez Cardozo, his brother, fought gallantly in a company composed almost entirely of Jewish soldiers to defend Charleston Harbor.

Jacob de Leon served in the same company, and fought also in the battle of Beaufort. This Jewish company was commanded by Major Benjamin Nones, a Jew who, born in Bordeaux, France, who had served on the staffs of Lafayette and Washington, and fought in almost every action which took place in Carolina.

b. The War of 1812. A relatively great number of American Jewish soldiers fought in the War of 1812. Captain (later Major) Mordecai Myers distinguished himself by saving 200 American soldiers and marines from wrecked ships off Sackett's Harbor, and again in the battle of Chrysler's Farm, where he was severely wounded. Aaron Levy, captain and paymaster, was promoted to major, because of his bravery, in 1815,



Rear Admiral Joseph Strauss, commander-in-chief (1921-22), Asiatic fleet



Rear Admiral Adolph Marix who commanded the battleship "Maine" (1893-98)



Major Alfred Mordecai, military expert (1823-1861)



Leopold Karpeles, color sergeant in the Civil War



Colonel Joseph M. Heller, Philippines Medical Corps (1899)

and to lieutenant colonel in 1816. Bernard Hart was division quartermaster. Three Seixas brothers, Abraham, Moses and Solomon, were infantry captains. Two of them were promoted to major. Samuel Noah, a West Point graduate, who fought against Mexican royalists, was a private in the defense of Brooklyn, and continued in service until the end of the war; he had a reputation for "military education, practical knowledge and quick intelligence." Isaac de Young took part in the battles of Sackett's Harbor, Queenstown, Frenchtown, Fort George, Stony Creek, Lake Champlain, Georgetown, Oswego, Chippewa and Lundy's Lane. Although badly wounded, he served to the end of the war, during which he became a friend of Winfield Scott, who afterward became general.

Jewish soldiers participated decisively in the successful defense of the city of Baltimore and of Fort McHenry, many are mentioned in the "Muster Roll of Citizen Soldiers at North Point and Fort McHenry, September 12 and 13, 1814." Solomon Etting, a member of the Committee of Vigilance of the city of Baltimore, was among the organizers of its defense. Reuben Etting, former commander of the Independent Blues, also took an active part in it. In another crisis Major Abraham A. Massias, a devoted Jew, repelled the enemy by a vigorous counter-attack at Cumberland Island, Ga. The well-known Jewish philanthropist Judah Touro fought under the command of General (later President) Andrew Jackson, and was seriously wounded while performing his dangerous duty.

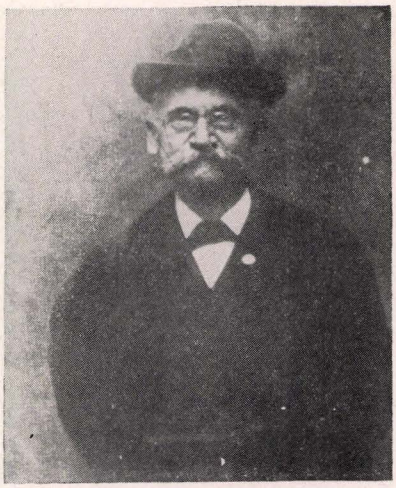
In the United States Navy Commodore Uriah P. Levy excelled. One of the most successful and daring privateers was Captain John Ordronaux, a Frenchman by birth, "a Jew by persuasion, an American for convenience." In March, 1814, he took nine valuable prizes in the British Channel, and although he was hunted by seventeen British men-of-war, he brought his booty safely into port. In October, 1814, he captured the British frigate *Endymion,* which was vastly superior in guns and men. In 1942 the United States Navy named a destroyer after him.

c. From 1815 to 1861. Joseph B. Nones, who served in the United States Navy during the War of 1812, participated in the expedition of the *Guerriere* during the Algerian War in 1815, and was badly wounded in the naval encounter on June 15, 1815, when the *Guerriere* captured an Algerian battleship. His brother, Henry B. Nones, also served in the United States Navy, and rose to the rank of captain. So did other members of the Nones family, such as Henry B. Nones, Jr., Jefferson H. Nones and Washington H. Nones. Among the Jews who distinguished themselves for service in the United States Navy before the Civil War were David M. Cohen, an officer for fourteen years; Jonathan Manly Emanuel, who was shipwrecked twice; Captain Henry Etting, and the midshipmen Joseph and Israel Israel, Horace Moses, Abram Phillips and Benjamin Solomon.

In the Texan War of Independence Jews participated and in the Mexican War the Jews of Baltimore formed a volunteer corps. David De Leon twice took the place of commanding officers who were killed or disabled by wounds, and twice he received the thanks of the United States Congress for his gallantry. Colonel Leon Dryer was quartermaster general of the state of Louisiana. David S. Kauffman, aide to General Douglas, was wounded in the Battle of Neches. Surgeon-General Mose Albert Levy excelled at the capture of San Antonio because of his "unremitted attention and assiduity." Lieutenant Henry Seeligson was so conspicuous at the battle at Monterey that he was complimented by General Taylor. Major Alfred Mordecai became an authority on warfare, and was afterward sent by the American government to report on the operations in the Crimean War. Jonas P. Levy commanded the steamer *America,* and managed the transportation of American troops to Vera Cruz. At the surrender of that port he was promoted by General Winfield Scott.

d. The Civil War and After. In the Civil War Jews fought on both sides with ardor and valor. More than 6,000 Jewish soldiers enlisted in the Union armies, and 1,200 in the Confederate forces, a total of about 7,500 from less than 20,000 persons, many of them recent immigrants. There were twenty-three staff officers known to be Jews in the Confederate Army. Judah P. Benjamin was secretary of war, David De Leon was first surgeon general, A. C. Meyers was quartermaster general, and J. Randolph Mordecai was assistant adjutant general. Colonel Raphael J. Moses and Major J. M. Nanez were on the staff of General Longstreet; Captain Joseph Frankland, who entered the Confederate army as a private, was on the staff of General Joseph Wheeler, and afterward served as assistant provost marshal. Lieutenant Alexander Levy, on the staff of General John Bankhead Magruder, was wounded at Big Bethel. Isaac Heymans was wounded seven times, and promoted on the battlefield; Adolphe Proskauer was wounded four times, became color sergeant, and rose to captain. Albert Luria, lieutenant in a North Carolina Infantry regiment, was killed at Seven Pines while rallying his company, having seized the colors falling from the hands of the dying color bearer. Captain Jacob Valentine, a veteran of the Mexican War, was severely wounded while in command at Fort Moultrie. Marx E. Cohen, Jr., was killed, after heroic feats, in the battle of Bentonville.

In the Confederate Navy Captain, afterward Com-



Captain Abraham Cohen, who served in the Civil War

modore, Levi Myers Harby, who resigned his commission in the United States Navy, distinguished himself at the defense of Galveston, when he commanded the *Neptune,* and later on while commanding a fleet of gunboats on the Sabine River.

In the Union Army Frederick Knefler became a major general, after being repeatedly cited for bravery in battle and promoted for his efficiency. Brigadier General Max Einstein covered the retreat of the Union Army after the First Battle of Bull Run. Brigadier General Edward S. Salomon, the hero of the battles of Frederickston, Mainfordsville and Gettysburg, was appointed by General Ulysses S. Grant governor of Washington Territory after having fought in all the southwest campaigns. Brigadier General Leopold C. Newman was fatally wounded at Chancellorsville, and died while Abraham Lincoln was at his bedside. Brigadier General Philip J. Joachimsen organized the 59th New York Volunteer Regiment. Isaac Moses was adjutant general of the Third Army Corps of the Army of the Potomac. Colonel Leopold Blumenberg, a former Prussian lieutenant of the reserve and a veteran of the Prussian-Danish War, who had emigrated to the United States because of his disgust at Prussian anti-Semitism, commanded the Fifth Maryland Regiment, which was organized with his aid. He participated in the Peninsular campaign, and was wounded in the Battle of Antietam. Captain Mayer Frank fought at Chancellorsville and Gettysburg, and in many other battles; he was appointed brigade inspector. Joseph B. Greenhut, who enlisted as a private, fought under General Grant until he was badly wounded. After his recovery and his promotion to captain he became adjutant general of General Friedrich Hecker's brigade. Lieutenant Max Sachs was killed at Bowling Green, Ky., after succeeding in blocking the enemy's advances long enough to obtain support and repel them—one of the most heroic feats of the war. Leopold Karpeles, color sergeant in the 59th infantry regiment, received the Congressional medal of honor for having saved a part of the army from capture during a retreat in disorder in the battle of the Wilderness, when he rallied troops around his colors and checked the enemy's pursuit. Six other Jewish soldiers were awarded this medal. Second to Karpeles was Benjamin P. Levy, who enlisted at the age of sixteen, was detailed as orderly to General Mansfield, and once saved the steamer *Express,* attacked by a Confederate gunboat; on another occasion he saved two of the colors of his regiment from capture. The third was Sergeant Major, afterward Adjutant, Abraham Cohen, of New Hampshire, who was given the medal for conspicuous gallantry in the battle of the Wilderness. The fourth was Private David Obranski, for distinguished bravery under heavy fire at Shiloh, Tenn., and at Vicksburg. The fifth was Private Henry Heller, for daring bravery at Chancellorsville. The sixth was Private Abraham Grunwalt, who at Franklin, Tenn., captured the Confederate Corps Headquarters' flag. The seventh was Corporal Isaac Gans, who also captured a flag. Colonel Marcus M. Spiegel was to have been promoted to brigadier general, but was fatally wounded previously. Captain Edwin Wertheimer became famous for his heroism on the plains of Manassas and at Chancellorsville. Captain Abraham Hart excelled in the Second Battle of Bull Run, and Sergeant Elias Leon Hyneman at Petersburg. Private Abraham Cohen of New York won recognition several times before and after he was promoted to captain. Of many Jewish families all the males joined the Union Army, among such were Colonel Simon Levy and his sons Ferdinand, Alfred and Benjamin, of New York, and the six Cohen brothers of North Carolina.

In the famous naval duel between the *Merrimac* and the *Monitor* (March 9, 1862) William Durst, a Jewish sailor, so distinguished himself on board the *Monitor* that John Lorimer Worden, its commander, who received two votes of thanks from Congress, reported that Durst also was "eminently worthy to be recognized by some action on the part of Congress." Among other Jewish sailors who distinguished themselves during the Civil War were: Solomon Asher, promoted to acting assistant yeoman on board the gunboat *Wissahickon;* Lieutenant Henry Barnett, Ensign Isaac N. Goldsmith, Mate Nathan A. Goldsmith, Ensign Albert P. Samson and Isaac P. Sampson, and Engineer Frederic D. Henriques.

e. The Spanish-American War. In the Spanish-American War, which was very short and did not engage a large military force, there were at least 4,000 Jewish soldiers. Thirty Jews were army officers, and twenty were officers in the navy. Fifteen Jews were among the crew of the *Maine,* whose destruction caused the outbreak of the war. Lieutenant Benjamin Woog and half a dozen Jewish privates served in Theodore Roosevelt's famous regiment, the "Rough Riders," among them Samuel Goldberg, who was wounded in action, and Jacob Wilbusky, who enlisted at the age of sixteen and was killed in the first skirmish. The first man killed in the battle of Manila was Sergeant Maurice Juster, a Jew from California. First Lieutenant Oren B. Meyer was breveted for gallant services at San Juan. Abraham U. Loeb won the rank of corporal and later on that of lieutenant for his meritorious conduct while on peculiarly difficult duty at Cuba. Lee K. Bochroch distinguished himself in charge at Santiago. Sergeant Morris J. Cohen was captor of the first flag taken from the enemy in the Spanish-Tagal War, and was killed in the Philippines. Joseph M. Heller, assistant surgeon, was personally mentioned in the official report of Captain Batchelor's expedition through the heart of Northern Luzon, and was recommended by General Elwell Stephen Otis for promotion because of his "great courage in ministering to the wounded under fire" and his "perseverance, patience and fidelity to duty." Morris I. Schamberg, who enlisted as a private, was subsequently appointed acting assistant surgeon with the rank of first lieuten-

ant for "arduous and efficient work" done at the Spanish Military Hospital at Ponce, of which he was charged to take possession and fumigate for American occupancy. Samuel Hart was promoted to sergeant for gallantry at the siege of Santiago de Cuba. Private Nathan Levy excelled in the battle of Manila, the capture of Iloilo, and the skirmishes of Molo and Jaro. Irving Peixotto was one of the first American soldiers to reach the top of the hill in the battle of San Juan. Sol A. Guthman served with honor throughout the war in all the engagements before the fall of Manila, and in several later skirmishes.

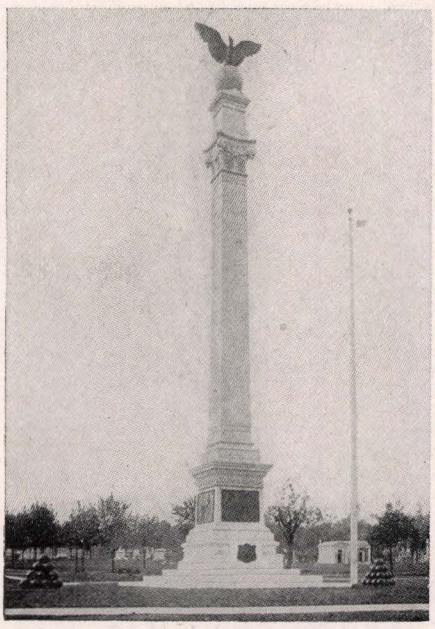
As to the Navy, Lieutenant Joseph Strauss, who later became rear admiral and held an important position in the first World War, was with Lieutenant Houston when the soundings of Cabanas Harbor were taken. Lieutenant Commander Edward D. Taussig, of Jewish descent, who occupied Wake Island and was the first American officer in charge of the island of Guam, also became rear admiral afterward. Lieutenant Commander Adolf Marix, who was in command of the battleship *Maine* before her catastrophe, and secretary to the court of inquiry on the explosion, was cited for bravery in two engagements in Cuba, and promoted to commander. He retired as rear admiral in 1910.

Some American Jews took an active part in South American wars. Isidor Borowski served notably under Bolivar from 1821 on in the campaigns which sealed the Spanish defeat. Luiz H. Brie volunteered in the Brazilian army against the Argentine dictator Rosas, and later, after Rosas was overthrown, with the army of Argentine against Paraguay (1865), during which war he rose to the rank of captain. Jacob Baiz became brigadier general in Honduras. Before Sam Dreben, "the fighting Jew," joined the American Expeditionary Forces to serve in France during the first World War, he had participated in several wars of Central America. In 1910 Dreben served in Nicaragua under General Gabe Conrad; here he became known for his daring and skill. In 1911 he was a colonel in the Bonilla Revolution. Then he entered the Mexican Army as a colonel, and took an active part in the various Mexican revolutions. Previously he had served also in the Philippines, and in the Boxer Rebellion in China. Afterward General John J. Pershing called him "one of my finest and bravest soldiers."

f. The First World War. About 250,000 Jewish soldiers served in the army of the United States during the first World War, enough to fill eight complete divisions. Some 40,000 were volunteers. The percentage of Jews in the army was far more than the normal share, according to statistics of the Jewish and non-Jewish population in the United States, would have amounted to. The relative proportion of Jews in the combatant branches of the American Expeditionary Forces was also far greater than in the non-combatant branches. About 3,500 Jews were killed in action or died of wounds. Thus the Jews, who constituted 3 per cent of the population of the United States, contributed 5 per cent to the entire death roll of the United States Army. The number of wounded Jews was estimated at 12,000.



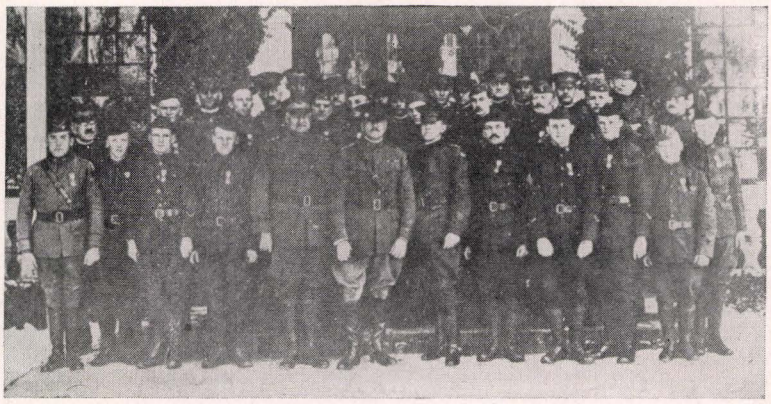
Jewish soldiers on the Mexican border



Monument in memory of Jewish soldiers in the Civil War, erected at Cypress Hill Cemetery, Brooklyn

General Pershing, commander-in-chief of the American Expeditionary Forces, declared: "When the time came to serve their country under arms, no class of people served with more patriotism or with higher motives than the young Jews who volunteered or were drafted and who went oversea with our other young Americans. I well remember in my inspections of New York divisions seeing so many patriotic, well-disciplined, well-behaved young Jewish soldiers, whose commanders spoke of them in the highest terms." Pershing was by no means lavish in compliments, nor did he seek popularity. He was rather reserved and aloof, and remote from the influence of friendship or sympathy. The highest percentage of Jewish soldiers was in the Seventy-Seventh Division, the National Army unit from New York, which bore the brunt in the Meuse-Argonne battle. Addressing a meeting at the Educational Alliance of New York, in April, 1918, Lieutenant Colonel Douglas Campbell said: "The Jewish boys of the 77th Division were the best soldiers on earth. They have participated in the greatest battles, and emerged sound. The 77th Division, of which 40 per cent were Jewish young men, was the only American division to reach the Aisne, after having penetrated into the German lines further than any other division."

In the Marine Corps about 2,500 Jews were enlisted, and more than a hundred became commissioned officers, headed by Brigadier General Charles H. Lauchheimer, who was awarded the United States Navy

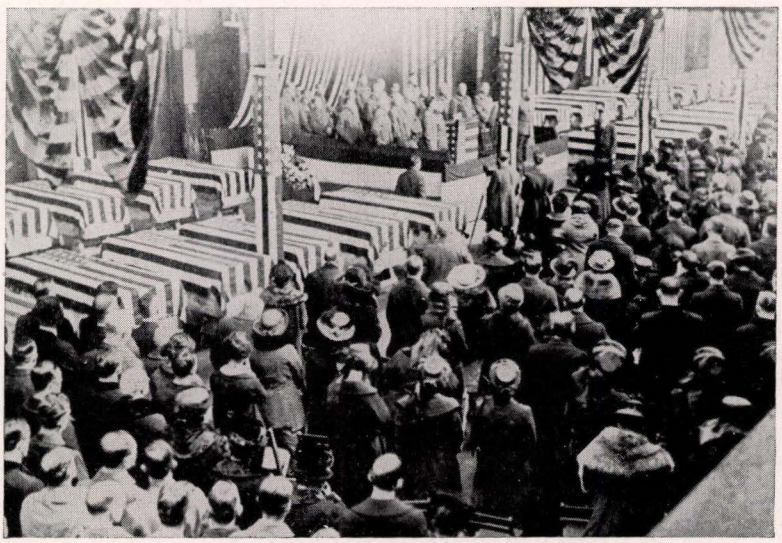


American soldiers decorated with the Medal of Honor (Captain Sydney G. Gumpertz third from right) are shown here as guests of General John J. Pershing at Chaumont, France, February 6, 1919

Distinguished Service Medal "for exceptional and meritorious services in a duty of great responsibility."

Approximately 10,000 Jews were commissioned officers in the United States Army during the first World War. Most of these were promoted at the front or even on the battlefield; relatively few Jewish professional officers and West Point graduates had been in the army before the War. Milton J. Foreman, who from 1906 to 1917 had been a colonel of the First Illinois Cavalry, commanded the 112th Field Artillery in the War, and was promoted to brigadier general, commanding the 33rd Division. In 1921 he was appointed major general, and ten years later lieutenant general. He was awarded the Distinguished Service Medal and silver star decoration, and also given French and Belgian orders. Abel Davis, who had served as a corporal in the Spanish-American War and as a major in the First Illinois Infantry on the Mexican border in 1916, commanded the 132nd Illinois Infantry during the War, and was promoted to brigadier general. He distinguished himself especially in the battle of the Argonne at Consenvoye, where, according to Pershing's *Final Report,* the Americans "encountered elaborate fortifications and stubborn resistance," and the Germans "contested every foot of ground." Davis received the United States Distinguished Service Medal as well as the French Legion of Honor Medal.

More than a hundred Jewish officers were promoted to colonel and lieutenant colonel, more than 500 to major, 1,500 to captain, and 6,000 to lieutenant. More than 900 Jews were commissioned officers in the United States Navy, the highest rank reached being that of rear admiral by Joseph Strauss, who commanded the mine force of the Atlantic Fleet, and laid a mine barrage in the North Sea, in recognition of which he was awarded the United States Navy Distinguished Service Medal. Commander Walter F. Jacobs received the same decoration for his effective discharge of hazardous duty as commander of a division of mine sweepers in the North Sea. Another recipient of this medal was Captain, afterward Admiral, Joseph K. Taussig, commanding officer of the *Wadsworth,* engaged in patrolling waters infested with enemy submarines and mines, and in escorting vitally important convoys. Taussig as captain, was a master of both offensive and defensive action, and was distinguished by "vigorously and unremittingly prosecuting against all forms of enemy naval activity." Ensign MacLear Jacoby won the Distinguished Service Medal as commanding officer of the submarine *C-129* "for his quick judgment and good head work in the attack on Durazzo (then Austria), when his vessel, although practically disabled, succeeded in destroying an enemy submarine." Ensign H. W. Blumenthal, commander of the submarine *C-80,* Ensign C. G. Benjamin, commander of the submarine *C-103,* Ensign W. P. Grossman, commander of the submarine *C-327,* and Lieutenant Morton T. Seligman, commander of the submarine *C-272,* distinguished themselves also in patrol work, operating against enemy submarines and clearing the North Sea of mines. Lieutenant Albert E. Freed, commander



Memorial services held (Hoboken, N. J.) over the bodies of American soldiers killed in action and returned on the transport "Somme" in 1923



Heroes of the first World War (left to right): Pvt. Abraham Krotoshinsky (Distinguished Service Cross); Capt. Sydney G. Gumpertz (Medal of Honor); Gen. Abel Davis (Distinguished Service Cross); Sgt. Samuel Dreben (Distinguished Service Cross); Lt. Gen. Milton J. Foreman (Distinguished Service Cross)

of the *Eider,* and Lieutenant Jacob H. Klein, commander of the *Smith,* successfully operated in the war zone; the latter was especially cited "for resolute and skillful action in rescuing the crew of the U.S.S. *President Lincoln* on May 31, 1918, after that ship had been torpedoed." Ensign L. W. Freedman was cited "for distinguished and gallant conduct as radio operator of the *Luckenbach* on the occasion of an encounter with an enemy submarine."

More than 3,000 Jews served in the United States Air Force, among them 374 commissioned and 433 non-commissioned officers. Ensign H. R. Benjamin, pilot of a seaplane, "made many flights for patrolling the sea and bombing the enemy coasts, showing at all times courage and a high spirit of duty." Dudley Bernstein was a distinguished airplane fighter over the North Sea, and successfully attacked several enemy submarines. Lieutenant Louis G. Bernheimer aided materially, "by coolly and skillfully maneuvering" and "extraordinary heroism in action near Fiemes, France, August 11, 1918," in achieving an American air victory, at the same time successfully carrying out a hazardous photographic mission over the enemy's lines to the Aisne river. He evinced the same heroism in action near Tailly, France, on November 2, 1918, on a reconnaissance mission, "flying 15 kilometres behind the German lines, securing valuable information about the condition of the bridges across the Meuse river and enemy activity in the back areas, and harassing enemy troops." Lieutenant Arthur William Duckstein was responsible for crushing a German counter-offensive between Montrebeau and Exermont, France, on September 29, 1918, by providing accurate information after a gallant flight, although he was severely wounded. Major Kenneth P. Littauer volunteered to protect a photographic plane for another squadron, and, despite an encounter with five enemy pursuit planes, succeeded in achieving his purpose, although his own observer was wounded and his machine seriously damaged. He was awarded the Distinguished Service Cross "for repeated acts of heroism." Lieutenant Edward M. Morris, forced by motor trouble to interrupt a photographic mission, dispersed a battalion of enemy troops, and drove off two attacks by German fighter patrols, bringing down two German planes and remaining in the air until his motor failed completely. Lieutenant Louis C. Simon, Jr., alone attacked three German biplanes, downed one of them, and put the other two to flight. On another occasion Simon, again alone, attacked four German planes which were trying to protect one of their observation planes, drove the fighters off, and then dived at the observation plane and sent it crashing to the ground in flames. Lieutenant Jacques M. Swaab was a successful fighter even when outnumbered. Lieutenant Frederick Spiegelberg, a keen observer, "executed the most difficult missions and has given proof in all circumstances of admirable coolness." He successfully bombed German objectives in spite of unfavorable conditions, and was awarded the Distinguished Service Cross and the French Croix de Guerre.

Six Jewish soldiers won the rare Congressional Medal of Honor, the award of which is confined, by regulation, to "officers and men who have performed in action deeds of most distinguished bravery above and beyond the call of duty and so conspicuous as clearly to distinguish them for gallantry and intrepidity above their comrades." These six were: Sergeant William Sawelson, killed in action while out of his shelter to bring water to a wounded comrade; Sergeant Benjamin Kaufman, who, not yet entirely recovered from serious mustard gas burns, and unable to use his right arm, which had been shattered by a bullet, singlehandedly captured a German gun, drove five enemy soldiers off, and took the sixth prisoner; Sergeant, afterward Captain, Sydney G. Gumpertz, who,



(Left to right) 1st Lt. Herman Moyse (Distinguished Service Cross); Capt. Louis Diener (Distinguished Service Cross); Capt. Jacques Swaab (Distinguished Service Cross); Lt. Sam Goldberg (Distinguished Service Cross); Lt. Joseph A. Mendelson (Distinguished Service Cross)

on September 26, 1918, silenced numerous German machine gun nests, one of which he captured, taking prisoner sixteen enemies; Sergeant Charles W. Hoffman, who rushed a German detachment, bayoneted its two leaders, and forced the rest to flee and to abandon their guns; Sergeant Philip C. Katz, who saved a wounded comrade under heavy fire; Corporal Samuel Sampler, who silenced a German machine gun nest, killed two and took twenty-eight prisoners.

The commanding general of the American Expeditionary Forces awarded about 200 Jewish soldiers the Distinguished Service Cross "for extraordinary heroism." Major General Milton J. Foreman (then a colonel) crept through a heavy German artillery barrage to a point where he could by direct observation locate the position of enemy machine guns, and remained at this post directing his own artillery, though exposed to terrific bombardment, until the advance of the Allied troops was effected. Foreman also rendered great service during the St. Mihiel offensive and advance to the Meuse river, and was cited for gallantry in action near La Dhuy Ferme, France, on November 1, 1918. He combined intrepidity with rare skill in keeping his batteries in close support of the infantry, mastering a major problem of tactics in which most of the German artillery commanders and many French and British failed. Abel Davis also won the Distinguished Service Cross before he was promoted to general, when he led his regiment to repel a determined German counterattack. Major Julius Ochs Adler captured fifty Germans out of 150 who came on him while he was supervising the clearing out of the enemy from St. Juvin, France. Captain Robert S. Marx "displayed highest quality of courage and leadership in the face of a murderous artillery and machine gun fire," by reorganizing his battalion, which had been checked with severe losses, and directing a new assault, which resulted in the capture of the German position after Marx himself was severely wounded. Lieutenant Samuel Brown, Jr., was, with his platoon, the first to reach the barbed wire in front of the main Hindenburg line, and after discovering a gap assaulted the position, effected a foothold, took over a hundred prisoners, four field pieces and a number of machine guns, and repelled several counterattacks with his small force. Lieutenant Jacob H. Heckman started out, with the assistance of three sergeants, to destroy the last entrenchment of the Germans in the Belleau Wood, a position deemed impregnable, where enemy machine guns were concealed by rocks and heavy shrubbery. Armed with only a pistol, Heckman rushed the nest, which offered violent resistance, and captured one German officer and ninety men. Similar actions were reported concerning Lieutenant Charles Heimerdinger, Private Julius Aaronson, Sergeant Herman J. Bergasse, Private Joseph Berg, Lieutenant Henry S. Blomberg, Sergeant Samuel V. Boykin, Corporal Harry J. Davis, Sergeant Sam Dreben, the "fighting Jew," Private Samuel Gluckman, Private (afterward Lieutenant) Sam Goldberg, Private Abe Levinson, Private Isaac Rabinovitz, Corporal Nathan Lieberman, Lieutenant Merrill Rosenfeld, and others.

Another type of heroism was shown by Sergeant Martin Beifus, who, though mortally wounded, continued to encourage and direct his men in the task of consolidating their position, refusing to be evacuated until it had been accomplished. Captain Eugene S. Cohen, painfully wounded by shrapnel, refused to go to the rear, but remained on front-line duty with his men without medical attention for fifty-four hours. Lieutenant Samuel J. Marks, of the Medical Corps, 314th Infantry, advanced with the foremost elements of his battalion, dressing and evacuating the wounded under machine gun fire for a period of twelve hours. When his station was shelled, several patients and attendants being killed, Marks, although wounded, remained at his post, caring for freshly-wounded patients. Private Arthur Biesenthal carried wounded comrades under heavy bombardment until he was killed by a shell fragment. Many Jewish soldiers lost their lives attempting to save wounded comrades. The percentage of Jewish casualties caused by such acts of mercy in utter disregard of personal safety is considerably higher than the average. Sixty-four Jews and forty-six non-Jews of the United States Expeditionary Forces were killed during the War while administering aid to the wounded or carrying them to shelter.



Pvt. Joseph J. Milgram (Distinguished Service Cross)



Pvt. Morris Silverberg (Distinguished Service Cross)

American Jewish soldiers to an extraordinarily high number volunteered for despatch duty, often after others had been shot down, and when going meant almost certain death. Thirty-seven Jewish and twenty-six non-Jewish American soldiers were killed as runners or on reconnaissance duty during the first World War. The successful accomplishment of such missions often saved the situation of the troops. Abraham Krotoshinsky succeeded in getting word to American headquarters of the plight of the "Lost Battalion," after many other runners had been killed. Corporal Oscar Asher materially aided the American Army in a similar fashion in a successful attack in the Argonne Forest. Samuel Block volunteered and was successful in carrying a message through a heavy fire barrage in action at Marcheville, France, after several other runners had failed. Leo H. Blume was seriously wounded when he volunteered to carry a message from his platoon across a 200-yard zone swept by heavy artillery and machine gun fire, remaining under fire for over two hours before it was possible to rescue him. Jacob Levi was killed when he voluntarily tried to carry a message from his company, which was attacked from three sides. Irving Kiner carried a message from his surrounded battalion under heavy fire, although he was exhausted by exposure and hunger, and without food for five days. Lionel Goodman was runner for the Third Battalion, 125th Infantry, during the taking and holding of the line near La Tuilerie Farms, France. Carrying important messages, crossing and recrossing "Death Valley," he displayed "supreme courage" and succeeded in his perilous dash, getting out word of his battalion and of the division. Joseph J. Milgram showed remarkable daring in frequent disregard of heavy fire to maintain communication; he was attacked several times by enemy soldiers with hand grenades. Sergeant Herman M. Sell volunteered to deliver a message of great importance after six runners sent with the same message had failed to return. Herman



Sergeant Meyer Levin (d. 1943), who was holder of the Distinguished Flying Cross and the Silver Star

Muskovitz, although lame as the result of an accident, carried a number of messages through a heavy barrage until he was severely wounded.

Many Jewish non-commissioned officers and even privates displayed considerable qualities of leadership when their superiors were put out of action. Private Barnett Bassman collected fifteen men who had become separated from their squads near St. Juvin, France, on October 16, 1918, and organized them into a provisional platoon which he successfully led in the attack, thereby materially contributing to the success of the day. Sergeant Abraham Cohen, during the action in the Château-Thierry sector, took charge of a battery of dummy guns placed in an open field for the purpose of attracting enemy fire. Without assistance he maintained such personal activity at the battery, which was under constant enemy observation, that the object of his mission was successfully accomplished; he drew intense enemy shelling and prevented the enemy from locating the real American guns. Corporal (afterward Lieutenant) Benjamin Prager led an automatic rifle squad into action near Fiemes, France, on August 11, 1918, destroyed an enemy machine gun whose position he had discovered by an ingenious maneuver, and assured the consolidation of the newly won position, although he was wounded. Corporal Newman Davis led his company gallantly and ably, after all its officers were incapacitated, in action near Brandeville, France, on November 7, 1918. Sergeant Irvin H. Dreshach took charge of his platoon when its officers became casualties, and pushed vigorously forward, compelling the enemy to flee. Sergeant Walter S. Korn continued to lead his platoon in attack on the Hindenburg line after being wounded twice. Corporal Abel J. Levine, after a heavy bombardment near Bony, France, on September 29, 1918, collected the remaining effectives in his own and other units, formed another platoon, and continued to advance. Sergeant Herman Macarowsky, after all his superiors had been killed or wounded near Blanc Mont Ridge, France, on October 3, 1918, took command of and organized his company under heavy shell fire. He then led an attack, captured or killed many Germans and put several machine-gun nests out of action. Sergeant Joseph Miller, in action near Cunel, France, on October 12, 1918, repelled three German counterattacks, "his courage under these trying conditions being an inspiration to his men." In action near Fleville, France, on October 4, 1918, Sergeant Harry Rosen took command of his company after all the officers had been killed or wounded, and organized it under fire. Then he led it to the attack, and forced the enemy, who outnumbered his men three times, to surrender. After being severely wounded, Corporal Eli Shapiro, in action near Forges, France, on September 29, 1918, continued to lead his squad until his objective was reached. HUGO BIEBER.

h. The Second World War. Despite the relatively small percentage of Jews in the general population, men of Jewish faith during the first year of the second World War (1941-42) distinguished themselves in almost every major military encounter. At Pearl Harbor there were a score of Jewish heroes. Lieutenant Commander Solomon Isquith, of Brooklyn, commander of the target ship *Utah,* was decorated with the Navy Cross for rescuing 90 per cent of the crew of that vessel. During the Pearl Harbor attack a young inexperienced ensign, Stanley Caplan, of Elmira, N. Y., took a destroyer to sea and helped shoot down four Japanese planes and depth-bomb two Japanese submarines; he received the commendation of Secretary of the Navy Frank Knox. Ensign Milton Moldafsky was also on that ship. Ensign Nathan Asher figured in a similar action. Another young ensign, Ira Jeffery, of Minneapolis, was commended by the Secretary of the Navy for keeping an ammunition supply line going on board the battleship *California.* Jeffery was killed. A new destroyer was named in his honor. Captain Robert Kushner, a dentist of Atlanta, Ga., was cited for distinguished service in the treatment of the wounded. Private Louis Schleifer was killed in action while seeking to rescue his plane at Hickam Field. He was posthumously awarded the Silver Star and Purple Heart for gallantry. Lieutenant Stephen Salzman also was awarded the Silver Star. He brought down a strafing Japanese Zero plane at Schofield Barracks with a rifle bullet that killed the pilot.

The Philippines—Bataan and Corregidor—also had their quota of Jewish heroes. Lieutenant Henry D. Mark, of Los Angeles, was killed while throwing grenades at a Jap tank on Bataan. He received the Distinguished Service Cross. A number of Jewish doctors were on hand during these engagements, men such as Colonel Jack Schwartz and Captain Alfred Weinstein, who cared for the wounded under the most difficult and hazardous conditions. Some of these Jewish men died in the line of duty, some became prisoners and some were reported "missing."

In the naval action around the Philippines, brilliantly highlighted by Lieutenant Commander John D. Bulkeley's mosquito boat squadron, a Brooklyn youth, Radioman David Goodman, won the Silver Star and the Oak Leaf Cluster, the first for helping to torpedo a Japanese cruiser, the second for helping to bring General Douglas MacArthur out of Corregidor. Missing in action, young Goodman was one of the "expendables." Another Jewish Navy man who won the Silver Star in the Philippines was Murray Weinrub, of Los Angeles, a machinist's mate serving on a submarine. The citation declared that Weinrub was one of those who added "another brilliant saga to the feats

of the Navy's undersea vessels." It was in this theatre of war that Sergeant Meyer Levin, of Brooklyn, N. Y., bombardier on the plane piloted by the late Colin B. Kelly, sank his first Jap ship, repeating the performance some months later in the Coral Sea engagement. Levin was the first American Jew to be twice decorated, winning the Distinguished Flying Cross and the Silver Star. He died heroically in 1943.

At Corregidor's last stand Jews were again in the thick of the fighting. The last brave words describing that hopeless fight were tapped out by a young Jew from Brooklyn, Sergeant Irving Strobing, thus giving the world the most stirring message to come out of the War.

As the fighting spread in the Pacific—Java, Australia, Wake Island, the Coral Sea, Midway, New Guinea, the Solomons, the Aleutians—the names of Jewish men continued to figure among the heroes. Lieutenant Morris N. Friedman, of Grand Forks, N. D., pilot of a Flying Fortress, saw action in the Philippines, the Dutch East Indies and the Coral Sea, and was twice decorated, holding the Distinguished Flying Cross and the Silver Star. Another man of similar stature was Lieutenant Roy Bright, of Eveleth, Minn., who piloted the first plane to land on Wake Island just prior to the outbreak of the war and was later decorated with the Distinguished Flying Cross for action during the Battle of Midway and, more recently, with the Silver Star for gallantry in the Southwest Pacific. Lieutenant Alfred Heyman, of Youngstown, Ohio, a Flying Fortress navigator, also was twice decorated, receiving the Silver Star for action in the Coral Sea and the Distinguished Flying Cross for the completion of a secret mission. He, too, saw action in the Philippines and Java. From MacArthur's command also come the names of Private Sidney Schwimmer, of New York, winner of the Silver Star for air action over Rabaul, and Private Julius Schellenburg, of New York, a refugee, decorated for action in Java. Second Lieutenant Michael L. Reitman was awarded the Distinguished Service Cross for more than fifty hazardous flights in New Guinea.



Lieutenant Morris Berenson, Flying Fortress navigator who won four awards



Ensign Stanley Caplan, one of the heroes of Pearl Harbor



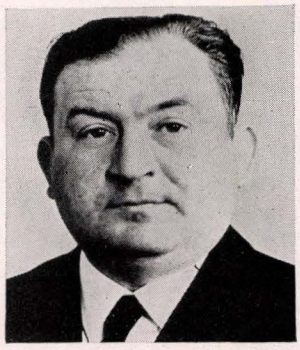
Lieutenant Henry D. Mark, who died fighting at Bataan

From the Solomon Islands and Guadalcanal, the list of American boys of Jewish faith who distinguished themselves or who took their place among the honored dead in that South Pacific action grew steadily during the latter months of 1942. There were Lieutenant Jacques Saphier, of Brooklyn, a doctor, killed while treating marines wounded in the front lines; Captain Jacob Joseph, of New York, the marines' youngest captain, killed in action; Corporal Leroy Diamond, wounded leader of a group of three marines who stopped an enemy advance by killing 200 Jap soldiers with a single machine gun; Private Justine Harry Arnold, of Minneapolis, a marine gunner who volunteered for a dangerous mission and was killed in carrying it out; Private Harold Pazofsky, of Brooklyn, a member of the first marine unit to land in Guadalcanal, severely wounded in the opening engagement; Sergeant Leon Lazar Schwartz, killed in action in Guadalcanal. One of the great stories to come out of the Solomons concerns Barney Ross (original name, Barnet Rosofsky), former lightweight and welterweight boxing champion, who came out of an all-night engagement with a shrapnel wound, thirty bullet creases in his helmet and countless Japanese casualties to his credit. With a small company of comrades he held up a Japanese advance throughout a long, rainy night, sending round after round of rifle fire into enemy machine gun nests until daylight and reinforcements arrived. He was promoted to the rank of sergeant and recommended for the Distinguished Service Cross.

Private Hyman Epstein was killed in heroically



Lieutenant Morris N. Friedman, Flying Fortress pilot in the South Pacific, twice decorated



Lieutenant Commander Solomon Isquith, who rescued the crew of the "Utah" at Pearl Harbor



Lieutenant Gabriel Frumkin, whose fighter plane downed five Japanese planes



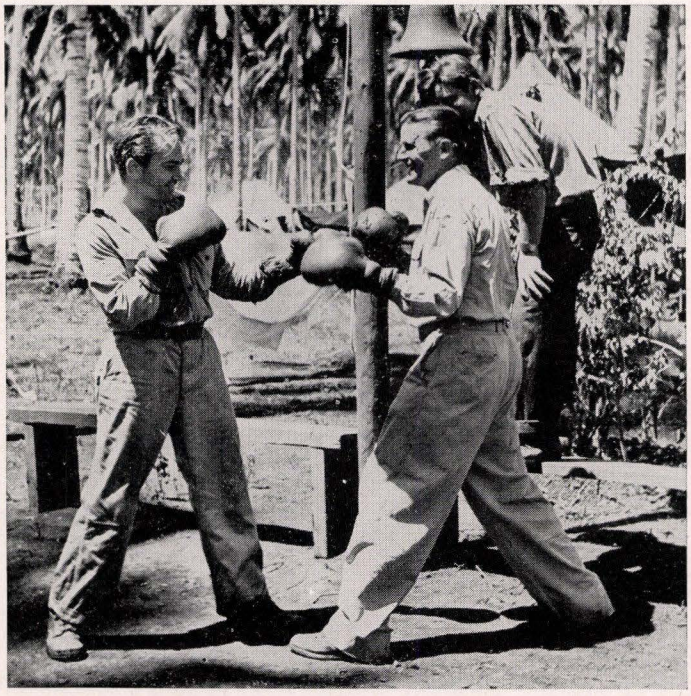
Private Louis Schleifer, killed at Hickam Field and later awarded the Silver Star



Brigadier General Edward M. Morris (above), who was in charge of setting up the American air base in Iceland (1940-41)

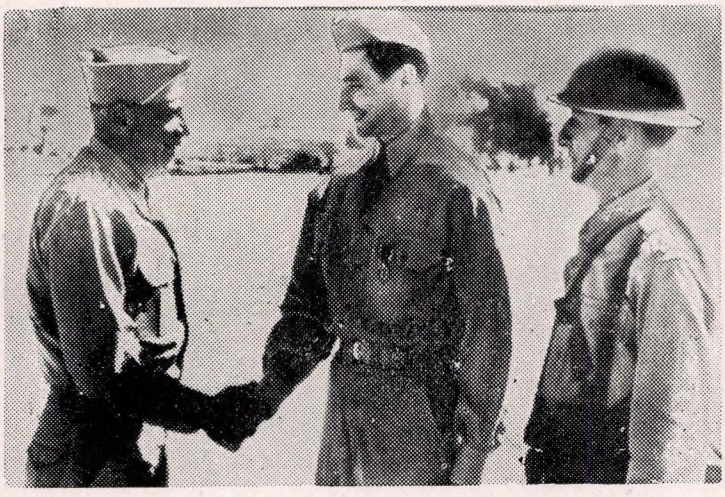


Commander Samuel Benjamin Frankel receiving from Secretary of the Navy Frank Knox the Distinguished Service Medal in the presence of Admiral E. J. King

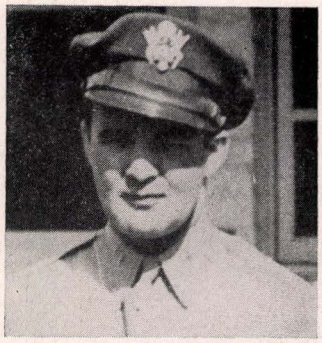


Barney Ross (left), one of the heroes of the Solomons battle, with Father Frederic P. Gehring

(Bottom, right) Chaplain Alexander Goode, who was reported (Feb. 26, 1943) missing in action somewhere in the North Atlantic; (bottom, left) Private Leonard York (center) after receiving the Purple Heart from Brigadier General Julius Ochs Adler (left) for downing a Japanese plane with a machine gun







Lieutenant Roy Bright, pilot, hero of Wake and Midway Islands and the South Pacific



Lieutenant Norman Segal, leader of a light bombing squadron, won five distinctions



Private Sidney Schwimmer, who won the Silver Star for air action over Rabaul

rescuing his wounded comrades in New Guinea. Sergeant Theodore Billen, aerial gunner, won five awards.

Out of the Aleutians there came the story of Lieutenant Irving Berman, of Paterson, N. J., who was lost with the crew of a heavy bomber attacking the Jap base at Kiska. He was awarded the Purple Heart.

The initial air fighting over Europe has also produced its quota of heroes, of whom none exemplifies better the indomitable spirit of courageous American youth than Sergeant Julius L. Kleiman, of Staten Island, N. Y. On September 4, 1942, an American Flying Fortress left its base in England on a bombing mission over Germany. A few hours later the giant ship was on its way home, its mission successfully completed. The Fortress reached Rotterdam and swept on toward England—and ran squarely into a squadron of fifteen German fighter planes. Kleiman, the ball turret gunner, fought off attack after attack. Three of the Nazi planes went down, and the squadron began to break up. The Flying Fortress had been hit 2,000 times but every second the plane was getting closer to safety. A lone German fighter zoomed down on the bomber for a final try, before turning tail for Germany. Kleiman got it in his sights and there was a terrific burst of cross fire. The plane went down smoking into the sea and the bomber was safe. Kleiman was killed in the last exchange of gunfire.

There were other men in the European area—such men as Lieutenant Morris B. Penner, former columnist of the San Antonio *Express,* who was killed in action somewhere over England; Lieutenant Jerome Notowitz, of St. Louis, who also lost his life in the air over the British Isles; Sergeant Chester Davis, who figured prominently in the first American air raid on Nazi-held Europe on July 4, 1942. Commander Samuel Benjamin Frankel won the Distinguished Service Medal for Merit at Murmansk and Archangel. In Egypt, among the many Jewish men fighting there, there was Captain Leo B. Margolian, of Boston, who, with his flight squadron, was cited for "excellent work" in air combat over Rommel's forces. He was later reported missing. Lieutenant Norman Segal of the Bronx, New York city, won five medals for valor as leader of a light bombing squadron. Lieutenant Philip Gram of St. Louis, bombardier, won the Distinguished Flying Cross and Air Medal, and the latter distinction was also gained by Lieutenant Robert T. Levy and Sergeant Eugene H. Stein of New York city. Chaplain Alexander D. Goode was lost in the North Atlantic when he and other chaplains remained on board a torpedoed transport to save the lives of soldiers.

In the early reports of the North African invasion appeared the names of many Jewish men, among them Lieutenant Colonel A. H. Rosenberg, of Mount Holly, N. J., who led the first contingent of American troops into Algiers; Corporal Bernard J. Kessel, of Brooklyn, who effectively manned the gun in the first tank to enter the city of Oran; Private Harry Cohen, the ship's "clown" on the convoy to Africa, who suddenly became deadly serious when the actual invasion began and, with the aid of a 30-calibre machine gun, established an advance position and held it under heavy fire until assistance reached him; Shipfitter Paul Leibman, of New York, who went down with his ship when it was fatally torpedoed off the coast of Algiers; Corporal Herbert Rosenheimer, of Brooklyn, who was wounded while himself attending wounded comrades.

Before his promotion to the rank of brigadier gen-



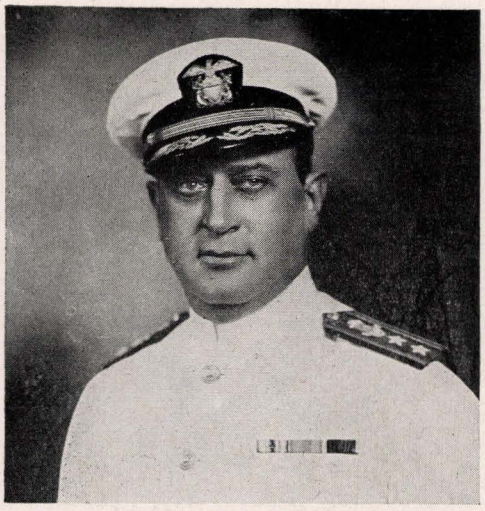
Sergeant Theodore Billen, aerial gunner who won five awards in the South Pacific



Radioman Irving Strobing who tapped out a series of radio messages before the fall of Corregidor



Machinist's Mate (1st class) Murray Weinrub was awarded the Silver Star



Rear Admiral Ben Moreell was appointed (1937) Chief of the Bureau of Yards and Docks and Chief of Civil Engineers of the Navy



Brigadier-General Julius Ochs Adler, an officer of the Seventy-Seventh Division, in the first World War, was assistant commander of the Sixth Motorized Division, U. S. A.

eral in the latter part of 1942, Edward M. Morris, then a colonel in the United States Air Force, was placed in command of the air forces of the American Expeditionary Forces which occupied Iceland and constructed an air base there. He had served as a lieutenant in the United States Air Force during the first World War, shot down a number of German planes over France, was cited for bravery and mentioned in official dispatches several times, and was awarded the Distinguished Service Cross. At the end of the first World War he held the rank of captain. He remained in the service after 1918, and by 1942 had attained the rank of colonel. In 1943 he was serving in California.

These men are but a few of the scores of thousands of Americans of Jewish faith who fought valiantly beside their comrades in arms. Their stories are typical of the courage and sacrifice displayed by American Jews on the Allied Nations' fighting fronts.

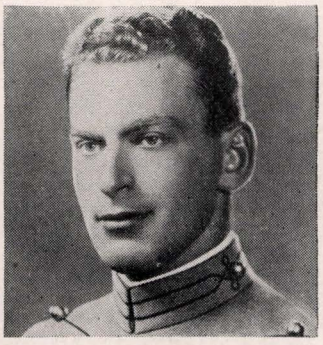
NATHAN CARO BELTH.

Lit.: Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895); Gumpertz, Sydney G., *The Jewish Legion of Valor* (1934); Fredman, George, and Falk, Louis A., *Jews in American Wars* (1942); *American Jewish Year Book*, vols. 2, 20, 21 and 44; National Jewish Welfare Board (New York), *Distinguished Service* (1942) and *In the Nation's Service* (1942).

SOLEL BONEH, *see* COOPERATIVES; PALESTINE.



Jewish cadets at Annapolis (1942), members of the Midshipmen Synagogue Party, with Rabbi Eliezer Cohen (standing on first step at extreme right). Directly behind him is Sebastian B. Littauer, faculty member of the Naval Academy



Lieutenant Jules Yates, a West Point graduate, who was reported missing "somewhere in the Philippines"



Sergeant Julius Schellenberg, a refugee, was decorated for bravery in action at Java

SOLIS-COHEN, DAVID, lawyer, communal leader and writer, b. Philadelphia, 1850; d. Portland, Oregon, 1928. He was educated at Philadelphia, but moved to San Francisco (1876) and to Portland (1878) where he was active as a founder of congregations and various Jewish charitable organizations. He was a pioneer in the cultural movement among the younger Jews in the United States which culminated in the establishment of the Young Men's Hebrew Associations. One of the early followers of Herzl in the United States, he headed the Zionist Society of Portland. Solis-Cohen took an active part in civic affairs, holding the positions of commissioner of charities and correction of Oregon (1890-92) and police commissioner of Portland (1892-94 and 1898-1902) and of mayor (1896-98).

He wrote several children's books and plays. *Our Show* (1876) was a humorous prophetic history of the Centennial Exhibition at Philadelphia. He was a brother of Jacob da Silva Solis-Cohen and Solomon Solis-Cohen.

Lit.: Morais, Henry Samuel, *The Jews of Philadelphia* (1894) 214.

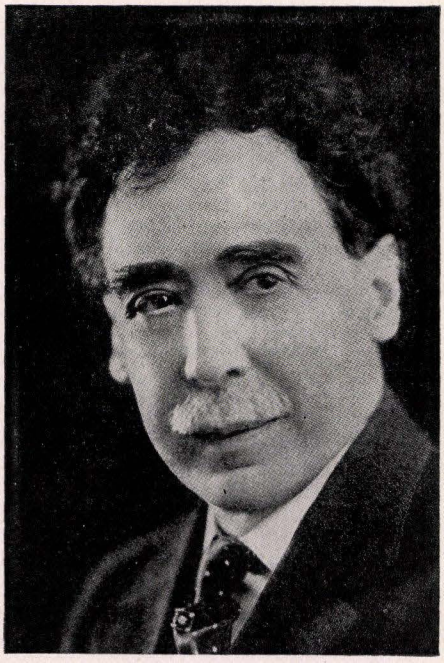
SOLIS-COHEN, EMILY, author and welfare worker, b. Philadelphia. She was the daughter of Solomon Solis-Cohen, and a cousin of Judith and Myer Solis-Cohen. The eminent educators Henrietta Szold and Lucy Wilson were among her early teachers. In 1908 she published *David the Giant-Killer, and Other Tales of Grandma Lopez,* and in 1917 translations from selected stories of Judah Steinberg under the title of *The Breakfast of the Birds, and Other Stories.* She contributed a number of original poems, as well as articles and translations from Hebrew, to periodicals and newspapers, wrote monographs on the status of women in Jewish law and on the Bible, and the work *Hanukkah, The Feast of Lights* (Philadelphia, 1937), stressing the social and religious meaning of Hanukah. Her articles, giving a searching analysis of the Jewish girl, attracted wide attention. She contributed to this encyclopedia, and in 1943 was preparing a biography of the noted rabbi and Bible translator Isaac Leeser.

As field secretary for many years of the Jewish Welfare Board, and as consultant in women's activities, she organized and promoted Young Women's Hebrew Associations and social centers throughout the United States, and revived many which were dormant or had ceased to function.

She was a member of the board of the Hebrew Sunday School Society. In 1943 she was still living in Philadelphia.

SOLIS-COHEN, JACOB DA SILVA, pioneer laryngologist, surgeon, teacher and author, b. New York city, 1838; d. Philadelphia, 1927. He descended through his maternal grandmother, a daughter of David Hays, from a family active in Colonial and Revolutionary public affairs, and, through his maternal grandfather, from a distinguished 17th cent. physician, Jacob da Silva Solis of Seville, Spain. Having studied medicine at Jefferson Medical College and the University of Pennsylvania (M.D., 1860), he enlisted in 1861 as a volunteer in the Union Army, but was soon appointed assistant surgeon in the 26th regiment, Pennsylvania Volunteers. He served first in Hooker's Brigade in the defense of Washington, D. C.; later, on transfer to the United States Navy, he accompanied Du Pont's expedition to Port Royal, and was at one time acting fleet surgeon to the South Atlantic Blockading Squadron. Still later he served as visiting surgeon to two military hospitals in Philadelphia.

On retiring from government service he began investigations in the new science of laryngology, which



David Solis-Cohen

made him known as the father of laryngology in America. In 1866 he gave private lectures to classes of physicians, and in 1869 was appointed lecturer on laryngoscopy and diseases of the throat and chest in Jefferson Medical College, later becoming honorary professor. He was a founder of the Philadelphia Polyclinic and became its first professor of diseases of the throat and chest.

Solis-Cohen wrote such pioneering treatises as *Inhalation in the Treatment of Disease* (1867); *Diseases of the Throat and Nasal Passages* (1872); *Croup in its Relation to Tracheotomy* (1874); and *The Throat and the Voice* (1879). He was a founder and editor of the *Archives of Laryngology* and editor of the department of laryngology of the *American Journal of Medical Sciences.* He was one of the founders of the American Laryngologic Association (president, 1880-82) and of the Congress of American Physicians and Surgeons, as well as president of the Philadelphia County Medical Society (1877-78) and of the Northern Medical Association (1875).

Solis-Cohen received the honorary LL.D. degree from the Jefferson Medical College and from Temple University, both of Philadelphia.

Lit.: Morais, Henry Samuel, *Eminent Israelites of the Nineteenth Century* (1880); idem, *The Jews of Philadelphia* (1894).

SOLIS-COHEN, JUDITH, writer, editor, and authority on dressmaking and costumes, b. Philadelphia, 1876; d. Philadelphia, 1927. She was the daughter of Jacob da Silva Solis-Cohen, and the sister of Myer Solis-Cohen. She studied art in Philadelphia under Colin Campbell Cooper, and the history of costumes.

She contributed many novels, novelletes, stories and articles to leading periodicals and newspapers, including: "Writing the Informative Article" (a series, in *Writer's Monthly*); "The Indoor Pond" (nature articles, in *Little Folks' Magazine*); "Playthings that Are Alive" (nature articles, in *Little Men and Women*); "A Summer Course in Dressmaking" (in the Philadelphia *Press*); an illustrated series of articles on fashions and dressmaking for the New York and Paris editions of *Toilettes.*

Her "The Lost Magazine" (1922) and "Desdemona

of the Ghetto" (with Leon H. Elmaleh; 1925) were included among the *Best Short Stories* of the respective years. She wrote also a series of short stories, *Little Americans at Neighborhood House*. Judith Solis-Cohen for many years edited the department known as "Womankind" of the Philadelphia *Jewish Exponent*, where her serial "Milly, A Jewess of To-day" also appeared. She was the first to introduce in the United States literary work on Jewish subjects for the Jewish blind.

SOLIS-COHEN, LEON, writer, b. Philadelphia, 1840; d. (most probably in New York city) 1884. He was a great-grandson of David Hays Jr. (1732-1812) and Esther Etting, and the uncle of Myer Solis-Cohen. Leon Solis-Cohen served as a corporal in the Keystone Battery during the first two years of the Civil War (1861-63), being wounded and rendered unfit for further military service in June of the latter year. After his convalescence he returned to Philadelphia, where he gained renown as a writer of forceful verse, and was perhaps the first to render into English rhymes some of the legends of European Jewry, especially those touched with humor. For several years he resided in Memphis, Tenn., where he wrote also a number of original stories based on rabbinical legends and on incidents in literature and folklore.

Solis-Cohen used the noms de plume of "Lemon S. Cream" and "Shemuel" (Samuel), the latter for most of his Jewish stories, which were contributed mainly to the Cincinnati *American Israelite*. After residing for a time also in New Orleans, La., where he wrote for several of the local newspapers, he settled in New York city, engaged in business, and gained some renown as an amateur photographer of skill.

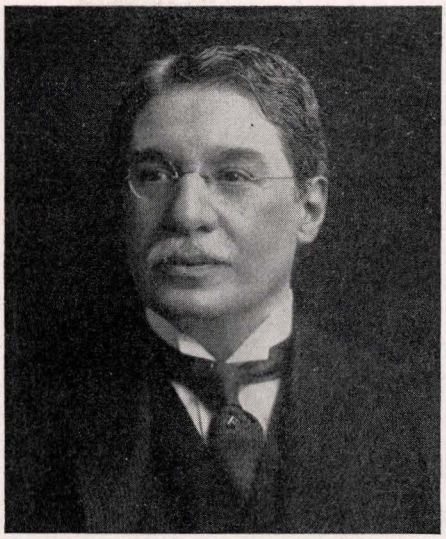
Lit.: Morais, H. S., *The Jews of Philadelphia* (1894) 313-14.

SOLIS-COHEN, MYER, physician, teacher and author, b. Philadelphia, 1877. He was the son of Jacob da Silva Solis-Cohen, and the brother of Judith Solis-Cohen. His great-great-grandfather on his mother's side, David Hays Jr. (1732-1812), appears to have served in the French and Indian War under George Washington, and during the Revolutionary War furnished provisions to the Colonial Army.

Myer Solis-Cohen studied medicine at the University of Pennsylvania Medical School (M.D., 1900), where he later served as instructor of medicine (1904-7). In 1900 he began the practice of medicine in Philadelphia. He was assistant professor of medicine in the Graduate School of the University of Pennsylvania (from 1921 on), lecturer on medical jurisprudence (from 1923) and toxicology (from 1929) in the Woman's Medical College of Pennsylvania, and was on the pediatric staff of several Philadelphia hospitals (1903-18). He was the director of the Mastbaum Research Laboratory of the Jewish Hospital, and pediatrist at that institution as well as at the Jewish Maternity Hospital of Philadelphia (1922-28), and held a similar post at the Eagleville Sanatorium in Eagleville, Pa. (from 1908 on).

During the first World War Solis-Cohen was a captain, serving in France in Base Hospital No. 59 and Field Hospital No. 37, and in the 78th Artillery. He then became major and (1936) lieutenant colonel in the Medical Reserve Corps, and was a member of a number of military orders, societies and clubs. He was a fellow and member of many national and local medical societies, including the American Medical Association.

Solis-Cohen contributed many original articles to encyclopedias and medical journals, his most notable contributions being on tuberculosis, heart disease, focal infection, pediatrics and infantile paralysis, and vaccine therapy, in connection with which last he originated the "pathogen-selective method" of culturing. He was the first physician in the United States to perceive and demonstrate latent diphtheria and carriers of diphtheria, and to describe an unusual species of interstitial pneumonia. Together with his uncle, Solomon Solis-Cohen, and Heist, he made the discovery of the bactericidal properties of whole coagulable blood, and originated a way to measure it.



Solomon Solis-Cohen

He wrote the following works: *Woman in Girlhood, Wifehood and Motherhood* (1906); *The Family Health* (1910); *Blue Book for Girl, Wife and Mother* (1911); *Mother and Child* (1929). Solis-Cohen was one of the founders (1908) of Congregation Beth-El, of Philadelphia. He served as vice-president and later corresponding secretary of Congregation Mikveh Israel, and was president of the Associate Organization of the Y.M.H.A.

SOLIS-COHEN, SOLOMON (DA SILVA), physician, communal leader and poet, b. Philadelphia, 1857. He received his medical degree from Jefferson Medical College, Philadelphia (1883), where he served as professor of clinical medicine from 1902 to 1927. He also taught at the Philadelphia Polyclinic (1887-1902) and at Dartmouth College (1890-92).

Solis-Cohen was the first to recognize and describe vasomotor ataxia and autonomic endocrin imbalance, and he introduced or elaborated many new methods of treatment, especially in the use of internal secretions. He was editor of the Philadelphia *Polyclinic* (1894-99) and an editor of *American Medicine* (1901-5).

Solis-Cohen was the author of *Therapeutics of Tuberculosis* (1891), *Essentials of Medical Diagnosis* (with A. A. Eshner, 1892-1900) and *Pharmacotherapeutics* (with T. S. Githens, 1928). He was editor of and contributor to *A System of Physiologic Therapeutics* (11 vols., 1900-5) which was hailed by the Boston *Medical Journal* as "marking the advent of a new epoch in medicine."

Deeply interested in Jewish affairs, he was the founder of the associate organization of the Y.M.H.A. of Philadelphia, a founder and editor of the original *Association Review* and editor of the *Association Bulletin*, organ of the first union of Y.M.H.A.'s of America.

He was a founder and editor of the *American Hebrew*, a founder and for some years a trustee of the Jewish Theological Seminary of America, and a founder of the Jewish Publication Society of America; he also headed the Board of Overseers of Gratz College, Philadelphia. One of the earliest Zionists in the United States, he attended the



King Solomon. From a painting by Pietro Peragino

Third Zionist Congress at Basel (1899), and was for a time a member of the provisional executive of the Zionist Organization of America during the first World War. In 1929 he was appointed a non-Zionist member of the new Jewish Agency for Palestine.

Beside his medical works Solis-Cohen published *When Love Passed by and Other Verses,* including translations from Hebrew poets of the Middle Ages (1929), and *Selections from the Poems of Moses ibn Ezra* (translations from the Hebrew, 1933). A selection of his writings and addresses was published under the title *Judaism and Science and Other Addresses* (1940; it contains an 84-page bibliography of his writings).

Lit.: *The Jewish Exponent,* Philadelphia, Sept. 2, 1932; Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 56-58.

SOLMSEN, FELIX, philologist, b. Schneidemühl, Germany, 1865; d. Bonn, Germany, 1911. He was first a teacher at the Gymnasium in Halle, became instructor at the University of Bonn in 1893, associate professor in 1897, and full professor in 1907. Solmsen's chief accomplishments were in classical languages.

His works include: *Studien zur lateinischen Lautgeschichte* (1894); *Untersuchungen zur griechischen Laut- und Verslehre* (1901); *Inscriptiones graecae ad inlustrandas dialectos selectae* (1905; 4th ed., E. Fraenkel ed., 1930); *Beiträge zur griechischen Wortforschung* (1909); *Indogermanische Eigennamen* (1922).

Friedrich Solmsen (b. Bonn, Germany, 1904), the son of Felix Solmsen, received the Ph.D. degree from the University of Berlin (1928) and Cambridge University (1936). After serving as lecturer at the University of Berlin (1929-33), he emigrated to the United States (1937), and was an instructor at Olivet College, Mich. (1937-40). In 1940 he was appointed acting assistant professor of classics at Cornell University. Solmsen wrote: *Die Entwicklung der aristotelischen Logik und Rhetorik* (1929); *Antiphonstudien* (1931); *Plato's Theology* (Ithaca, 1942).

SOLOMON, third king of Israel, son of David and Bath-sheba, who ruled from about 977 to 937 B.C.E.

1. In the Bible. The chief source for the reign of Solomon are passages in *II Sam.* 12 and the narrative in *I Kings* 1 to 11. The account given in *I Chron.* 22 to *II Chron.* 9 is a pious revision of the earlier accounts. It is possible that his original name was Jedidiah (*II Sam.* 12:25) and that Solomon (Hebrew *Shelomoh*) was a throne-name or an epithet derived from the peaceful nature of his reign. He was appointed king by David in preference to his elder brother Adonijah.

The beginning of his reign was marked by the removal of various personages whom he regarded as his own or his father's enemies. Joab, the general, Shimei, the reviler of David, and Adonijah, his possible rival, were killed; Abiathar, the chief priest who had favored the claims of the latter, was replaced by Zadok, from whom the later dynasty of high priests descended. After this the narrative is less detailed and gives only the broad outlines of Solomon's policy. He preferred not to expand the kingdom further, but instead to place it in a situation of defense, while expanding its commercial possibilities. He strengthened himself by alliances with Tyre and with Egypt; his marriage to the daughter of a Pharaoh (probably one of the Tanite dynasty) brought him, as dowry, his sole accession of property, the city of Gezer. His building activity was extensive, including not only the Temple and palace at Jerusalem, but also a number of fortifications and other buildings in the strategic positions. On the other hand, this policy led to the enforced enslavement of the remnant of the Canaanites and the imposition of heavy taxes and compulsory labor from the Israelites; this in turn led to a resentment which expressed itself in Jeroboam's abortive revolt, and eventually to the division of the kingdom directly after Solomon's death. In connection with the Phoenicians of Tyre, he sent out fleets to far-distant countries, established extensive smelting works at Ezion-geber, and imported horses from Arabia and Egypt. As a result, the kingdom amassed great wealth, expressed by the narrator in the words, "silver was accounted as nothing in the days of Solomon" (*I Kings* 10:21). The administration of the state was consolidated; instead of a loose confederation of tribes there was a system of administrative districts, governed by the direct appointees of the king.

Solomon possessed the reputation among his contemporaries, and still more among later generations, of great wisdom and understanding. Two stories, one of his judgment, the other of the visit of the queen of Sheba, are told to illustrate his brilliancy of mind; he is also said to have composed thousands of sayings. Later generations, therefore, willingly attributed to him the authorship of the Biblical books of *Proverbs, Song of Songs* and *Ecclesiastes.* Actually, his policy was by no means altogether wise. He was harassed during part of his reign by enemies in Aram and Edom; the nation was seething with discontent; shortly after his death it fell victim to division and invasion. The narrators can explain this only by declaring that Solomon, swayed by his wives, worshipped foreign gods (*I Kings* 11). In reality, he succeeded because of the impetus given to the nation by the conquests of David and the fortunate circumstance that the surrounding powers were friendly or else in a weakened condition. His character appears cold, almost colorless; he has none of the striking traits that so faithfully delineate his father David.

2. In Legend. No Biblical character has been so frequently the subject of legend as Solomon. Stories

that were originally attached to other characters of other peoples have been retold with him as hero. His wealth and his building of the Temple were especially dwelt upon in these stories. He was the master of the demons, whose aid he invoked in difficulties; many stories are told of him and the chief of the demons, Ashmodai (Asmodeus). He knew the languages of all animals, and conducted dialogues with the very smallest of them, including the ant, who discomfited him in argument. His meeting with the queen of Sheba is transformed into a romance. There are elaborate descriptions of his throne, as well as of the train of servants that surrounded him. In Mohammedan sources he figures as a warrior as well. In later times, almost any ancient structure of imposing size might be attributed in popular thought to Solomon or his ministers. His name was so synonymous for wealth that the Spanish navigator Alvaro Mendana, in 1567, named the islands he discovered in the southwest Pacific after Solomon, in token of the riches he expected to find there. The seal of Solomon, or pentagraph, by which he was declared to have power over the demons, was a favorite object of contemplation of medieval mystics.

See also: ASMODEUS; OPHIR; SHEBA, QUEEN OF; TEMPLE.

SIMON COHEN.

Lit.: Hastings, James, *Dictionary of the Bible,* vol. 4 (1919) 559-69; *Jewish Encyclopedia,* vol. 11, pp. 436-48; Kittel, R., *Great Men and Movements in Israel* (1929) 152-57; Albright, William F., *Archeology and the Religion of Israel* (1942) 130-54; Ginzberg, Louis, *Legends of the Jews,* vols. 4 and 6; Fleg, E., *Life of Solomon* (1930); Falk, F., in *Yivo-Bletter,* vol. 13 (1938) 246-74 (on the Talmudic legend of Solomon and Ashmodai in two old Yiddish versions); Bialik, H. N., *And It Came to Pass, Legends and Stories about King David and King Solomon* (1938).

SOLOMON AND MARCOLF, title of a book written in Germany during the Middle Ages, but which does not form a part of Jewish literature. According to some, Marcolf was Solomon's brother; according to others, he was court jester at Solomon's court. The book contains popular narratives and sayings of little wit and ingenuity.

Translations of it are extant in the old Slavonic literature. For further details, see Friedrich Vogt, *Die deutschen Dichtungen von Salomon und Markolf* (Halle, 1880). Israel Abrahams (*Book of Delight,* 10, 301-2) pointed out the connection between the Solomon and Marcolf legend and Joseph Zabara's *Book of Delight.*

SOLOMON, POOLS OF, three large reservoirs situated southwest of Jerusalem in the neighborhood of Beth-lehem; the name is given to them because in *Eccl.* 2:6 it is stated that the king, who is identified with Solomon, made pools of water. The conduits which bring water from these pools to Jerusalem were in use in ancient times, but were not necessarily made by Solomon. In fact, an inscription shows that one of the conduits was laid by the Romans in the 2nd cent. The other is ascribed to Pontius Pilate, but it is certainly of Jewish origin since, according to *Yer. Yoma* iii. 41a, the conduit that came from Etam provided water for the great laver of the Temple. It is mentioned also in *Midrash Lam.* 4:7. Etam is mentioned in *I Chron.* 4:3 and *II Chron.* 11:6, it is apparently the same as the modern Ain Atan.

The three Pools of Solomon lie one above the other, about 160 feet apart and with about 20 feet difference in levels. They range in length from 385 to 590 feet, in breadth from 150 to 255 feet, and in depth from 23 to 50 feet. They are partly hewn from the rock, partly built up from masonry. Two other great water conduits meet here.

SOLOMON, PSALMS OF, *see* PSALMS OF SOLOMON.

SOLOMON, SONG OF, *see* SONG OF SONGS.

SOLOMON, TEMPLE OF, *see* TEMPLE.

SOLOMON, TESTAMENT OF, a Christian pseudepigraphic work which purports to be Solomon's account of the building of the Temple. By acquiring a seal ring that possesses magical power, Solomon is able to gain control over the demons. Later, however, he becomes an idolator, loses his power over the demons, and succumbs to the magical wiles of a Jebusite woman. The work was apparently composed in Greek by a Jewish Christian. It gives a good picture of the folk-tales, astrological and demonological beliefs of the time.

The Testament appears to have been first mentioned by Josephus (*Antiquities,* book 7, chap. 2, section 5). It was first published by F. F. Fleck, who found the Greek manuscript in the Royal Library at Paris (*Wissenschaftliche Reise durch das südliche Deutschland,* 1837, vol. 2, part 3).

Lit.: Cowen, M., *The Testament of Solomon.*

SOLOMON BEN ABRAHAM BEN ADRET, *see* IBN ADRET, SOLOMON BEN ABRAHAM.

SOLOMON BEN ABRAHAM OF MONTPELLIER, Talmudist of the 13th cent. He was bitterly opposed to the teachings of Maimonides, and was the leader of the movement against the latter in southern France. Backed by his disciples David ben Saul and Jonah Gerondi, he pronounced a ban of excommunication on the followers of Maimonides. This led to a bitter controversy, in the course of which Solomon denounced the writings of Maimonides to the Dominican monks, as a result of which they were publicly burned by the latter, to the horror of the Jews, in 1233. Solomon appears to have been of good character and deep learning, but utterly blind in his literal acceptance of Biblical and Talmudic teachings.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 527-30, 536-38, 542-45.

SOLOMON BEN ISAAC, *see* RASHI.

SOLOMON BEN JEROHAM (in Arabic, Sulaim ibn Ruhaim), Karaite polemicist and writer, probably a native of Palestine; he lived in the 10th cent. Karaite tradition has it that he was the teacher of Saadia Gaon, which is chronologically impossible (since Solomon was much the younger man) but may possibly indicate some actual personal conflict between the two, thereby explaining in part Solomon's extraordinarily bitter hatred of Saadia.

Solomon's principal work is his rhymed attack on rabbinism and Saadia, *Milhamoth Adonai* (The Wars of the Lord), written about 934, in both Hebrew and Arabic redactions, of which only the former has been preserved. Its language, even for an age characterized by abusive polemics, is unusually vehement, and the author's attitude toward the Gaon is less that of a theological adversary than that of a fiercely hating personal enemy. Solomon's subject matter has no originality in it, for he merely recapitulates the arguments of older Karaite polemicists, but the violent curses and the quasi-poetic form are all his own. Whether or not Saadia replied to Solomon's blast is a question which depends for its solution upon the confirmation of Geiger's hypothesis, supported by Davidson, that Solomon is the same person as a certain Ibn Sakawaih, whose attacks the Gaon refuted in a special work, of which only small fragments have so far been discovered.

In the 950's Solomon composed a series of Biblical commentaries written in a calmer mood, although not free from

George Wolf

attacks on Saadia's views. Of the portions (partly in Arabic and partly in Hebrew) which have been preserved, those on *Psalms, Song of Songs, Ruth* and *Esther* seem to have come certainly from his pen; those on *Lamentations* and *Ecclesiastes,* however, are so free from anti-rabbinic bias as to place his authorship under serious doubt. Solomon made also an Arabic translation of the Karaite liturgy, and supplied it with a commentary in the same language.

Solomon's obscurantist attitude extended also to secular studies in general, which he condemned as ungodly and forbidden. LEON NEMOY.

Lit.: *The Book of the Wars of the Lord,* edit. Israel Davidson (1934); *Jewish Quarterly Review,* vol. 18 (1906) 220-22; Steinschneider, M., *Die arabische Literatur der Juden* (1902) 76-78.

SOLOMON (ben Judah) IBN GABIROL, *see* IBN GABIROL, SOLOMON.

SOLOMON BEN MAZAL TOB, Turkish poet and printer, who lived in the 16th cent. He was engaged in printing from 1513 to 1549, and in 1518 established a printing-plant in Constantinople in which a number of Hebrew works, inscribed with his signature, were published, including Isaac Kara's *Toledoth Yitzhak* (1518) and David Kimhi's *Michlol* (1523). He wrote a work, *Ture Zahab,* dealing with the commands and prohibitions of the Torah. A collection of sixty of his liturgical compositions and poems appeared in Kimhi's *Shirim Uzemiroth Vethishbahoth,* which he printed in 1545.

Lit.: Zunz, Leopold, *Literaturgeschichte der synagogalen Poesie* (1865-67) 532-33.

SOLOMON EPHRAIM OF LECZYCE, popular preacher, b. about 1550; d. Prague, 1619. After residing at Jaroslav, Lublin (where he studied with Solomon Luria) and Lemberg, he became head of the Yeshiva at Prague, and on the death of the famous chief rabbi, Löwe Judah ben Bezalel (1609), was elected his successor. His administration was marked by reforms in the communal administration and by attempts to curb the excess of hairsplitting (Pilpulistic) methods in teaching and preaching.

Solomon Ephraim wrote several homiletical works, the most important of them being *Oleloth Efrayim.* His other writings, partly homiletical, partly exegetical, include *Ir Gibborim, Keli Yakar* and *Ammude Shesh.* He wrote three Selihoth (penitential poems) in commemoration of the deliverance of the Jews of Prague from an invasion by the army of the city of Passau (February, 1611).

Lit.: Klemperer, G., "Das Rabbinat in Prag," *Pascheles Volkskalender,* 5641 (1880); Grünwald, M., *Rabbi Salomo Efraim Luntschitz* (1892).

SOLOMON IBN ADRET, *see* IBN ADRET, SOLOMON BEN ABRAHAM.

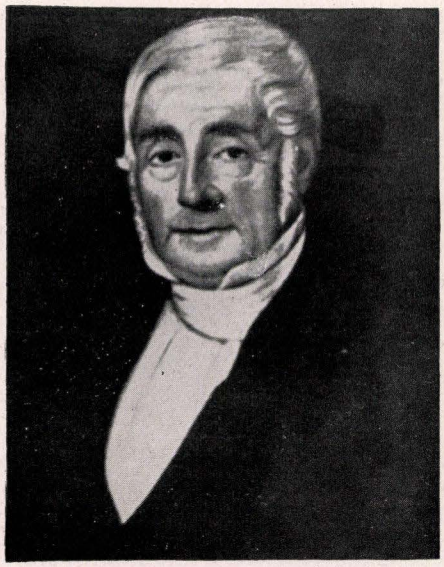
SOLOMON IBN GABIROL, *see* IBN GABIROL, SOLOMON.

SOLOMON IBN VERGA, *see* IBN VERGA, SOLOMON.

SOLOMON MOLCHO, *see* MOLCHO, SOLOMON.

SOLOMON YITZHAKI, *see* RASHI.

SOLOMON ZALMAN BEN ISAAC, Talmudist, brother of Hayim ben Isaac of Volozhin, b. 1776; d. 1809. He was known by the name of "Reb Zelmele Vilnaer," and was a man of eminent abilities, one of the most brilliant pupils of the Vilna Gaon. His early death prevented the development of his gifts. His detailed biography was written by Ezekiel Feiwel, preacher at Vilna, who called his work *Toledoth Adam* (Dyhernfurth, 1809-10).



Saul Solomon (d. 1850)

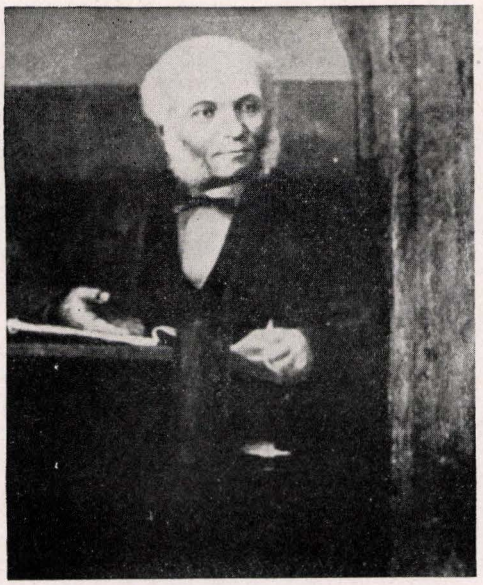
SOLOMON, a family of the island of St. Helena. Enjoying a distinguished position in South African public life during the 19th cent., the local branch of the family originated in St. Helena, to which there came (1796) Saul Solomon, son of Nathaniel Solomon, who was interested in the East India trade. Nathaniel Solomon lived in Canterbury, England, and was married to Phoebe de Mitz or de Metz, whose sister Matilde was the wife of Levy Salomons and the mother of Sir David Salomons, pioneer of Jewish civil emancipation in England. The Solomon family became related also to Nathaniel Isaacs, the African explorer.

SAUL SOLOMON (d. 1850), who was associated with Napoleon Bonaparte's last days, in time became the wealthiest and leading citizen on the island. He was sheriff of St. Helena, consul for the kings of France and the Netherlands, and devoted much of his means to Jewish charitable work. Before the close of the 18th cent. he was joined by his younger brothers Joseph and Benjamin. The latter two eventually settled at Cape Town.

BENJAMIN SOLOMON (b. Margate, England, 1786; d. Greenpoint, South Africa, 1877), a younger brother of Saul Solomon, was the first of the Solomon family to settle at the Cape (1806). He was probably the first Jewish settler after the British occupied Cape Colony. For many years he was Usher of the Court in Cape Town. He contributed to the fund for the building of the first synagogue. Numerous families, both Dutch and British, are descended from him.

JOSEPH SOLOMON (d. 1861) was a younger brother of Saul Solomon. He married Hannah Moss (d. 1860), and sent his sons Saul Solomon the younger and Henry Solomon to England to be educated at the Jewish school conducted by H. N. Solomon, then at Edmonton. They returned to St. Helena in 1829. Henry continued his studies there, and Saul was sent to Cape Town, where he excelled at the South African College. Joseph Solomon and his wife followed their son in 1831.

SAUL SOLOMON (1817-92), the second, and his brother, HENRY SOLOMON, sons of Joseph Solomon, entered a printer's business in which they later became partners. In 1841 they acquired the *Governmental Gazette,* and became printers, bookbinders and stationers



Saul Solomon (1817-92)

to the government. In 1857 they began to print the *Cape Argus,* whose proprietors they became in 1863. They were baptized in 1834, but continued to show interest in and friendship toward Judaism and Jews. They supported Joel Rabinowitz, the Jewish minister, and aided Jewish charitable and communal work. Saul Solomon the younger represented Cape Town in parliament from 1854 on. He gained great influence with the Cape Parliament, and was called "the Warwick of the Cape." As an outstanding Liberal leader, he dominated Cape policy for more than thirty years, but he refused the premiership and speakership which were offered him.

EDWARD SOLOMON, Joseph Solomon's third son, became a Christian minister.

Saul Solomon, the second, was the father of SAUL SOLOMON, the third (b. 1875), a judge of the Transvaal Supreme Court, and of WILLIAM EWART GLADSTONE SOLOMON (b. 1880), a painter and writer on Indian art, and principal of the Government Art School at Bombay.

The three sons of Edward Solomon were all knighted for their public and legal services:

SIR EDWARD PHILIP SOLOMON (d. 1914) was minister of public works during the ministry of General Louis Botha (from 1907 on), in the Transvaal.

SIR RICHARD SOLOMON (1850-1913) was legal adviser of Lord Kitchener, and drafted the Treaty of Vereeniging in 1902. He served as attorney general for the Cape and Transvaal. He revised Transvaal legislation in 1905, and became the first high commissioner for the Union of South Africa.

SIR WILLIAM HENRY SOLOMON (1852-1930) was appointed chief justice of the Union in 1927.

EMILY SOLOMON, their sister, who was a noted social worker, was the first woman ever to be elected chairman of the Congregational Union of South Africa. She was vice-president of the World Women's Christian Temperance Union.

S. A. ROCHLIN.

Lit.: Herrman, Louis, *A History of the Jews in South Africa* (1936); Rabinowitz, M., in *South African Jewish Year Book* (1929) 47, 231-35; Rochlin, S. A., "Napoleon's Relations with Some Jews at St. Helena," *Views* (London), July, 1932; *Jewish Daily Post* (London), Aug. 6, 1935, p. 5.

SOLOMON, pianist, b. London, 1903. He was discovered by Mathilde Verne, who prepared him for the concert stage. He made his debut at Queen's Hall in 1911 and was a sensation. An extensive tour followed in which he appeared as soloist with the leading orchestras of Europe. In 1912 he gave a command performance before the king and queen of England at Buckingham Palace. In 1918 Solomon retired from concert work to devote himself to an intensive five-year period of study. Returning to the concert world in 1923, he was acclaimed as one of the leading virtuosos of the piano, particularly distinguished in the music of modern composers. In 1939 he visited the United States and appeared on a British program featured in conjunction with the New York World's Fair. He was also a prominent radio artist over the official British broadcasting system. The given name of Solomon has not been revealed.

SOLOMON, DAVID, author, public and communal worker, b. India; d. Bombay, India, 1916. Solomon belonged to the Beni Israel, and served in the Indian army and civil administration. In 1899 he was created Khan Sahib, in recognition of his public services. He published *Essay on Prayer* (1888); *Sacred Hymns* (1889), and *History of Job* (1894), a versified paraphrase in Marathi, the common language of the Beni Israel. For many years Solomon was a trustee, treasurer and later honorary secretary of the Beni Israel New Synagogue at Bombay, a member of the Council of the Beni Israel Benevolent Society and the Society for Promoting Moral and Religious Instruction among the Hebrews. He was also president of the Jews' Free Library, and a trustee of the Israelite School founded by Sir Elly Kadoorie (Shanghai) and maintained by the Anglo-Jewish Association.

SOLOMON, EDWARD S. (known also as Salomon), lawyer, soldier and governor, b. Schleswig-Holstein, Germany, 1836; d. San Francisco, 1913. In 1854 he emigrated to the United States. In 1860 he was elected an alderman in Chicago. He distinguished himself during the Civil War, rose from lieutenant to major in the Twenty-Fourth Illinois Infantry, and then joined with some comrades, as the result of a regimental disagreement, in organizing the Eighty-Second Illinois Infantry, of which he became colonel. For his heroism in many famous campaigns he was appointed brigadier-general by Secretary of War Edwin M. Stanton before the end of the war. On his return to Chicago he became county clerk of Cook County. President Ulysses S. Grant then appointed him governor of Washington Territory; Solomon served in this position from 1870 to 1874. In the latter year he moved to San Francisco, and was twice elected to the California state legislature. He was also district attorney of San Francisco. Solomon was elected department commander of the Grand Army of the Republic in California (1887) and commander and chief of the Army and Navy Republic League. He was a close friend of Carl Schurz, who praised him in the highest terms in an official report during the war.

Lit.: Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 164-70; *Jewish Advocate* (Boston), Nov. 28, 1929; Meites, Hyman L., *History of the Jews of Chicago* (1924); Wiernik, Peter, *History of the Jews in America* (1931) 234; *Publications of the American Jewish Historical Society,* No. 29 (1925) 122-23.

SOLOMON, ELIAS, Australian statesman, b. London, 1839; d. Fremantle, Australia, 1910. In 1868 he went to Australia, and soon after his arrival entered political life. He represented the town of Fremantle

in the Legislative Assembly of Western Australia and in the first Federal parliament of Australia. In 1892 he was elected member of parliament without any opposition. Solomon played an influential role in the extension of the port of Fremantle, and it was partly due to his efforts that Fremantle became an important city. He was also constructively interested in Jewish communal life in both Australia and England, and was active in maintaining relations between the Jews of Australia and those of his mother country.

SOLOMON, ELIAS LOUIS, rabbi, b. Vilna, Lithuania, 1879. He came to the United States in 1888. He received the rabbinical degree in 1904, and the D.H.L. degree from the Jewish Theological Seminary of America in 1910; the honorary D.D. degree was bestowed upon him by the Seminary in 1929. From 1905 to 1918 he was the rabbi of Congregation Kehilath Israel, and from 1919 to 1921 he served as associate rabbi of Kehilath Jeshurun. In 1922 he became rabbi of Congregation Shaare Zedek of New York; he still held this position in 1943. Solomon was honorary president of the United Synagogue of America, vice-president of the Synagogue Council of America, and treasurer of the American Pro-Falasha Committee. He was a board member of the National Conference of Christians and Jews.

SOLOMON, GEORGE, Jamaica public official, b. Southampton, England, 1825; d. Philadelphia, 1910. He emigrated to Jamaica in 1844, became a pioneer in banana cultivation, and owned several sugar estates. He was Custos Rotulorum in 1860 and also a magistrate in the same year. From 1860 to 1866 Solomon served as member of the House of Assembly for the Parishes of St. Thomas and St. Ann. He was the third Jew of Jamaica to be appointed by the governor a member of the Privy Council.

He was author of *The Jesus of History and the Jesus of Tradition Identified* (1880) and *The Heresies of the Christian Church.* A few years prior to his death, his family changed their name to Seymour. His son, Seymour Seymour, was for many years mayor of Kingston, Jamaica, and a member of the Legislative Council.

SOLOMON, HANNAH G., communal worker, b. Chicago, 1858; d. Chicago, 1942. In 1877 she made her entry into communal activities; in that year she and her sister, Mrs. Henry Frank, were invited to join the Chicago Women's Club—the first Jewish women to receive such an invitation. In 1890 Mrs. Solomon was a member of the Women's Committee of the World's Parliament of Religion at the World's Fair. The following year she arranged a Jewish Woman's Congress in Chicago, and this eventually became the nucleus of the Council of Jewish Women. She was honorary president of the Council for many years.

The immigration increase of the last two decades of the 19th cent. necessitated new activities on behalf of the arrivals; Mrs. Solomon established a Bureau of Personal Service for immigrants. She called the first conference of Chicago Jewish Women's Organizations in 1894. She was one of the founders (1895) and one of the first vice-presidents of the Illinois Federation of Women's Clubs. In 1899 she was treasurer of the Council of Women of the United States, where she represented the Council of Jewish Women. Accompanying Susan B. Anthony to the International Council of Women meeting in Berlin in 1904, Mrs. Solomon was one of the most prominent delegates. In 1907 she became president of the Illinois Industrial School for Girls.

Lit.: American Hebrew, Jan. 6, 1933, p. 142; *The Council Woman,* Jan., 1943.



Hannah G. Solomon

SOLOMON, HAROLD J., British army officer, public servant and communal worker, b. England, 1886; d. Valmont, Switzerland, 1930. Solomon entered the British army and became noted as a daring cavalry officer. Physical activity was the characteristic of his life until, a few years before his death, an accident impaired his health. Solomon distinguished himself in the first World War and was promoted to lieutenant colonel. After the War he became director of commerce and industry in the Palestine Administration under Sir Herbert Samuel's high commissionership. In 1922 Solomon left the civil service and became director of the Palestine Potash Company.

For some time he was a governor of the Technical Institute at Haifa. He was also director of the Anglo-Palestine Club, and council member of the Anglo-Jewish Association and of the Domestic Board for Palestine.

SOLOMON, HARRY CAESAR, neurologist, b. Hastings, Neb., 1889. He received the M.D. degree from Harvard University (1914), became senior physician in charge of the department of therapeutic research of the Boston Psychopathic Hospital (1920) and associate professor of psychiatry at the Harvard University Medical School (1936). Solomon was a member of the advisory committee of the department of public welfare of Massachusetts, and a trustee of the Associated Jewish Philanthropies. His writings include *Neurosyphilis* (with Elmer E. Southard; 1918) and *Syphilis of the Innocent* (with M. H. Solomon; 1922).

SOLOMON, IZLER, conductor, b. St. Paul, Minn., 1910. As a child he studied violin and showed such talent that he was subsidized to study in New York. In 1928 he was appointed assistant to Michael Press in the department of music of Michigan State College in East Lansing. He conducted his first orchestra in East Lansing. From 1931 to 1935 he taught in the Lansing public schools. In 1935 he became state music director for the Federal Music Project, working out a program of musical activity which was later adopted

nationally. He was sent to Chicago by regional director Guy Maier, who recognized his talent, and there he conducted the Illinois Symphony Orchestra for six years. In 1938 he became conductor of the Women's Symphony Orchestra which, two years later, was sponsored in a weekly program over a national radio network. In 1941 Solomon was appointed conductor of the newly-organized Columbus (Ohio) Philharmonic Orchestra. He appeared also as a guest conductor of the Philadelphia, the N.B.C., the Chicago Symphony and the Buffalo Philharmonic orchestras.

SOLOMON, JOSEPH, Dandekar of Ahmedabad, physician and Beni Israel communal worker, b. Malegaon, India, 1840; d. Ahmedabad, 1927. He was the son of Solomon Abraham Dandekar, a Havadar (the pride of his regiment), and was educated at Satara where he was an eyewitness of the atrocities of the Indian Mutiny. As a Beni Israel Solomon remained loyal to Britain, after having joined, in 1855, the eleventh Indian regiment. Then he was ordered to the Civil Hospital at Ahmedabad. In 1866 he became hospital assistant at the Ahmedabad Lunatic Asylum, whose director he became afterwards. During the cholera epidemics Solomon worked with great diligence and self-sacrifice. In 1900, after forty-five years of government service, he retired from office.

Solomon was the second Beni Israel to settle in Ahmedabad, headquarters of an army division with a great arsenal. Together with Abrahamju Erulkar, the first Beni Israel settler, he encouraged other Jews to settle in Ahmedabad, and laid, in this way, the foundation of the Jewish colony in Ahmedabad. In 1876 Solomon presented a cemetery to the young Jewish community, whose president he was from 1887 to 1909.

SOLOMON, JOSEPH, philosopher and linguist, b. Bristol, England, 1853; d. London, 1931. In 1871 he went to Oxford, and was educated at Corpus Christi College and Balliol College. He was the favorite pupil of Jowett, and a fellow student of Herbert Asquith, afterwards British prime minister, and Alfred Milner, who later became British proconsul in Africa. Solomon's friendship with these statesmen lasted until their death. His knowledge of ancient and modern philosophy was profound, but his inclination for learning was by far greater than that for utilizing in writing what he had learned. He accompanied Asquith to the bar, but soon left it and held several posts at Nottingham, Bangor, and Leeds, until he finally settled at Oxford as a "coach." He contributed to *Mind* and the *Classical Review,* and published (1912) a study on Henri Bergson which Bergson himself always considered the best appreciation of his philosophical intentions and position.

In his later life Solomon took up the study of modern languages, especially of the Scandinavian and Slavonic tongues. Subsequently he was employed by the British Foreign Office as translator of Russian documents. At the age of seventy-six, he began to learn Spanish by self-instruction. He was interested also in Biblical studies and in the theory of currency. He translated part of Aristotle's works from Greek into English under the title of *Ethica Eudemia* (Oxford, 1925, vol. 9 of a series).

SOLOMON, JOSEPH MAURICE, jurist, b. London, 1839; d. London, 1916. Educated at London University, and called to the Bar at Lincoln's Inn (1864), he was one of the outstanding lawyers of London, and became reader in law at London University. Some years after he had begun to lecture he was appointed also examiner in law at the same university. Solomon was an authority on the law of equity and widely esteemed because of his ability to teach this science of mixed character.

During the first decades of Solomon's activity equity jurisdiction was of the highest importance in the juridical life of England, until reforms in the procedure of the chancery courts somewhat diverted the interests of the British jurists from it. But for a long time Solomon, as a theorist and a practical lawyer, was influential with law students. He was active also in Jewish communal work, especially as committee member of the Jews' Free School.

SOLOMON, MEYER, neurologist and psychiatrist, b. New York city, 1887. He received the M.D. degree from Cornell University (1909), and was subsequently connected with several hospitals, mostly in Illinois. In 1936 he was made a member of the medical faculty of the Cook County Graduate School of Medicine. Solomon served as neurologist of the Chicago Health Department (1923-29) and as director of the Municipal Psychopathic Laboratory of the City of Chicago (1929-31).

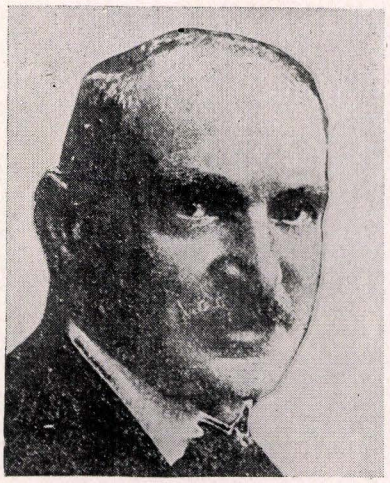
He was founder (1930) and president of the Chicago Academy of Criminology, and author of many papers on neurology, psychiatry, speech, personality and behavior disorders.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 640.

SOLOMON, MICHAEL, Jamaican statesman, b. England, 1818; d. Jamaica, British West Indies, 1892. In 1830 he emigrated to Jamaica, and became connected with the Bravo family which, of Marrano descent, was highly respected by the Jamaican people. Later on Solomon became chief of the firm of Bravo Brothers. In 1855, when responsible government was established in Jamaica, Solomon was elected member of the Legislative Council. He represented the rural district of St. Ann, and during the first years of his parliamentary activity belonged to the opposition, the rural party. In 1859 the rural party came to power, and Solomon entered the cabinet (called "Executive Committee") as minister of finance. In 1860 he presented a statement showing a deficit in the treasury of more than £58,000, and secured the passage of a law providing for an issue of treasury bonds to balance the budget. But in 1861 he resigned, and severed his relations with the rural party, while party struggles and personal animosities dangerously increased until the outbreak of the revolution of 1865 to 1866. Although Solomon refrained from taking part in the violent struggle for or against Governor Eyre, he subscribed to a declaration in favor of Eyre, who came in conflict with the British government and was forced to retire. Solomon was at this time clerk magistrate to the district of St. Ann; afterward he became custos or senior magistrate of this district. In 1882 Solomon became member of the Privy Council, the Jamaican Upper House. In 1887 he was decorated by Queen Victoria for his services in connection with the participation of Jamaica in the Jubilee Exposition.

Lit.: Wood, J. J., *Jamaica* (1884); Gardner, *History of Jamaica* (1909).

SOLOMON, SIR RICHARD, high commissioner for the Union of South Africa, b. Cape Town, South Africa, 1850; d. London, 1913. His mother was non-Jewish. A lawyer by profession, he accompanied Lord Rosmead as legal adviser on his mission to Mauritius (1886) in order to inquire into the affairs of that island. Solomon was a member of the House of Assembly of the Cape Colony for the division of Tembuland, attorney-general to the Schreiner ministry (1898-1900), and legal adviser to the Transvaal administration and to Lord Kitchener (1901-2). He served as



Solomon Joseph Solomon

attorney-general of the Transvaal (1902-7), as acting lieutenant governor of that colony (1905-6), and as agent-general in London for the Transvaal (1907-10). He was appointed high commissioner for the Union of South Africa in 1910. He was knighted in 1901.

SOLOMON, ROBERT BERNARD, jurist, army officer and communal worker, b. London, 1889. He studied law and was graduated before 1914. Upon the outbreak of the first World War he entered the British army and served in France as an artillery officer. He was decorated with the British Military Cross and the French Croix de Guerre, and promoted to captain. When the war ended, Solomon became a solicitor at London. He was chairman of the Galilee Redemption Fund and treasurer of the English Zionist Federation. He held offices also in the Jewish War Memorial Union and the King George V Memorial Forest.

From 1930 to 1937 Solomon was president, later vice-president, of the Jewish National Fund. In 1938 he was honorary solicitor of the United Synagogue, London. For many years he also was chairman of the Union of Jewish Literary Societies and was known to be active communally in 1943.

SOLOMON, SOLOMON JOSEPH, painter, b. London, 1860; d. Birchington, Kent, 1927. He studied at the Royal Academy in London, the Akademie in Munich and the École des Beaux Arts in Paris. Beginning with 1881, he won increasing recognition at the summer exhibitions of the Royal Academy. His pieces were mostly portraits and figure paintings, the latter treating of Biblical or mythological scenes in the historical style which was then flourishing.

His *Samson* (1887) and *Job* were acquired by the Walker Art Gallery in Liverpool. Other paintings of this type were *Niobe* (1888); *Hercules* (1889); *Cassandra* (1886); *The Judgment of Paris* (1890); *Allegory; Awakening* and *St. George.*

Mainly as the result of his extended activity as portrait painter, "S.J.S." became a favorite in London society. The catalogue of his portraits in Olga Somech Phillips' study of him is like a list of the best-known citizens of the city. Among his subjects were Israel Zangwill (1894); Heinrich Graetz (1887); Solomon Schechter (1902); Lady Violet Melchett and her daughters, and the famous *Your Health,* depicting the young Miss Violet at a gay table-gathering (the painting played a romantic role in her marriage to Melchett).

Solomon was one of the founders of the Maccabeans (1891) and later vice-president of the organization. During the first World War Solomon, who was made a lieutenant-colonel, was instrumental in converting the British army to the use of camouflage and introduced the fishing-net basis for camouflage—a method which became generally adopted. Solomon was the author of *Strategic Camouflage* (1920) and of *The Practice of Oil Painting and Drawing* (3rd ed., 1930). In 1918 he was president of the Royal Society of British Artists.

Lit.: Phillips, Olga Somech, *Solomon J. Solomon* (1933); Bensusan, S. J., in Martin Buber's *Jüdische Künstler* (1903); *The Studio,* vol. 8 (1896) 3-11; *Catalogue* of Exhibition of Works by late members of the Royal Academy, Winter Exhibition (1928) 62-71, 79.

SOLOMON, SOLOMON MARKS, rabbi, b. Melbourne, 1858; d. Melbourne, 1941. He was the first Australian-born Jew to qualify for the ministry, and served the Melbourne Congregation for about fifty years. In the first World War Solomon was Jewish chaplain to the military forces of the Australian Commonwealth and was promoted to colonel. He was the recipient of the Volunteer Officer Decoration.

Solomon was also headmaster of the Melbourne Hebrew School, and devoted himself to the physical education of Australian Jewish youth. He founded the first Jewish Scout group in Australasia. He gave his services also to the Australian Natives Association, and held office in the Friendly Society movement for sixty years. Solomon was likewise an important figure in Australian Masonry.

SOLOMON, VABIAN LOUIS, Australian statesman, b. Adelaide, Australia, 1853; d. Adelaide, 1908. He was the son of Judah Moss Solomon, who was (1852-66) a member of the legislative council at Adelaide, the first Jew in South Australia's Parliament.

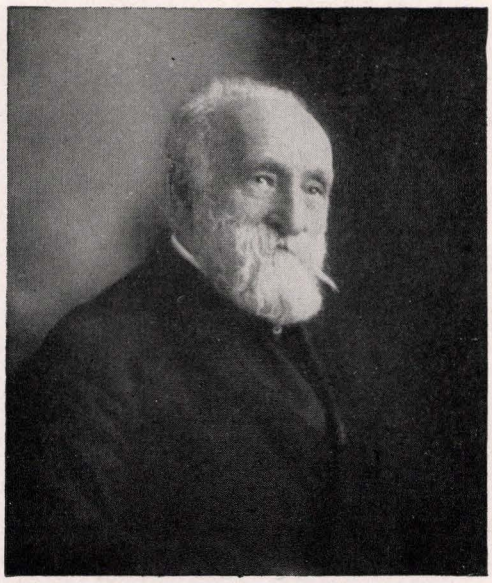
Vabian Louis Solomon was educated at Adelaide and at Scotch College, Melbourne. In 1873 he went to the Northern Territory of Australia, and there edited, until 1890, the *Northern Territory Times.* From 1890 to 1901, and from 1905 until his death, he was a member of the House of Assembly of South Australia for the Northern Territory. There he was government whip to the Playford government (1890-91) and to the Downer government (1893). In 1899 he became leader of the opposition, and for a brief period served as premier and treasurer of South Australia. After having been a member of the federal convention (1897-98) which framed the constitution of the Australian Commonwealth, he became a member of the House of Representatives for South Australia in the first parliament of Australia (1901-3).

SOLOMON, WILLIAM EWART GLADSTONE, *see* SOLOMON (family).

SOLOMON, SIR WILLIAM HENRY, *see* SOLOMON (family).

SOLOMONS, ADOLPHUS SIMEON, philanthropist, b. New York city, 1826; d. Washington, D. C., 1910. At the age of fourteen he enlisted in the New York State Militia, in which he later became a sergeant. He engaged in mercantile pursuits, and in 1851 Daniel Webster, then Secretary of State, appointed him "special bearer of dispatches" to Berlin. While abroad he visited a Jewish ward in a hospital at Frankfort, Germany. He determined to establish a similar institution in New York city, and when he returned became a founder of Mt. Sinai Hospital.

In 1859 Solomons established the publishing house of Philip and Solomons in Washington, which for a number of years held the contracts for government



Adolphus S. Solomons

printing. In 1871 Solomons became chairman of the committee of ways and means of the House of Representatives of the District of Columbia, at the time when the capital had its own government. As a resident of Washington and a leading member of the Jewish community he took an active part in all the inauguration ceremonies from the time of Abraham Lincoln to that of William Howard Taft. He was on terms of cordial friendship with Lincoln; in fact, the last portrait ever taken of Lincoln was taken in Solomon's shop.

Solomons was a member of the central committee of the Alliance Israélite Universelle and its treasurer for the United States. He advocated the establishment of the Montefiore Home for Chronic Invalids. In 1891 he became the general agent for the Baron de Hirsch Fund and director of its many activities in America.

He was active also in public affairs. When the District of Columbia was given a territorial form of government (1871) President Ulysses S. Grant tendered Solomons the office of governor, which he declined. The first meeting of the American Red Cross Association took place at his home in Washington. He was an active member of the organization for seventeen years, and was one of its two vice-presidents. In 1881 President Chester A. Arthur appointed him and Clara Barton representatives to the International Congress of the Red Cross held at Geneva; he was elected vice-president of the Congress. In addition, Solomons was one of the most prominent and active members of the various charitable organizations in Washington, and contributed to the upbuilding of many institutions. He was one of the founders of the Garfield Hospital (a memorial to President James A. Garfield) and a member of its board until his death, and helped found the Jewish Protectory. His eightieth birthday was celebrated by a number of friends, who signed a testimonial address presented to him by Cyrus Adler.

Lit.: *Publications of the American Jewish Historical Society,* No. 20 (1911) 166-70; *Jewish Encyclopedia,* vol. 11, p. 459.

SOLOMONS, BETHEL, *see* SOLOMONS, MAURICE ELIAS.

SOLOMONS, LEVY, one of the early Jewish pioneers in Canada, b. England, 1729; d. Montreal, Canada, 1792. He settled there at the time of the British conquest, coming from Albany, where he had previously lived. A trader whose successful and large-scale enterprises extended to many points, he played a most conspicuous part also in Jewish and public affairs. He was one of the founders of the Sephardic congregation in Montreal, was its first Parnas (president), elected in 1778, and one of the signers of its first code of laws. He was among the British "freeholders, merchants and traders" in the province of Quebec who in 1773, 1774 and 1784 petitioned the king for a House of Assembly.

When the American Revolutionary War broke out and General Montgomery, in 1775, occupied Montreal, he asked Solomons to provide hospitals for the continental troops, which he did. He also rendered them other assistance. This later exposed him to much persecution and suffering. He was severely treated by General John Burgoyne, the British commander, who had him expelled, with his family (1776), and most of his possessions confiscated. In the end, however, he was permitted to return to his home.

Solomons, in 1775, married Rebekah Franks (his second wife), daughter of Abraham Franks. He left two sons and six daughters, the youngest of whom, Rachel, married Henry Joseph.

BENJAMIN G. SACK.

Lit.: *Archives of Canada;* Sack, Benjamin G., *History of the Jews in Canada* (in course of publication in 1943); *Publications of the American Jewish Historical Society,* Nos. 2, 13, 27 and 31; *Les cahiers des dix,* No. 4 (1939); *The Jew in Canada* (1926); Scoville, *Merchants of Old New York.*

SOLOMONS, MAURICE ELIAS, public and communal worker, b. Dublin, 1833; d. Dublin, 1922. Eldest son of Elias Solomons (who settled in Dublin in 1824), he was a prominent merchant and leader in communal life. Solomons was justice of peace of the county and city of Dublin and consul of Austria and Hungary at his native town. In his youth Solomons was also a drama critic and contributed to *Freeman's Journal* and *Saunders' News.* He became an important figure in English Masonry, and was the representative of the Wisconsin Grand Lodge at the Grand Lodge of Freemasonry of Ireland, as well as grand officer of the Grand Royal Arch Chapter of Ireland.

Solomons was interested also in Jewish philanthropic and educational work. He donated considerably to the Dublin Synagogue, and was chairman of the education committee and honorary manager of the congregational schools under the National Board of Education.

His son EDWIN MAURICE SOLOMONS (b. 1873), stockbroker to the High Court of Justice, Eire, was for many years president of the Jewish congregation of Dublin, and the foremost Irish patron of boxing.

BETHEL SOLOMONS, another son, was an outstanding gynecologist. He was educated at Trinity College, Dublin, and at several universities in France and Germany, and was president of the Dublin University Biological Association (1919-20) and of the Obstetrical Section of both the British Medical Association (1933) and the Royal Academy of Medicine, Ireland.

His published writings include *Handbook of Gynaecology* (3rd ed., 1934); *Practical Midwifery for Nurses* (1931), and *Epitome of Obstetrical Diagnosis and Treatment in General Practice* (1934). Solomons edited the 7th edition of Tweedy's *Obstetrics.* He was an honorary fellow of the American College of Surgeons.

SOLOVEICHIK, JOSEPH BAER, Talmudist, b. Nieswich, Russia, 1820; d. 1892. He taught in Yeshivas at Minsk and Volozhin, served as rabbi at Slutzk and Brest-Litovsk, and was regarded as one

of the keenest scholars of his time. In 1889 he served on a committee of Jews convoked by the Russian government to discuss the conditions of the Jews. He favored the movement for colonization in Palestine and organized a society for that purpose in Brest-Litovsk. His chief work was *Sheeloth Utheshuboth Beth Halevi* (three parts, Vilna, 1865; Warsaw, 1874; Warsaw, 1884).

Hayim Soloveichik (d. Warsaw, 1920), his son, taught in the Yeshiva of Volozhin and was regarded as the most profound Talmudist of his generation. He succeeded his father as rabbi of Brest-Litovsk, and was one of the main organizers of the Agudath Israel. He wrote a commentary on the *Mishneh Torah* of Maimonides, called *Hiddushe Rabbenu Hayim Halevi.* His new system of Talmudic study (Habanah) opposed Pilpulism and sought a basic analysis of sources and reasonings.

Lit.: *Haasif,* vol. 6.

SOLOWEITSCHIK, MAX, scholar and deputy, b. Kovno (Kaunas), Lithuania, 1883. He wrote a number of works on topics relating to the Bible and Palestine, among the earliest being the following, in Russian: *Foundations for a History of Culture in Biblical Times* (St. Petersburg, 1912; Yiddish trans., 1923); *A Historical Atlas of Palestine* (St. Petersburg, 1913); *The Chief Problems of Bible Study* (St. Petersburg, 1913; Hebrew trans., Odessa, 1914). After the first World War he was elected to the Lithuanian parliament and from 1919 to 1922 was secretary of Jewish affairs in the cabinet. He was a delegate to the Twelfth and Thirteenth Zionist Congresses, a member of the Zionist Executive and later of the Jewish Agency. In 1923 he moved to Berlin.

His later writings included a history of Bible study and *The World of the Bible* (Hebrew, Berlin, 1925; German, Berlin, 1926; English, London, 1927); he was one of the editors of the *Encyclopaedia Judaica* and of the *Jüdisches Lexikon.* In 1933 Soloweitschik emigrated to Palestine, where he was director and manager of the branch of the Anglo-Palestine Bank at Hadar Hacarmel, a suburb of Haifa, until 1941; he was chairman of the Hadar Hacarmel Committee.

SOLTES, MORDECAI, educational executive and writer, b. Dzwiniacze, Poland, 1893. He was brought to the United States in 1900; here, in addition to receiving Yeshiva training, he secured various degrees in arts and education from New York University and Columbia University, and the Ph.D. degree from Columbia in 1924. In the following year he became director of education for the Jewish Welfare Board, a post which he still held in 1943. Prior to that he had been the director (1915-24) of the department of extension education for the Bureau of Jewish Education. Subsequently Soltes also was a lecturer (1927-29) in education and contemporary Jewish history at the Jewish Theological Seminary of America, and in Yiddish language and literature at the Graduate School for Jewish Social Work (1926-33). *The Yiddish Press, an Americanizing Agency,* a study by Soltes which first appeared in the *American Jewish Year Book* (1924-25) and was later issued in book form, remains the most comprehensive discussion of the history and role of the Yiddish press that has been produced in the United States.

Soltes presented and proved the argument that the Yiddish press, despite its use of a foreign language, served the function of introducing the Jewish immigrant populations to American practices and explaining the meaning of Americanism to them. The thesis evoked favorable critical and editorial comment from many groups.

In his capacity as director of education for the Jewish Welfare Board, Soltes wrote numerous pamphlets and brochures, most of which were published anonymously. Among these were compilations of program material on Moses Mendelssohn, Moses Maimonides, Baruch Spinoza, Rashi and Ahad Haam, as well as for the various Jewish holidays.

As chairman of the National Committee for Jewish Book Week (1941-42 and 1942-43) Soltes made the week a trilingual affair by adding Hebrew and Yiddish cultural divisions to the English division. He also instituted the practice of issuing, three times a year, a list of Jewish books in English, Hebrew and Yiddish published in the United States and elsewhere. Soltes also held executive and administrative positions with various Jewish welfare and communal organizations. He was, from 1922 to 1935, a member of the executive and administrative committees of the American Jewish Congress, and chairman of its committee on discrimination in colleges and professional schools.

Nathan Ricardo.

SOMARY, FELIX, economist, b. Vienna, 1881. After completion of his studies he worked at first in his home town, then went to Berlin, where he was active in the banking business until the outbreak of the first World War. During the War he became acting commissar general for the banks in Belgium, and later collaborated with Hjalmar Schacht in the supervision of the finances in the territories occupied by Germany. After the signing of the armistice, Somary was active on the many commissions regulating foodstuff traffic between the formerly hostile nations. In 1919 he went to Switzerland, where he was active in the international credit field. In this capacity he helped in the drafting and execution of the Young Plan. Somary came to the United States in the late 1930's, and in 1943 was in Washington, D. C.

His notable publications include his own new edition of Phillippowich's famous *Grundriss der politischen Ökonomie* (1923-36); *Bankpolitik* (Tübingen, 1915; 3rd ed., 1934); *Wandlungen der Weltwirtschaft seit dem Kriege* (Tübingen, 1929); *End the Crisis, A Plea For Action* (London, 1933).

SOMBART, WERNER, non-Jewish political economist, b. Ermsleben, Germany, 1863; d. Berlin, 1941. In his book *Die Juden und das Wirtschaftsleben* (1911; English trans., *The Jews and Modern Capitalism,* 1913) he accused the Jews of having created capitalism. Capitalism and Judaism were for him synonymous. He claimed that capitalism arose from the cold calculation of the desert nomad and was foreign to the Nordic farmer, and charged the "commercial spirit" of the Jews with having overwhelmed the utterly opposite nature of the Nordic, asserting that the Jews were never merchants and manufacturers, but only usurers.

Sombart's thesis was refuted by numerous scholars, Jews and non-Jews, who pointed out that capitalism arose in Italy and Western Europe at a time when the Jews were mostly confined to the ghettos, unable to participate in the commercial and financial life of the nations to any significant extent. By an arbitrary selection of the facts Sombart grossly exaggerated the part they played in the development of capitalism. Yet his thesis, although anti-Semitic only by implication, was taken up by anti-Jewish agitators, and was widely used in the anti-Semitic propaganda of Nazism.

In *Die Zukunft der Juden* (1912) Sombart sought to refute the charges of his critics and opposed the assimilation of the Jews with other races, but there his argumentation was even less convincing. The author, who had started as a Socialist and biographer of Marx (*Das Lebenswerk von Karl Marx,* 1909), became in his last years a staunch Nazi. In *Deutscher Sozialismus* (1934) he justified the exclusion of Jews from the spiritual and economic life of Germany

on the basis of his claim that capitalism was the exclusive expression of the "Hebraic spirit."

Lit.: Philipp, Alfred, *Die Juden und das Wirtschaftsleben . . .* (1929); Kohler, Max J., in *American Economic Review* (1912) 81-84; Schulman, Samuel, "The Jews and the Economic Life," *Judaean Addresses,* vol. 2 (1917) 77-90; Beard, Miriam, "Anti-Semitism—Product of Anti-Semitic Myths," *Jews in a Gentile World* (1942); Weinryb, Bernhard D., "Jewish History Nazified," *Contemporary Jewish Record,* April, 1941; Plotnik, Martin, *Werner Sombart and His Type of Economics* (1937); *Journal of Political Economy,* vol. 36 (1928), No. 6; vol. 37 (1929), No. 1.

SOMLÓ, BÓDOG, jurist and sociologist, b. Pozsony, Hungary, 1873; d. Kolozsvár, Hungary, 1920. He belonged to the circle of the eminent scholar Gyula Pikler. Starting from the analysis of law, which is a creation of society, both men delved into investigations concerning society itself. Pikler took the additional step toward physiological psychology in an effort to provide an ever more positive basis for his thought. Somló stopped at research on society and followed, or rather was in advance of the contemporary trend, by ascribing to the collectivity a predominant importance over the individual.

Somló studied in the Universities of Kolozsvár, Leipzig and Heidelberg. He was lecturer in the University of Kolozsvár to which, after teaching in the Academy of Law at Nagyvárad, he returned in 1905 as professor of philosophy of law. From 1918 to 1919 he was professor in the University of Budapest. He embraced Christianity. In 1920 he committed suicide.

He collaborated with Pikler on *Der Ursprung des Totemismus* (1900). He wrote books (in Hungarian) on the laws governing sociology, thus contributing towards making that field of research a science, and on state control and individualism (1903). He also published (in German) *Der Güterverkehr in der Urgesellschaft* (1909) and *Zur Gründung einer beschreibenden Sociologie* (1909). His posthumously published work (1921) dealt significantly with Niccolò Machiavelli, whose state philosophy was to dominate in the subsequent decades. During the first World War he wrote articles to disprove the sociological arguments of the anti-Semitic author Péter Ágoston.

SOMLYÓ, ZOLTÁN, poet, b. Alsódomboru, Hungary, 1882; d. Budapest, 1937. He collaborated on diverse newspapers in various Hungarian cities and published some twenty volumes of poetry and short stories. But these were the mere precipitates of a life of bitter poverty, soul-rending struggle and a ceaseless flow of rich poesy pulsating with the very warm blood of his tormented heart. In the humble atmosphere of his parental home he established many unconscious contacts with the suffering Jewish past and humble resignation, compelling recourse to one's own innermost self. These currents remained dominant throughout his life, and nothing could divert them.

Somlyó's friends and Jewish patrons of poetry and literature often asked themselves this question: "Why don't we do something to relieve his misery?" It was beyond their power. Somlyó's genius created for itself the conditions under which it throve: those of suffering. Through this attitude he encouraged editors to acquire for pennies his poetic gems; friends to take his misery for granted; philanthropists to remember him only occasionally and reluctantly. For him it was inevitable destiny to be poor, downtrodden and vulnerable; he beheld this world, which for him held out nothing but the martyr's sufferings, but the more poignant the pain, the clearer shone his vision of values eternal.

Many of his poems are deeply suffused with Jewish feeling, and not only those dedicated to the various phases of religious life, such as "Barmicvo," "Tekiah" and "Az apám" (My Father). In "Könnyező szem" (Tearful Eye) the spirit of Talmudic Haggadah is alive. All his poetry is highly subjective; the abyss between this life and himself is ever present, but he accepted his fate as a Jew. Although many of his innumerable poems belong to the finest specimens of Hungarian poetry, he was wholly ignored by official criticism. He was hardly "salonfähig" among Jews; he was just a sensitive recording instrument of all the anguish, misfortune and tragic fatality of humankind and especially of his own Jewish people. In his first published volume he gave himself the name of *Az átkozott költő* (The accursed poet; 1911). He bore his talent throughout life as a stigma; it weighed upon him like a curse, yet he beheld and expressed beauties such as only the chosen may.

Other volumes of his poetry were: *Északra indulok* (I Set Out Northward; 1912); *Végzetes verssorok* (Fatal Verse; 1916); *A halál árnyékában* (In the Shadow of Death; 1917); *A férfi versei* (Poems of the Man; 1922); and a posthumous volume of selected verse. His *Őszi regeny* (Autumnal Novel) describes the circle of young poets around Endre Ady at Nagyvárad. He contributed to all Jewish magazines, especially to *Mult és Jövő.* ANNA BETTELHEIM.

SOMMER, EMIL VON, army general, b. Bukovina, then Austria, 1866; d. Vienna, 1940. During the first World War he commanded the 24th Infantry regiment and was on the Austrian general staff for several months. He saw four years of front-line fighting in Galicia. Sommer was knighted and was the recipient of the Leopold Order, the Iron Cross and the Gold Cross. After the war he was retired from military service and was active in organizing the Jewish War Veterans of Austria which he headed for a time. But in repudiation of Sommer's strongly monarchist views the organization split, the majority of the war veterans being organized in the non-political Bund Jüdischer Frontsoldaten, while a minority gathered around General von Sommer, who became the leader of the organization of legitimist Jewish war veterans. His name was in the lime-light when, in the spring of 1938, he donned his general's uniform and decorations in defiance of the Nazis who ordered him to clean the street. Soon afterwards he was arrested and was reported to have been executed by the Nazis in 1940.

SOMMER, HARRY B., author and merchant, b. Hamburg, Germany, 1851; d. Philadelphia, 1924. He was brought to the United States in 1853 and educated at public schools in Philadelphia. Sommer was president of the Irving Literary Association (1868-70) and served on the board of directors of the Young Men's Hebrew Association of Philadelphia, of which he was president (1879-1880).

He contributed numerous humorous sketches to the Jewish and non-Jewish press and wrote under the pseudonym of "Arry O' Pagus." Sommer was author of *In Lighter Vein* (Philadelphia, 1891) and *Helping Carnegie* (Philadelphia, 1907).

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

SOMOGYI, BÉLA, socialist educator and editor, b. Halastó, Hungary, 1868; assassinated at Budapest, 1920. He was a teacher in public and commercial schools, contributed to the social democratic press, and published pamphlets and books for the enlightenment of the people on agrarian production and on the program and aims of the Christian Socialist Party and the anti-Semitic People's Party. He organized the Social Democratic Teachers' Union. From 1897 on he edited the official social democratic daily *Népszava.*

When the collapse of the Austro-Hungarian monarchy resulted in a state of anarchy (1918), Somogyi became a member of the Workers' Revolutionary Council. When, however, the Communists took over

the reins of government, he refused every office and lived in penury rather than draw pay from the Hungarian Soviet regime. When the short-lived Communist regime came to an end, Somogyi resumed his place at the editorial desk of *Népszava,* seeking to fortify the working classes subjected to frightful terror and to assuage the passions of those wielding power.

The anti-labor, anti-Jewish press, however, branded him a Bolshevik, and one night, as he walked home from his office, accompanied by a young collaborator, Béla Bacsó, the two men were kidnapped by terrorists. Only their mutilated corpses were recovered when cast up by the Danube. Although the funeral oration spoken by the famous playwright, Jenő Heltai, denounced the assassins, they were never apprehended, named or prosecuted. The event aroused a great stir among organized labor throughout Europe.

SOMOGYI, MANÓ, sociologist and economist, b. Budapest, 1866; d. Budapest, 1928. He studied at the University of Budapest, did graduate work in various European universities, and entered the civil service in his homeland. In 1900 he was admitted to the faculty of the University of Budapest as private lecturer on national economy and social policy. The field of social policy was rather neglected in feudalistic Hungary, which suffered hundreds of thousands of its peasant stock annually to emigrate to the United States and Canada. As in many other fields of sociology, Jews in Hungary were pioneers in social policy as well. Somogyi tried to revive sound attemps at a social policy by writing on the Hungarian pioneers J. Derzsényi and I. Szokolay.

He wrote books analyzing the hygienic and economic status of Hungarian labor, on itinerant artisans and vendors, on socialist cooperatives in Belgium and on dividends for labor. Although he accepted the Christian faith, he was "purged" from the ministry of finance in 1920.

SON OF GOD (*ben 'elohim;* in Aramaic, *bar 'elahin*), a term which designates

(a) in the Bible:

1. every human being. As God is the father of all men (*Deut.* 32:6; *Isa.* 64:7; *Mal.* 2:10; *Matt.* 10:29; 23:9; *Luke* 12:32; 15:11-12), all men are "God's children" (*Mal.* 1:6; *II Macc.* 7:34; *Matt.* 5:45; *Luke* 6:35; *Enoch* 101:1).

2. the people of Israel, which is called "My first-born son" in *Ex.* 4:22-23 (*Psalms of Solomon* 18:4). Accordingly, the Israelites are "children of God" (*Deut.* 14:1; *Hosea* 11:1), "sons of the living God" (*Hosea* 2:1; *Jubilees* 1:24; *Wisdom of Solomon* 16:26; 18:13; *Psalms of Solomon* 17:27; *II Estras* 6:58; *Aboth* 3:14; *Sifre Deut.* 14:1; *B.B.* 10a; *Kid.* 36a). Judah bar Shalom (*Pesikta Rabbathi* 5, p. 14b) attacked the claim of the Christians to call themselves "children of God."

3. the angels (*Gen.* 6:2; *Job* 1:6; 2:1; *Ps.* 29:2; 89:7; 82:6, where perhaps the rulers and judges are meant; *Dan.* 3:25).

(b) in the Hellenistic and rabbinical writings:

4. the pious and just (Septuagint rendering of *Ps.* 89:20; *Sirach* 4:10; *Wisdom of Solomon* 2:13, 18; *Matt.* 5:9; *Aboth* 3:15; 5:20; *Psalms of Solomon* 13:9, "like a beloved son," cf. *Matt.* 3:17).

(c) in the Targum and in Hellenistic literature:

5. the Messiah (*Targum* to *Ps.* 80:16; *II Esdras* 7:28 et seq.; 13:32,37,52; 14:9; *Enoch* 105:2; *Mark* 1:11; *Matt.* 3:17). In rabbinical literature the Messiah is called "Son of God" only in such cases where a Messianic interpretation of a Biblical passage demands it (*Suk.* 52a, referring to *Ps.* 2:7; *Midrash Psalms* to the same passage; *Midrash Ex.,* referring to *Ps.* 89:28). But otherwise there is no instance of "Son of God" to mean the Messiah, as the rabbinical writings do not know of a divine sonship of the Messiah in the physical sense. Therefore, to cite but one example, Jewish literature never applies *Isa.* 7:14 (which should be rendered "the son of the young woman") to the Messiah. The term "Son of God," on the other hand, appears repeatedly as the name for the Messiah, in the Christological sense, in rabbinical polemics against Christianity. Thus Abbahu says (*Midrash Ex.* 29 to *Ex.* 20:2): "God says: 'I am the first' (*Isa.* 44:6), for I have no father; and I am the last,' for I have no brother; 'and besides Me there is no God,' for I have no son" (see also *Yer. Sab.* vi, 8d; *Midrash Deut.* 2 on *Prov.* 24:21; Abin in the name of Hilkiah, *Midrash Eccl.* 4:8; *Aggada Berachoth* in *Beth Hamidrash* 4:46).

6. Philo calls the Logos the "son of God" and the "first-born of God" (*De Agric. Noe* 12; *De Profugis* 20), in about the same sense as the Torah is called "daughter of God" in *Midrash Lev.* 30.

It is probable that Jesus called himself "Son of God" (*Matt.* 3:17; 16:16; 17:5) just as the pious and just called themselves "children of God." The word in its Christological meaning first appears in the epistles of Paul (*Rom.* 1:3,4; 8:3,32; *Heb.* 1:2,5,6; 5:5,8; cf. *John* 3:16; *Rev.* 2:18). PAUL RIEGER.

Lit.: Strack, H. L., and Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 1, p. 371; vol. 2, p. 360.

SON OF MAN (*ben 'adam*), a term used in the Hebrew Bible, the Pseudepigrapha and the New Testament in varying implications. In the Hebrew Bible it is throughout a designation for mortal man in contrast to God (*Num.* 23:19; *I Sam.* 26:19; *Isa.* 56:2; *Ps.* 11:4 and other passages). Thus, in *Gen.* 6:2, *benoth 'adam,* "daughters of man," is in contrast to *bene 'elohim,* "sons of God." Non-Jews were also called "children of man" (*Deut.* 32:8; *Ps.* 57:5; 58:2). The phrase is a favorite one with Ezekiel; God summons him by that term over ninety times. This is probably because of the prophet's profound sense of the majesty of God; the expression tends to convey the vastness of the gulf between God and man.

In the vision of *Dan.* 7, there is reference to a glorious being "like unto a son of man" (*kebar 'enosh*) who is brought near to God and is to be given everlasting dominion (verses 13-14). This figure was, according to rabbinic tradition, supported by such modern scholars as Hastings and Charles, intended to symbolize the glorified people of Israel. At an early date, however, it was interpreted to mean the Messiah (Septuagint rendition of *Dan.* 7:13; *Yer. Taan.* ii, 65b; *Enoch* 46:2, 4; 48:3; 62:5, 7, 9, 14; *Targum Ps.* 80:18; *Matt.* 24:30; *Heb.* 2:6). Thus *Enoch* (about 100 B.C.E.) uses the expression to designate the Messiah who sits on a throne of glory at God's side, executing judgment on men and angels.

The Gospels quote Jesus as frequently using the term "son of man," to which Christian theologians have given a Christological import. It is the consensus of critical scholarship, however, that Jesus did not use the term to imply that he designated himself as the Messiah, for it is not likely that the phrase carried Messianic implications in the authoritative writings of the time. Had Jesus intended the phrase to raise Messianic pretensions, he would not have so carefully avoided any direct reference to the Messiahship which his disciples believed him to have held.

Lietzmann, Wellhausen and Driver have pointed out that the New Testament expression is based on the Aramaic vernacular of Jesus' day, and that it is the literal translation of *bar nash,* "man"; hence it could have had no Messianic

implication. Wellhausen (*Skizzen und Vorarbeiten,* part 6) argues that the revision of the Greek gospels in the 2nd cent. C.E. attempted to give "son of man" its later Messianic interpretation. ADOLPH J. FEINBERG.

Lit.: The Biblical dictionaries; Abbot, *The Son of Man* (1910); Gressmann, H., *Der Ursprung der jüdischen Eschatologie,* p. 33 et seq.; Hutlein, *Die Menschensohnfrage* (1911); Volter, D., *Die Menschensohnfrage* (1916); Messel, *Der Menschensohn in den Bilderreden des Hiob* (1922); Baeck, Leo, "Der 'Menschensohn,'" *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 81 (1937) 12-24.

SONCINO GESELLSCHAFT, a society of book-lovers founded in Berlin in 1924 for the production of fine editions of ancient Hebrew classics and modern belles lettres and for the general promotion of Jewish bibliographical lore. The society, limited to 800 members, was named for the famous family of early Hebrew printers to whom the first editions of the Talmud (1484) and of the Bible (1488) are due. Its productions, distinguished by their elegance of format and their pleasing new type-faces, were issued exclusively for private circulation and included, besides regular volumes, a bibliographical journal and periodical bulletins (*Soncino Blätter*). The moving spirits of the society were Siegfried Wolff, Heinrich Loewe, Hermann Meyer, Willi David, Moritz Simon and the publisher Josef Altmann, while among its honorary members were such well-known figures of Jewish literature and bibliography as Leo Baeck, Hayim Nahman Bialik, Martin Buber, Max Brod, Aron Freimann and Alexander Marx. Outstanding among its publications were: editions de luxe of the Hebrew Pentateuch and the book of *Jonah,* facsimile reprints of the Prague Haggadah of 1526 (the earliest with woodcuts) and of Eliezer Wallich's *Sefer Meshalim* (1679), and works by such moderns as S. J. Agnon and Arnold Zweig.

The rise of the Nazi regime in Germany forced the society into liquidation in 1934.

Distinct from the Soncino Gesellschaft is the Soncino Jewish Publication Society of London. This body, established in 1936 in connection with the Soncino Press of Jacob Davidson, concentrates on the production of Jewish classics and contemporary works in English. Its publications include: *Speeches, Articles and Letters of Israel Zangwill;* an English translation of the *Philosophy of Love* by Leone Ebreo (Judah Abravanel); *The Folklore of the Jews,* by Angelo S. Rappoport; *The Jew in the Medieval Community,* by James Parkes; *Anglo-Jewish Letters,* by Cecil Roth; and *Jewish Rights and Wrongs,* by Neville Laski. The Soncino Press itself was responsible for the first complete English rendering of the Talmud.

SONCINO, GERSHOM BEN MOSES, the most important of the Soncino family of printers, d. Salonika, 1534. He served under his uncle, Joshua Solomon Soncino, who allowed him occasionally to put his name to a book. The first of these that is known is his edition of Moses of Coucy's *SeMaG* (*Sefer Mitzvoth Gadol;* Soncino, 1488). In 1489 Gershom Soncino set out on his travels, in the course of which he searched for rare manuscripts, made friends with scholars, artists and distinguished priests, and set up printing establishments in various cities. In 1491 he was in Brescia, where he remained for several years and issued his famous Brescia Bible; from 1495 to 1497 he was the only printer at that time producing Hebrew books. In 1497 he was in Barco, after which he traveled for a while before settling in Fano in 1501. From 1506 to 1515 he was at Pesaro, then spent two years at Fano, and returned again to the former city. From 1521 to 1527 he was at Rimini; then he went by way of Salonika to Constantinople, where he was active for five years before retiring. Soncino printed over 150 books in Hebrew, Latin and Italian, distinguished by brilliant execution and careful lettering.

Among these were: Maimonides, *Mishneh Torah* (Soncino, 1490); Immanuel of Rome, *Mahberoth* (Brescia, 1491); *Selihoth* (Barco, 1497); Judah Halevi, *Kuzari* (Fano, 1506); Joseph Albo, *Sefer Ikkarim* (Fano, 1506); Bahya ben Asher, commentary on the Pentateuch (Pesaro, 1507); tractates of the Talmud (1508 et seq.); Nathan ben Jehiel, *Aruch* (1517); Elijah Levita, *Pirke Eliyahu* (Pesaro, 1520); *Kol Bo* (Rimini, 1525); Elijah Bashyazi, *Adereth Eliyahu* (Constantinople, 1530-31).

Lit.: Sacchi, M., *I tipografi ebrei di Soncino* (1877); Amram, D. W., *Makers of Hebrew Books in Italy* (1909) 70-145; Marx, Moses, in *Hebrew Union College Annual,* vol. 11 (1936) 427-501; Yaari, A., in *Kiryath Sefer,* vol. 13 (1936-37) 121-30.

SONCINO, JOSHUA SOLOMON, one of the most important Hebrew printers of the 15th cent. He commenced his activity in Soncino in 1483 with the publication of the Talmudic tractate *Berachoth* with commentaries, followed in two months by a similar edition of the tractate *Betzah.* The arrangement of the commentaries made by him became the model for future editions of the Talmud down to the present day. He also printed the first Hebrew prayer-book (the Roman ritual), the first complete Hebrew Bible (1488), the first editions of the Earlier and Later Prophets with explanations (2 vols.), the *Ikkarim* of Joseph Albo, and a large number of tractates of the Talmud, most of which are no longer extant.

About 1490 he left Soncino, probably because the press there had to close when the Jews were exiled from the duchy of Milan. He settled in Naples, where he worked for about two years. Here he published a number of smaller works, as well as a monumental edition of the Bible, and the first edition of the Mishnah with the commentary of Maimonides (1492), an especially beautiful work. Nothing is known of him after 1492. The printer Solomon Soncino, who issued books at Salonika from 1517 to 1526, may have been his son.

It is probable that the initiative for the greater part of Joshua Solomon Soncino's works came from his father, Israel Nathan Soncino; it is certain that he was aided in them by his brothers and other relatives. Since he printed mostly works that were in great use, such as prayer-books, Bibles, and Talmuds, but few have survived the wear and tear of time; the specimens that are known are distinguished by the beauty of the type. This serves to identify certain anonymous books as coming from the print-shops of the Soncinos.

See also INCUNABULA.

Lit.: Sacchi, F., *I tipografi ebrei di Soncino* (1877); Amram, D. W., *The Makers of Hebrew Books in Italy;* Manzoni, *Annali tipografici di Soncino,* vols. 1-3 (1883-86); Freimann, J., in *Soncino-Blätter,* vol. 1 (1925) 9; Yaari, A., in *Kiryath Sefer,* vol. 13 (1936-37) 121-30.

SONDHEIMER, JOSEPH, pioneer, b. Bavaria, Germany, 1840; d. Muskogee, Okla., 1913. He was twelve years old when he came to the United States. He worked at first in Baltimore for a friend of his father, and then settled in St. Louis. During the Civil War he established commissary stations at Memphis and elsewhere. After the war he made a trip on horseback through the southwest, and opened several depots for the collection of furs, hides, and pecans along the road from Fort Scott, Kan., to Jefferson, Texas. He opened a depot at Muskogee in 1867, and five years later made it his headquarters. He would ride about on horseback, paying for furs in gold coin; in spite of the lawlessness of the frontier, he was never robbed.

At his death he was one of the large jobbers of hides in the country, and one of the largest buyers of pecans.

His son, SAMUEL (b. 1871), dedicated a window to the memory of his father in Beth Ahaba Temple, Muskogee. Another son, Alexander (b. 1873), although a member of the Presbyterian church, among other benefactions, gave $25,000 to Beth Ahaba Temple.

Lit.: Benedict, John D., *History of Muskogee and Northeastern Oklahoma* (vol. 1, illustration of Sondheimer's depot, facing p. 354; vol. 2, pp. 339-41).

SONG OF MOSES, *see* MOSES, SONG OF.

SONG OF SONGS (*Shir Hashirim*), first of the Five Scrolls (Megilloth), a group of small books placed between *Job* and *Daniel* in the third division (Hagiographa or Kethubim) of the Hebrew Bible. It has eight chapters; its theme is the love of a maiden for a man and his return of the sentiment; much of it is in dialogue form, although other characters besides the maiden and her lover appear. There are many textual and contextual difficulties, and scholars have evolved many theories concerning the meaning or essence of the book; none of the theories has solved every problem of the work. Some hold it to be the drama of a peasant maiden who is deeply in love with her own young man but who had the misfortune to catch the eye of the king himself. According to this view there is a psychological struggle between the king and the girl, which ends by the former's realization that even a king can not wean away true love; being unable to win her heart, he finally renounces the maiden in favor of her lover. Others consider the book merely a series of unrelated love and wedding songs. They regard the references to the king as being purely allegorical, pointing out that to this day it is customary in western Asia for the bridegroom to be called "king" during the week of festivities which follows the wedding ceremony. This theory eliminates all problems arising from the lack of apparent unity in the book.

The work is ascribed to Solomon, and on this basis perhaps was admitted into the canon. Many of the rabbis of the classical period had their doubts about the propriety of canonizing a collection of secular love songs; yet on the other hand it is probable that the book was so popular that they could not reject it offhand. Jewish tradition solved this difficulty by interpreting the book as a song of love between God (the bridegroom) and Israel (the bride). The church fathers followed this lead, interpreting the bridegroom and the bride as Christ and the church. Like the other Scrolls, Song of Songs is read in the synagogue during the liturgical year; it is read on Passover, either because of its early spring setting (2:11) or else because the holiday commemorates the Lord's choosing of Israel as His own people.

Many of the lines of the book are distinguished poetry and, as in the case of much else of the Bible, a large number of phrases which have become stock in the English language were first set down in writing in the Song of Songs. Its atmosphere is that of love, fragrant and unashamed:

"Let him kiss me with the kisses of his mouth—
For thy love is better than wine" (1:2).

The country maiden does not have the aristocratic pallor of the city; she is "black, but comely"; and with youthful, if not peasant naïveté she admits that she did not know how to stop falling in love (1:6). The youth (or at least romantic fidelity would demand that the bridegroom be young) answers her yearning for him by chanting:

"Behold, thou art fair, my love; behold, thou art fair;
Thine eyes are as doves" (1:15).

The maid says of herself: "I am a rose of Sharon, a lily of the valleys" (2:1), and her beloved gallantly tells her that in his eyes all other girls are but thorns around his lily (2:2). The book was the first in literature to employ the familiar term "love-sick" (2:5; 5:8).

A lovely description of spring is found in 2:11-13, beginning:

"For lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of singing is come."

The lover addresses his sweetheart as his dove (2:14; 6:9), a metaphor which has become general. Other phrases which have entered common usage are: the voice described as sweet (2:14); dawn painted as "until the day breathe, and the shadows flee away" (2:17; 4:6); lips as a thread of scarlet (4:3); love as a ravishing of the heart (4:9); well of living waters (4:15, but also elsewhere in the Bible); "fairest among women" (5:9; 6:1); comparing a beautiful woman to the dawn, "fair as the moon, clear as the sun" (6:10); describing something beautiful as "the work of the hands of a skilled workman" (7:2); eyes compared to a pool of water (7:5); a person in love is "held captive" in his sweetheart's purple tresses (7:6); "love is strong as death, jealousy is cruel as the grave" (8:6); "many waters cannot quench love, neither can the floods drown it" (8:7; the condemnation of the man who would give all his substance for love, in the very next line, is clearly a pious interpolation); "make haste, my beloved" (8:14).

Some metaphors speak of climatic and local preference; they are either meaningless or of doubtful meaning to one unfamiliar with the life and manner of speech of the Orient. The bride's hair is compared to a flock of goats (4:1; 6:5); her neck is like the tower of David (4:4); her nose is like the tower of Lebanon (7:5). The vivid imagery of the book, its frank sensualism as regards the emotions expressed, the scenes portrayed and the physical descriptions of both the man and the woman do occasionally offend the modern reader.

Of tremendous though delicate power and keen psychological understanding are the two love dreams (3:1-5; 5:2-7), in which are repeated the frequent themes of the maiden seeking for her lover and her disappointment on waking.

It is significant that God's name is not mentioned in the entire book except in 8:6, where it is used as the symbol of power. When the daughters of Jerusalem are adjured, not God's name is invoked, but rather the gazelles and hinds of the fields (2:7; 3:5); this may of course point to early composition or at least to a vestige of animal worship. The book as we have it is undoubtedly of late compilation (perhaps the 2nd cent. B.C.E.) by the hand of a sensitive poet whose aim is to depict married love as an idyl; he uses, however, some very ancient folk songs for some of his material.

Song of Songs was probably interpreted allegorically very soon after its appearance, thus making its inclusion in the Bible feasible. It is of interest that the book is read by many pious Jews every Friday evening, because of its religious idealism as interpreted by tradition, Israel becoming here the bridegroom, and his bride being the Sabbath. Solomon Alkabetz used the theme of the Sabbath bride in his *Lechah Dodi,* a

composition which, in the words of Solomon Schechter, "is perhaps one of the finest pieces of religious poetry in existence." The phrase which gives the poem its title comes from the Song of Songs (7:12): "Come, my beloved." So profoundly devotional has the book been considered throughout the ages that the ancient rabbis found an acrostic for the month Elul (the period of penitent preparation for the high holy days) in the phrase *'ani ledodi vedodi li* ("I am my beloved's, and my beloved is mine"; 6:3), since the letters Aleph, Lamed, Vav, Lamed form the Hebrew word Elul and the passage signifies allegorically, if not mystically, that Israel is the beloved of God.

The themes of Song of Songs have inspired many artists. Ephraim M. Lilien made a notable series of illustrations covering the entire book (1905).

SAMUEL J. B. WOLK.

Lit.: The commentaries on Song of Songs, especially those of Harper, in the Cambridge Bible (1907), Budde (1898), Haupt (1902) and Jastrow (1921).

SONG OF SONGS RABBAH, *see* MIDRASH SONG OF SONGS.

SONG OF THE THREE HOLY CHILDREN, *see* DANIEL, ADDITIONS TO.

SONGS OF ASCENT, *see* SHIR HAMAALOTH.

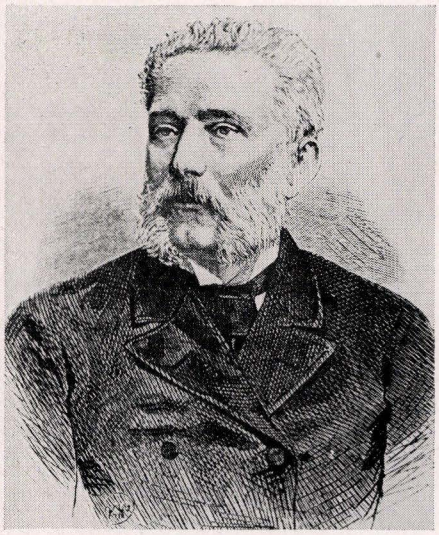
SONGS, JEWISH, *see* POETRY, HEBREW; FOLK SONGS.

SONNE, ISAIAH, scholar, b. Poland. After receiving his preliminary training in his native country, he went to Italy and attended the University of Florence and the Collegio Rabbinico, which flourished there from 1899 to 1914.

Sonne completed his studies at the University of Zurich, where he was graduated. After a short interval of teaching in the Jewish Gymnasium of Lodz, Poland, Sonne returned to Florence and published several results of his studies, writing in Hebrew, Italian, German and English. From 1936 to 1938 he taught at the Collegio Rabbinico (for Sephardic Jews) on the Isle of Rhodes. Sonne contributed to the *Encyclopaedia Judaica,* the *Jewish Quarterly Review,* and to various Italian and Hebrew periodicals.

He especially enriched the knowledge of the history of Jewish printing and medieval Jewish poetry, of Jewish education and bibliography, and of the philosophers Leone Ebreo (*Intorno alla vita di Leone Ebreo;* Florence, 1934), Uriel Acosta and Baruch Spinoza. When the Italian government adopted Nazi principles and practice concerning the Jews, Sonne emigrated to the United States, and became associated with the Hebrew Union College, in Cincinnati. He was the first Jew coming from Italy who joined the "Jewish College in Exile" as lecturer and research professor. His *Expurgation of Hebrew Books—The Work of Jewish Scholars,* published in 1942, showed that the expurgated editions of the 16th cent. were the best critically because they were edited by Jewish scholars, and not by renegades, as had previously been assumed.

SONNEMANN, LEOPOLD, banker, publisher and German deputy, b. Höchberg, near Würzburg, Germany, 1831; d. Frankfort, Germany, 1909. In collaboration with H. B. Rosenthal, a banker, he published a penetrating financial report, "Geschäftsbericht" (1856), in the *Frankfurter Handelsblatt,* advocating freedom of political thought. Later the paper appeared under various titles until it finally became the *Frankfurter Zeitung* (1866). From 1867 on Sonnemann was its sole owner. He was one of the founders of the



Leopold Sonnemann

Volkswirtschaftlicher Kongress, and for decades labored at its meetings as reporter on banking and stock exchange systems. From 1871 to 1876 and from 1878 to 1884 he was a deputy in the Reichstag, as a representative of the Süddeutsche Volkspartei (Southern German Democratic party). For years he was a member of Frankfort's council of aldermen. In his will he devised that the *Frankfurter Zeitung* continue its policy of political freedom, but that it should maintain a friendly attitude toward social and political trends, be favorably disposed toward improvements, and always be willing to help the economically weak.

Lit.: Geschichte der Frankfurter Zeitung (1911); Sonnemann, Leopold, *12 Jahre im Reichstage, Reichstagsreden* (edit. A. Giesen, 1901).

SONNENFELD, *see* COLONIES, AGRICULTURAL.

SONNENFELD, HUGO, jurist and communal worker, b. Silesia, 1863; d. Berlin, 1927. He established himself as a lawyer in Berlin, and took an active part in politics, belonging to the Liberal-Democratic Party. For some decades Sonnenfeld was a member of the city council of Berlin, and exerted great influence with his fellow-councillors and the municipal authorities of Berlin. For thirty years he was syndic of the union of German railroad engineers. Sonnenfeld was one of the foremost German counselors for political defendants, and prevented more than one judicial murder, as in the Konitz trial (1900). A member of the board of directors of the Jewish community of Berlin and a leader of the Jewish liberal party, he was twice elected president of the Prussian Union of Jewish Communities.

Sonnenfeld was a founder of the Central-Verein deutscher Staatsbürger jüdischen Glaubens, for many years member of its board, and later on its vice-president. As a conscientious Jew, Sonnenfeld devoted much of his money and time to charitable work. Year after year he gave presents to 400 poor children, Jewish and non-Jewish, and he devoted half his annual income to Jewish and secular charitable institutions.

SONNENFELS, JOSEPH VON, jurist and author, b. Nikolsburg, Moravia, 1732; d. Vienna, 1817. He was the grandson of Michael Hasid, city and state rabbi in Berlin. His father, Lipmann Berlin, who was raised to the nobility after he and his sons were baptized, had adopted the name of Alois Wiener, Edler von Sonnenfels, and become professor of languages at

the University of Vienna in 1745. Joseph Sonnenfels studied law. In quest of literary achievements he became a member of the Deutsche Gesellschaft which he had helped to establish. There he ardently espoused liberalism after the Berlin pattern. He became professor (1763) and twice dean of the University of Vienna. In his weekly periodical, *Der Mann ohne Vorurteil* (1765-67, 1769, 1775), he fought for a newly instituted subject, *Polizei- und Kameralwissenschaft,* against social and literary evils, and especially for a permanent legitimate stage. As a result of his essay, *Über die Abschaffung der Tortur* (Zurich, 1775), and due to his persistent struggles, the rack was abolished in the German parts of Austria, in the Temesvar Banat, and in Galicia.

Sonnenfels played a large part in the formulation of Joseph II's Edict of Tolerance (1781), which emancipated the Jews. He was councillor to the Austrian chancery, chairman of the committee on studies and censorship (1779), and became president of the imperial academy of fine arts in 1811.

His books on criminology (1765), trade (1768) and finance (1765) passed through several editions, and were used as textbooks until 1848. His works include *Über die Liebe des Vaterlandes* (Vienna, 1771); *Briefe über die Wienerische Schaubühne* (4 vols., 1768; new ed., A. Sauer, Vienna, 1884); *Betrachtungen über die neuen politischen Handlungsgrundsätze der Engländer* (Vienna, 1764); *Grundsätze der Polizei-, Handlungs- und Finanzwissenschaft* (3 vols., 1765-76); *Gesammelte Schriften* (13 vols., 1783-87).

Lit.: Kopetzky, J., *Joseph und Franz von Sonnenfels* (1882); Müller, W., *Joseph von Sonnenfels* (1882); *Allgemeine Deutsche Biographie,* vol. 34, p. 628 et seq.; Simonson, F., *Joseph von Sonnenfels und seine Grundsätze der Polizei* (1885); Wurzbach, *Biographisches Lexikon der österreichischen Monarchie,* vol. 35, p. 332 et seq.; Landshuth, *Toledoth Anshe Hashem* (1884) 16 et seq.

SONNENSCHEIN, EDWARD ADOLF, linguist, b. London, 1851; d. Bath, England, 1929. He studied at London and Oxford, and was granted several outstanding scholarships. From 1877 to 1881 he was assistant lecturer in humanity at the University of Glasgow, from 1883 to 1900 professor of Latin and Greek at Mason College, Birmingham, and from 1900 to 1918 professor at the University of Birmingham. The founding of the University of Birmingham was mainly due to Sonnenschein's ideas and initiative, which were approved and generously supported by Joseph Chamberlain. It was the starting-point of the new type of city-universities in England. Sonnenschein was commissioned to examine young officials by several departments of the British government.

He was founder and editor of the *Parallel Grammar Series* (1887), and joint founder of the Classical Association of England and Wales (1903). He published handbooks of Latin, Greek, and French grammar; studies on Plautus; *What is Rhythm?* (1925); and *The Soul of Grammar* (1927). During the first World War he published the pamphlets *Through German Eyes* (1914) and *Idols of Peace and War* (1915). His children assumed the name Somerset.

Lit.: Somerset, E. L., *The Birth of a University* (1934); *Classical Review,* vol. 43 (1929) 161 et seq.

SONNENTHAL, ADOLF RITTER VON, actor, b. Budapest, 1834; d. Prague, 1909. He was regarded as one of the outstanding actors on the German stage of the 19th cent., and as the greatest Jewish-born actor of his time. At Vienna, in 1850, Sonnenthal attended the famous Hofburgtheater and, inspired by the acting of Bogumil Dawison, asked Dawison for an audition. The actor, recognizing his talent, recommended him to a dramatic school. In order to pay his tuition fee, Sonnenthal was compelled to work nights as a tailor, a trade which he had learned in 1848.

Sonnenthal first appeared at the Hofburgtheater as a voluntary supernumerary (1851). From 1851 to 1856 he acted in several Hungarian cities, and later in Graz and Königsberg. On May 18, 1856, at the invitation of the great actor Heinrich Marr, he made his real debut at the Vienna Hofburgtheater as Mortimer in Schiller's *Maria Stuart.* From this date until his death he was associated with this theater, except for his frequent tours abroad. In 1859 he received the title of Hofschauspieler, in 1870 was appointed stage manager, and from 1887 to 1890 was director of the theatre. In 1881, on his twenty-fifth anniversary at the theater, he was raised to the rank of nobility, being awarded the Order of the Iron Cross by the emperor, an honor never before conferred upon an actor. The celebration of his fortieth anniversary (1896) was marred by the anti-Semitic administration of Vienna, but his fiftieth jubilee (1901) and his seventieth birthday (1904) revealed his popularity to have reached far beyond the borders of the Austrian-Hungarian monarchy. Characterized by Heinrich Laube, director of the Burgtheater and noted dramatist, as "the foremost living German actor," Sonnenthal played the role of Wallenstein when the 100th anniversary of the first presentation of Schiller's trilogy was celebrated at Weimar.

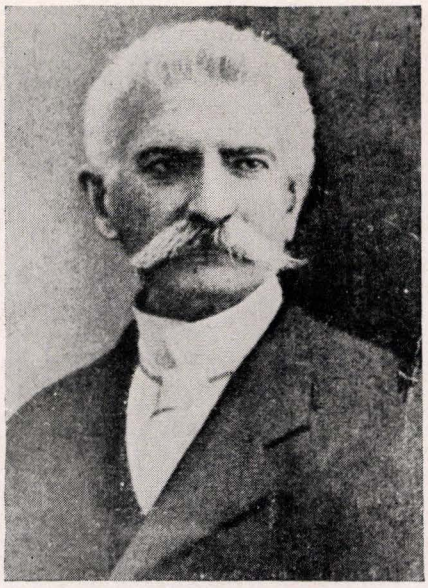
Sonnenthal started his theatrical career with juvenile leads (Hamlet, Mortimer), then turned to bon vivant roles, and subsequently played heroic parts. He was greatest as Faust, Wallenstein, Lear and Nathan the Wise. Excelling in his earlier years in the French comedy and salon play—in 1858 he went to Paris for study—in his later years he was admired chiefly for his presentation of classic roles. But his talents were flexible enough to permit him to appear even in modern naturalistic plays, and he created the part of Gerhart Hauptmann's drayman Henschel. He toured through Germany and Russia, and played with great success in the United States (1882, 1899 and 1902).

His daughter, HELENE VON SONNENTHAL (b. Vienna, 1863; d. Vienna, 1922), a writer and journalist, edited his correspondence under the title of *Adolf von Sonnenthals Briefwechsel mit bedeutenden Künstlern* (1912).

Lit.: Eisenberg, Ludwig, *Adolf Sonnenthal* (1900); Lothar, Rudolf, *Adolf Sonnenthal* (1904); Minor, Jakob, *Aus dem alten und neuen Burgtheater* (1920); *New York Staats-Zeitung,* vol. 54 (1902), No. 13, p. 3.

SONNINO, BARON SIDNEY CONSTANTINO, Italian statesman and author, b. Pisa, Italy, 1847; d. Rome, 1922. He was the son of a wealthy Jewish father and an English Protestant mother, whose faith he adopted. After his graduation from the University of Pisa (1865) he practised as a lawyer for a while, but abandoned this profession as being in disagreement with his conscience. He entered the diplomatic service in 1867, served at the Italian legations of Berlin, Vienna, Versailles and Madrid, and in 1871 resigned and returned to Italy where, aided by his financial independence, he devoted himself to the study of the social and economic conditions of the populations of Tuscany and Sicily. Together with L. Franchetti, who assisted him, he published the result of these studies under the title of *La Sicilia nel 1876* (2 vols., Florence, 1877; 2nd ed., 1925).

Turning to journalism in 1878, Sonnino founded and edited the economic review *La rassegna settimanale,* which he converted into a political daily in 1882. Nine years later he founded the *Giornale d'Italia,* an authoritative moderate liberal daily, to the columns of which he contributed much and which—as some reports have it—he owned. Sonnino's literary achievements include translations of French



Sidney C. Sonnino

and English economic works, published in the series of the *Library of Social Science,* a commentary on the sixth canto of Dante's *Paradiso,* and contributions to *Nuova antologia.* His *Discorsi Parlamentari* (3 vols., Rome, 1925) and *I contadini in Sicilia* (1925) were published posthumously.

Sonnino's parliamentary career began in 1880, when he was sent to Parliament from San Lasciano, Tuscany. As a deputy he distinguished himself as an authority on agriculture, finance and foreign affairs, introduced legislation favorable to the oppressed classes, and from 1883 on passionately advocated desertion of the Triple Alliance by Italy and its siding with Great Britain. He was under secretary of the treasury under Crispi in 1893, and his finance minister in 1896. In this capacity he saved Italy from bankruptcy, but the Adowa disaster in the same year caused Crispi's cabinet to fall. Sonnino then passed over to the opposition, became leader of the constitutional party, and strongly opposed the policies of both the Socialists and of Luzzatti.

Sonnino twice became prime minister, for a short period in 1906 and again in 1909 to 1910. At the beginning of the first World War he was foreign minister again in the Salandra cabinet, and thus was able to fulfill his old cherished policy and sign the London agreement in 1915, by which Italy sided with the Allies. Keeping his ministry also under Orlando, he was the second Italian delegate at the Peace Conference in 1919. After Orlando's fall he retired. In 1920 he was named a senator for life.

Lit.: Viterbo, M., *Sidney Sonnino* (Italian; 1923); *Fortnightly Review,* New Series, vol. 98 (1915) 283-95.

SOOTHSAYING, *see* DIVINATION.

SOPRON (in German, **Ödenburg**), city in Hungary, location of one of the oldest Jewish communities of the country. In a petition of the year 1526 the Sopron Jews claimed that their cemetery had been in existence since the 9th cent. In official documents they first appear in the 14th cent. when they lived in a separate street. Previously, under the tolerant Árpád dynasty, they may have enjoyed full equality, and therefore may have had no "history."

From the 14th cent. on until their expulsion in 1526, and even subsequently, for three centuries, their history was that of patient, cautious struggle against the well-privileged German citizenry of Sopron which tried to ruin and destroy them. In 1360 they had to seek refuge across the Austrian border in a general expulsion of the Jews from Hungary by Lajos the Great; they remained in the near-by Wiener Neustadt continuing to lend money to the burghers of Sopron. With the consent of Rudolf of Austria their credits were "killed" (cancelled), and when in 1365 they were allowed to return to Sopron, they had to sue the Sopron burghers who had taken possession of their houses. In 1379 the real estate register of the city listed twenty-seven Jewish-owned houses; the Jews then lived in all parts of the city.

In 1440 Queen Erzsébet gave the houses of the Jews to the city burghers and ordered the Jews to confine themselves to four houses. The following year she mortgaged Sopron to Frederick III who protected the interests of the Jews. In 1490, following the death of Mátyás the Just, the city imprisoned all Jews until they would consent to a cancelling of their credits; the queen-widow and the regent had to intervene on their behalf.

The guilds attempted to keep the business activities of the Jews within such limits as would not affect their own interests; at the same time, however, the city imposed special taxes and customs upon the trading Jews. They were allowed to deal in a certain kind of cloth only and were not permitted to make new clothes for Christians. In the city market they were barred from selling certain kinds of merchandise.

Under Ulászló II (1490-1516) they were plied with taxes for various purposes; in return the king and his successor, Lajos II (1516-26), granted them their, often unavailing, protection. The Sopron Jews finally lost the struggle in 1526. Although there was not the remotest connection between the presence of Jews at Sopron and the battle of Mohács, lost against the Turks in that year, the Jews were expelled from Sopron by grant of Queen Mária. At that time their number was estimated at 500. Their synagogue stood in what was then known as the "Jewish" street. On their expulsion they were robbed and their houses pillaged; their parchment scrolls were used to bind books and were conserved in the city archives until modern times. From these it is apparent that they cultivated the study of the Talmud, Bible exegesis and Maimonides.

Among their rabbis were: in the 14th cent. Meir, referred to as an authority by Jacob Mölln; in the 15th cent. Kálmán, Geld, Jacob and Judah, the latter mentioned by Gedaliah ibn Yahia among the great Ashkenazic rabbis; in the 16th cent. Merhell.

Following their expulsion, the Jews of Sopron sought refuge mainly at Mattersdorf (Nagymarton) and Eisenstadt (Kismarton), and Lakenbach (Lakompak). They formed an important element in what became known later as the Sheba Kehilloth. For their livelihood and in order to be able to the protection money to their noble landlords, they still depended on the trade with Sopron, a city well protected from the vicissitudes of war, and their protectors secured permission for them to peddle in the city. The burghers then accused them of espionage on behalf of the Turks. In 1615 peddling was forbidden. In the late 17th cent. the powerful and benign feudal lords of Esterházy secured permission for one of "their" Jews at one time to visit Sopron on two fixed days of the week; in the course of the next 150 years enlightenment, improved economic conditions and a gradual softening of the self-sufficient citizenry of Sopron increased the number of these days from two to five; some Jews even rented rooms at Sopron despite the official prohibition.

In 1840 a law adopted by the Hungarian diet gave the Jews admission to the cities. Then the descendants of those driven out three centuries ago began to

come back to Sopron, at first retaining their membership in the religious communities from which they came. Anti-Jewish demonstrations in Sopron flared up from time to time until 1858. In 1868 a rabbi, Lazar Alt, was called, and in the following year a cemetery was laid out. Then came the synagogue (1876) and the school (1884). An Orthodox community seceded in 1873; their rabbis were Manó Grünwald and Simon Posen (from 1930 on); the latter headed a Yeshiva founded in 1917. The main community, from 1896 on, was led by the historian, Rabbi Miksa Pollák.

In 1920 Sopron had 2,483 Jews in a total of 35,000; a decade later there were 1,885 Jews in a total of 36,000. The decrease of 24.1% in the Jewish population was due to the annexation to Austria of Burgenland, belonging to the economic sphere of Sopron. As a result of this, many Jews removed from Sopron. Two important textile works, the Sopron Cotton Works Gyula Eisnmann and Sopron Silk Industries Ltd., were the contribution of the Sopron Jews to the economic rehabilitation of Hungary after the first World War.

The occupation of Austria by Germany drew Sopron into the sphere of Nazi agitation. The legal status of the Sopron Jews from that time on was defined by the Hungarian anti-Jewish laws from 1938 to 1942.

ANNA BETTELHEIM.

SORAUER, PAUL, botanist, b. Breslau, Germany, 1839; d. Berlin, 1916. He was regarded as one of the originators of phytopathology. Sorauer published the results of his studies in *Zeitschrift für Pflanzenkrankheiten,* which he edited from 1891 until his death, and in his valuable works which include *Handbuch der Pflanzenkrankheiten* (1886-87; 3rd ed., 1905-12); *Atlas der Pflanzenkrankheiten* (1887-93); *Über Pflanzenschutz* (1892; 5th ed., 1910); and a popular treatise on the physiology of plants for the use of gardeners (London, 1895).

Lit.: *Nature* (London), vol. 96 (1916) 600; *Zeitschrift für Pflanzenkrankheiten,* vol. 26 (1916) 6-17.

SORORITIES. The oldest national Jewish sorority is Iota Alpha Pi, organized at Hunter College in New York in 1903. Four others were subsequently formed. In 1943 they had about ninety chapters and over 12,000 members, divided as follows: Iota Alpha Pi, thirteen chapters and about 1,000 members; Alpha Epsilon Phi (organized 1909), twenty-six chapters and over 4,500 members; Phi Sigma Sigma (organized 1913), nineteen chapters and over 2,500 members; Delta Phi Epsilon (founded 1917), sixteen chapters and about 2,000 members; Sigma Delta Tau (founded 1917), seventeen chapters and about 2,300 members. The chapters were located in about sixty-five universities in all parts of the United States and including most of the institutions attended by Jewish girls.

SORS (STERN), IVAN, artist, b. Réca, Hungary, 1895. Most of his mature years were spent in Czechoslovakia as cartoonist and illustrator for leading periodicals and publishers at Prague and elsewhere. He was for two years on the staff of *Marianne* at Paris. His sketches were published in his *Album* of the Geneva Peace Conference (1922), in *Figures parisiennes* (1933), and in an album of 300 portraits of Czechoslovakian deputies. In 1928 he visited the United States, illustrated Isaac Landman's *Christian and Jew* (1929), and made portraits of leading personages. Sors returned to the United States in 1940, and in 1943 was living in New York city, working on a series of plaques and medallions of Judaica for the Samuel Friedenberg collection. He also conducted art classes, and was a contributor to the *Universal Jewish Encyclopedia.*

SORSBY, ARNOLD, surgeon, b. England. He received the M.D. degree from the University of Leeds, and became Hunterian Professor at the Royal College of Surgeons, London (1933-34 and 1941-43), and Montgomery Lecturer at the Royal College of Surgeons, Ireland (1941). His writings include: *A Short History of Ophthalmology* (1933); *Mayou's Diseases of the Eye; Student's Guide to Fundus Appearances* (1933); *Medicine and Mankind* (1941). Sorsby was president of the London Jewish Hospital Medical Society (1937).

SORSBY, MAURICE, surgeon, b. England, 1898. He was connected with several hospitals, including the London Jewish Hospital, and was an editor of *Medical Forum* and joint editor of *Pocket Monographs of Practical Medicine* and of *Short Histories of Medicine.* Sorsby wrote *Cancer and Race* (1931). He served as chairman of the Palestine Co-operative Investment Trust and as vice-chairman of the Anglo-Palestinian Club, and headed the London Jewish Hospital Medical Society.

SÓS, ENDRE, author, editor and lecturer, b. Hungary, 1905; in 1943 he was reported living at Budapest. He was twenty-six years of age when the Hungarian Cobden Association published his book, *Mi lesz Európával?* (What Is Europe Headed For?; 1931). Another book of his, *Európa drámája* (The Tragedy of Europe; 1936), was recommended by the Hungarian Cobden Association for publication to the Carnegie Endowment for International Peace. There followed *Cion bölcsei a horogkereszt árnyékában* (The Elders of Zion in the Shadow of the Swastika; 1937). From 1934 on he was editor of one of the Budapest newspapers which are published on Mondays only. In view of anti-Jewish restrictive legislation inaugurated in Hungary (1938) Sós, in his *Becsapott Ajtók Előtt* (Facing Barred Doors; 1938), urged a constructive cultural program for Hungarian Jews to allow for a free play of creative forces.

He also engaged in a nation-wide lecture tour endeavoring to bolster the morale of Jewish youth. His *Emberdömping* (The Dumping of Humans; 1939) dealt with the various aspects of emigration and in the early 1940's he was working on a book dealing with Jews in the Hungarian cities. He was one of the chief contributors to the Hungarian Jewish press of his time.

SOSKIN, SAMUEL, medical research worker, b. New York city, 1904. He received the Ph.D. degree from the University of Toronto, Canada. Soskin was appointed director of metabolic and endocrine research at Michael Reese Hospital, Chicago, in 1929; in 1943 he still held this position. He served as assistant professor of physiology at the University of Chicago (1932-41), and from 1941 on was professorial lecturer in physiology there. He conducted extensive researches in such fields as carbohydrate metabolism, diabetes, liver function and endocrinology. In 1936 he was made permanent secretary of the Metabolic Discussion Group of the Federation of American Societies for Experimental Biology, and he served also as chairman of the Illinois section of the Society for Experimental Biology and Medicine (1940-41).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 585.

SOSSNITZ, JOSEPH JUDAH LÖB, scholar, b. Birzhi, province of Kovno, Russia, 1837; d. New York city, 1910. At the age of nineteen he went to Riga, where he taught Hebrew and studied secular subjects; in 1888 he went to Warsaw to become editor of the scientific and Cabalistic departments of the encyclopedia *Haeshkol.* Sossnitz came to New York city in

1891 and engaged in educational work. He wrote many works in Hebrew on such subjects as Talmudic lore, astronomy, physics and geometry, including: *Achen Yesh Adonai* (Vilna, 1875); *Hashemesh* (Warsaw, 1878); *Hamaor* (Warsaw, 1889).

SOSUA, an agricultural colony of refugee settlers in the Dominican Republic, established in 1940. The colony was founded by the Dominican Republic Settlement Association (DORSA), of New York city, a non-sectarian non-profit corporation formed by a group of interested Americans with an initial grant of money from the American Jewish Joint Agricultural Corporation (Agro-Joint). Agro-Joint continued to finance the colony, and an appeal was made for more general support. The initial land grant for the settlement, more than 26,000 acres situated in the province of Puerto Plata on the north shore of the East Hispaniola island, was offered as a personal gift by the president of the Republic, Generalissimo Rafael L. Trujillo.

The first selected settlers, fewer than fifty in number, arrived in May, 1940. The colony was planned to be non-sectarian, and among the majority of the Jewish settlers who were mainly from the German-speaking countries of Europe was a small minority of non-Jews. By the beginning of 1943 there were more than 550 individuals, representing a total of thirteen nations. By then 6,500 acres of land were in use. For the 150 settler units who were ready for settlement seventy-seven homesteads had already been established. Other colonists were living in dormitories used for the newcomers in their period of training. Additional facilities included employee quarters, workshops, and two schools, where instruction was given to children and adults in farming and technical subjects as well as in the academic studies, including the Spanish language. Thirty miles of road had been built or improved. The homesteads, given to family units adjudged ready for individual farming, were valued at $1,600 each (eventually to be repaid by the settler), and consisted of a small farm with two cows, a horse and a mule, as well as a quantity of small livestock; tools; a frame house with its furniture; and some financial credit for engaging in a cash-producing cooperative enterprise. The cooperative farming of a variety of crops native to the island was, by 1943, yielding a surplus for sale in markets outside of the colony. Scientific farming was producing dairy products for an increasing market.

From its inception the colony was a center of general attention, and of some controversy, as a test of possible adjustment of dislocated urban Europeans to agricultural life in a subtropical climate. By 1943 it was evident that the colonists had been able to make a successful physical adjustment to the climate, and the project was generally considered to be well launched, although, owing to the difficulties of transportation of settlers, the colonists were not nearly so numerous as had been anticipated. Prior to the entry of the United States into the second World War, representatives of Peru, Venezuela and Brazil, impressed by the organization of Sosua, had visited officials of DORSA to confer on the possibility of similar settlements in their countries.

An interesting sidelight on the Sosua experiment appeared with the publication, in January, 1942, of an article based on archives of the Dominican Republic, reporting a plan of settlement of Russian Jews in Santo Domingo in 1882. The project was initiated by a then liberal leader of the republic, General Gregorio Luperon, and was sponsored by the Alliance Israélite Universelle. Negotiations, which had progressed to the projected transport of 200 families, were abruptly halted; the reasons for the collapse of the plan remained buried in the archives of the Alliance Israélite Universelle.

See also COLONIES, AGRICULTURAL (section on the Dominican Republic). SHERRY ABEL.

Lit.: Dominican Republic Settlement Association, *Sosua* (1941); Wischnitzer, Mark, "The Historical Background of the Settlement of Jewish Refugees in Santo Domingo," *Jewish Social Studies,* Jan., 1942; Hanson, Earl Parker, "New World Colony on Trial," *Inter-American Monthly,* Dec., 1942.

SOTAH ("the wife suspected of adultery"), fifth tractate of Nashim, the third division of the Mishnah and Talmud. It contains nine chapters, of which the first six are devoted to the description of the ordeal of the "bitter waters" undergone by the wife as a test of the truthfulness of her protestations of innocence (*Num.* 5:12-31). The remaining three chapters are devoted to other subjects which are loosely connected with various ideas expressed in the first part of the Mishnah. The contents of the tractate are:

Chap. 1. The repeated admonition of the husband to his wife not to be alone with her suspected paramour. If she disobeys the second warning she is taken to the Temple at Jerusalem for trial. *Chaps. 2 and 3.* The meal-offering of the woman, the writing of the scroll, the letters of which are scraped off and mixed with the water which the woman drinks; differences in law between priests and laymen, women and men. *Chap. 4.* Women who are warned by the court, and women who are not subject to the ordeal. *Chap. 5.* How the water affects a woman and her paramour if they are guilty; exegetical interpretations made on the day when Gamaliel II was deposed. *Chap. 6.* Insufficient testimony of a woman's unfaithfulness prohibits her from undertaking the ordeal. *Chap. 7.* Enumeration of the prayers, ceremonies and formulas which may be recited in any language and those which may be recited only in Hebrew; the blessings of the priests; the septennial reading of the Law by the king (*Deut.* 31:10-13). *Chap. 8.* The priest "anointed for war"; exemptions from military service. *Chap. 9.* Laws of the heifer the neck of which was broken in case of an untraced murder (*Deut.* 21:1-9); abrogation of laws; the spiritual qualities of various individual sages; the eight degrees of holiness.

The Tosefta consists of fifteen chapters which not only supplement the laws of the Mishnah but also contain notable expositions on moral qualities, as especially in chaps. 3 and 4, which show how God rewards and punishes "measure for measure." There are Gemaras to the tractate in both Talmuds; these contain many legends and tales about Biblical characters as well as many important historical narratives.

HIRSCHEL REVEL.

Lit.: Danby, Herbert, *The Mishnah* (1933) 293-307; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, pp. 471-72.

SOUL. The Biblical expressions for soul (*nefesh, neshamah* and *ruah*) all go back to stems which indicate a gust of air or the human breath, which fact indicates the belief in ancient Israel that it was through the breath that the soul entered the body. Hence the story of the creation of man contains the sentence: "And God breathed into his nostrils the breath of life; and man became a living soul" (*Gen.* 2:7). According to a perhaps still older idea, the soul dwelt in the blood or was identical with it (*Gen.* 9:4; *Lev.* 17:11; *Deut.* 12:23). In both conceptions the soul is the life principle of the body, the vehicle of all the functions of life. It leaves the body in death, which

results in the extinction of all the bodily functions. Next the soul becomes not only the bearer of life but the bearer of the spiritual life. At this point the terms *nefesh* and *ruah* acquire different meanings. *Nefesh* means the person himself and hence everything that appertains to his feelings and sensations, while *ruah* rather expresses the spirit that comes from without and is given by God. It is because of this spirit that dwells within him that man is akin to God and raised above the animals. Nevertheless, up to the post-Exilic period there was no metaphysical separation of soul and body, as can be seen from the fact that the only idea of a survival of the soul after death was in the form of a shadowy existence in the underworld.

In the last centuries before the Christian Era, the idea gradually grew that there was a distinction between the body and the soul and that the latter was immortal. The very skepticism in *Ecclesiastes* (3:21) proves that it was the prevailing view of the time that the soul after death ascended to God. The distinction between soul and body is found everywhere in both Palestinian and Hellenistic literature. Philo expands the idea to resemble the Platonic conception of the soul. He holds that the soul has descended from the higher world to this in order to unite with the body, and that its aim is to return to its supermundane existence. Philo's conception of the relation of the soul to the body shows his thorough hostility to the senses. According to him the soul, through its contact with the world of material existence, is robbed of its perfection and forced into the degradations of a life of compulsion. This contrast is taken over into the soul itself, in which reason and sensuality oppose one another. Philo connects this basic division of the soul into reasoning and sensuous parts with the various divisions of the power of the soul that had been handed down by Greek philosophy, but he does not pursue this connection consistently to arrive at a definite viewpoint in individual questions.

The Talmud also teaches a strict distinction between the soul and the body, and regards the soul as the divine part of man. According to a frequently expressed view, all individual souls were created at the same time as the world, and at the time of birth they join the bodies to which they have been destined. (*Yeb.* 62a). The relation of the body to the soul is beautifully compared to that of God to the world (*Ber.* 10a). However, the distinction between the soul and the body does not lead, as with Philo, to an opposition. The Talmud expressly and emphatically states that the soul comes pure from the hand of God and enters into an earthly existence; on the other hand, the evil inclination (Yetzer Hara), which impels a man to sin, is often considered to be the same as the sensual desires of the body. But good and evil are not opposed to one another in the same manner as the spiritual and the sensual. The identification of the evil inclination with sensual desire is stated more as a matter of empirical fact than as a metaphysical derivation of evil. Sensuality itself is not polluting, and the battle between good and evil comes to an end within the soul itself. Although the goal of humanity is in the future world, this world does not lose its value. The most profound and intellectual expression of this idea is in the words of Rabbi Jacob (*Aboth* 4:22): "Better is one hour of repentance and good deeds in this life than all the life of the world to come; better one hour of the bliss of the soul in the world to come than all the life of this world." The Talmud speaks clearly only in its religious conception of the soul and its relation to the body; its other expressions about the soul and its powers hardly permit one to form a uniform picture.

The treatment of the problem of the soul by the medieval Jewish philosophers was naturally ruled by their interest in the idea of immortality. It was from this viewpoint that Saadia sought to prove the individual nature of the soul and its independence of the body. He did not succeed in giving a clear concept of the immateriality of the soul. To him it is a light-like substance, more pure than the substance of the heavenly spheres, but conceived of as half material. The later Jewish followers were divided in their concept of the soul according as they followed Neo-Platonism or Aristotelianism. According to the Neo-Platonists, the individual soul proceeded from the world soul, was joined in this life to the body, and endeavored after death to return to its original home; however, it could attain its goal only if it had kept its spiritual nature and had not allowed itself to be polluted by the sensual desires of the body. The Aristotelians regarded the relationship of the soul to the body as that of form to matter; it was the life principle, which gave to the body its organic life. Accordingly, it could exist only in connection with the body. Only the intellect is independent of the body, which permits it to survive after death. On the other hand, this intellect was a part of the soul, itself a unit. The ancient commentators of Aristotle had tried to reconcile these contradictory views, and the discussions of various ways to reconcile them runs through all Arabian and Jewish philosophy.

The form of the doctrine of immortality delineated by Jewish philosophers is dependent upon these attempts at reconciliation. Most of the Jewish Aristotelians, such as Maimonides and Gersonides, assume that only the "attained understanding" which develops out of cognition is independent of the body and therefore immortal. This would limit immortality to thinkers; to avoid this, Crescas altered the Aristotelian conception of the soul so as to give it a substantial independence and thus make it immortal by nature.

Modern Jewish theology treats of the soul particularly in its relation to immortality, regarding it as the immortal part of man, but not attempting to assign to it specific powers or functions.

See also: FUTURE LIFE; IMMORTALITY; SOULS, TRANSMIGRATION OF.

JULIUS GUTTMANN.

Lit.: Kohler, Kaufmann, *Jewish Theology,* chaps. 44 and 45; Broyde, I., in *Jewish Encyclopedia,* vol. 11, pp. 472-76; Hastings, James, edit., *Dictionary of the Bible,* vol. 4 (1919) 508; Moore, G. F., *Judaism* (1927-30).

SOULS, TRANSMIGRATION OF (*gilgul hanefesh*), the doctrine that human souls after death sooner or later enter another body and thus enter a new life. This belief is closely connected with the ideas of the soul and immortality. It exists in two forms; according to one, the human soul can enter the body of animals or even lifeless forms of nature; according to the other, the course of the human soul in its various existences is a process of purification, and takes place only in human bodies.

The doctrine of transmigration of souls, which was especially accepted by the Karaites, is first mentioned in Jewish literature by Saadia; it is generally attacked by Jewish philosophers, but is defended by Isaac Abravanel and Manasseh ben Israel. It appears often in Cabala; it is found in organized form in the *Zohar,* it is further developed in the teachings of Isaac Luria, and in Hasidism it becomes a universal belief. According to these teachings, all human souls have a common origin in the spiritual unity of the primordial man (Adam Kadmon), sparks (*nitzotzoth*) of which form the individual souls, corresponding to the various

organs of Adam. The sin of Adam brought higher and lower souls into confusion; as a result, every soul has to pass through a series of incarnations determined by fate. The soul itself has no sex, which is determined by the body and may vary from incarnation to incarnation.

A special and rather esoteric form of the doctrine is the idea of "soul impregnation" (*'ibbur*), in which the actual soul of an individual is overshadowed by one or more other souls at some time in its existence. The purpose of this "impregnation" is either to give the host soul a higher status or to give aid to the wandering souls which have previously committed some sin for which they have to atone. In the latter case, if the guest soul has acquired a heavy load of guilt, its entering the host body can amount to a veritable case of possession; in this case it becomes a Dibbuk and harmful, and must be expelled.

The Lurian Cabala mentions numerous cases of incarnation in one or another of these ways. Thus the soul of Aaron is said to have been reincarnated first in Eli and then in Ezra; the soul of Jacob was reincarnated in Mordecai, while the soul of Isaac Luria was overshadowed by those of Moses and Simeon ben Yohai. On the other hand, the soul of Hayim Vital is mentioned as one that was never affected by the sin of Adam.

Lit.: Broyde, I., in *Jewish Encyclopedia,* vol. 12, pp. 231-34; Rudermann, P., *Hadibbuḳ* (1878); Bischoff, E., *Elemente der Kabbalah,* vol. 1 (1913).

SOUSA DE MACEDO, ANTONIO, Portuguese statesman and author of Marrano descent, b. Oporto, Portugal, 1606; d. Lisbon, Portugal, 1682. He studied law at the University of Coimbra, and was graduated with the degree of doctor of civil law. He then became a judge, and was highly esteemed because of his impartial mind. When Portugal overthrew the Spanish government (1640) and John of Braganza became king of the country, Sousa was appointed secretary of Ambassador Antão de Almada, who was sent to England to obtain recognition of the independence of Portugal on the part of King Charles I of England. Having arrived at London in 1641, Sousa took an important part in the success of Almada's mission and in concluding the alliance between England and Portugal which was still in effect in 1943. From 1642 to 1646 Sousa was Portuguese minister-resident in London. In 1645 he published *Lusitania liberata,* setting forth John's rights to the crown, and in the following years he edited also several other political or court pamphlets.

In the civil war in England (caused by the conflict between King Charles I and parliament) Sousa, by order of his sovereign, arranged for a gratuitous supply of arms and ammunition for Charles. After the latter was captured, Sousa was the most reliable and finally the only intermediary between the imprisoned king and his wife and supporters. After the battle of Naseby, Sousa's activity became public, and he was violently attacked in parliament. In 1646 he was forced to leave England. Sousa was glad to be relieved of his mission because he detested England.

From 1650 to 1651 Sousa was Portuguese minister to Holland, where the position of a Portuguese diplomat was very difficult, since the armies and navies of the two countries were battling in Brazil at the time. From 1662 to 1667 Sousa was secretary of state in the service of Kings Alfonso VI and Pedro II. He then fell into disgrace.

Sousa published *Armonia politica dos documentos divinos com as conveniencias do Estado* (1651), in which he attempted to prove that the Bible furnishes all the necessary principles of government and diplomacy. From 1663 to 1666 he edited at Lisbon the periodical *Mercurios Portuguezes.*

Lit.: Prestage, Edgar, *The Diplomatic Relations of Portugal to France, England, and Holland from 1640 to 1668* (1925); idem, *Chapters in Anglo-Portuguese Relations* (1935).

SOUTH AFRICA. The connection of the Jews with South Africa dates from the 15th century. The researches of Prince Henry the Navigator of Portugal paved the way for the rounding of the Cape by the Portuguese explorers Bartholomeu Diaz and Vasco da Gama. Prince Henry's school of navigation was directed by Cresques, the Jewish cartographer, and it was information brought to him by Jewish travellers that gave him the idea of reaching the Guinea coast by sea. When Vasco da Gama set out on the voyage to India which resulted in the discovery of Natal in 1497, he was provided with nautical instruments, maps and sailing instructions by Abraham ben Samuel Zacuto, Astronomer Royal to Manuel II of Portugal, and he was accompanied by the Marranos (converted Jews), Fernao Martins and Joao Nunes. Nunes established relations between Portugal and India by conversations with the Moslems.

Two Jews were among the original shareholders of the Dutch East India Company, which governed the Cape of Good Hope from 1652 to 1795. By the end of the 17th century Jews were principal shareholders of the Dutch East India Company, and some became directors, including Isaac de Pinto, who drew up a plan of action for the mutual interest of the English and Dutch East India Companies.

Pioneers—Cape Colony and Natal

At the Cape, the Dutch East India Company recognised only the Dutch Reformed Church, and servants of the company who did not belong to this Church could not expect promotion. It is impossible to estimate how many converted Jews, or the children of converted Jews came to the Cape during the 17th and 18th centuries, but many Jewish names are found among the burghers at the Cape during the 18th century. The earliest recorded Jews in the company's service at the Cape are Samuel Jacobson and David Heijlbron, soldiers, baptised in 1669. There are records of other baptisms at the Cape during this period. Adam Tas, almost certainly of Jewish descent, championed the freedom of the burghers against Governor Willem Adriaan van der Stel. Several distinguished Cape Dutch families are said to be of partly Jewish descent.

In 1795 the rule of the Dutch East India Company was succeeded by a British military administration until 1803, when the British handed over the Company to the Batavian Republic. In 1804 the Batavian Governor, General de Mist, issued an ordinance providing for complete religious toleration. In 1806 when Major-General Sir David Baird took over on behalf of the British Government from the Batavian Republic, he confirmed this ordinance.

At the beginning of the 19th century observing Jews began to arrive at the Cape, the first being Dr. Siegfried Frankel (1808). Eleven Jewish immigrants from St. Helena between 1806 and 1831 included Nathaniel Isaacs, and his cousins, Saul, Edward, Henry and Richard Solomon. Nathaniel Isaacs was one of the first explorers of Natal; he urged on the Cape Government the desirability of that territory for commerce and colonization. He was made a chief by the Zulu King, Chaka, who granted him a large tract of land, including the site of Durban. His *Travels and Adventures in Eastern Africa* (London, 1836) has provided valuable data for historians and anthropologists. Saul Solomon with his brother Henry founded the firm of Saul Solomon and Company, later Government printers. In 1863 they became proprietors of the *Cape Argus.* Saul Solomon was elected in 1854 to the Cape Parliament and played an important part in securing responsible government for the colony. Saul Richard, and Henry Solomon became members of the Anglican Church, and their brother Edward Solomon became a missionary and Congregational

Minister. All four brothers contracted Christian marriages, and so did their sister, Margaret. The descendants of the Solomon family have distinguished themselves at the Bar and in public life. One of Saul Solomon's sons became a Judge, and three sons of the Rev. Edward Solomon were knighted for legal services.

Among the 1820 settlers brought out by the British Government to colonize the Eastern Cape Province were four Jewish families, the Slomans, the Nortons, the Simons and the Nordens. Samuel Norden, and Joshua Davis Norden who is commemorated by a tablet in Grahamstown Cathedral, died fighting in native wars. Benjamin Norden, ivory trader and merchant, was one of the first explorers of Natal. At his Cape Town house, the first recorded Jewish congregation in South Africa met in 1841. Aaron and Elias de Pass, who arrived from England in 1846, became the biggest Table Bay ship-owners and leaders of the fishing industry. They initiated large-scale sealing and whaling, started cold storage at the Cape by establishing an ice factory, and opened up commerce with South-West Africa, where they started the Pomona Copper Company in 1861. Daniel de Pass, son of Aaron de Pass, contested the right of Germany to annex the whole of South-West Africa, but he was only able to obtain the right to work the Pomona Copper Mine. It was Daniel de Pass who introduced Uba, the sugarcane most suitable to South African conditions, into Natal.

Early settlers from Germany were Isaac Manuel, a pioneer of the export trade in hides; Jonas Bergtheil, the pioneer cotton planter of Natal who established a German colony there, and became a member of the Natal Legislative Council before a Jew had sat in the British Parliament; Joseph, Julius and Adolf Mosenthal, who largely created the wool and hide export trade in the Eastern Province, and helped to establish the Cape mohair industry by importations of Angora goats from Asia Minor. Julius Mosenthal opened up European markets for ostrich feathers, and was co-author of the important book *Ostriches and Ostrich-Farming,* published in 1877; Maximilian Thalwitzer, introduced merino sheep to South Africa. The foundation shareholders of the South African College (later the University of Cape Town) included Thalwitzer and Dr. Frankel. Sir John Herschel, famous astronomer, a Christian of Jewish descent, went to the Cape in 1834, and drew up an educational system for the Cape Colony in 1838 at the request of the governor, Sir George Napier.

Jews were among those to establish the first secondary industries in the Cape Province in the Cape Colony. David Isaacs with his partner, R. Rothkugel, launched in 1874 one of the first firms to employ South African labour on South African materials. D. Isaacs and Co. made furniture from South African and imported woods, and carved the arms of the Chartered Company for the Salisbury Council Chamber. Mr. F. Ginsberg, later an M.L.A., established a candle and soap industry at Kingwilliamstown, and among the early manufacturers of cigarettes were Messrs. Policansky Bros. and Messrs. Hermann and Canard. Some Jews became farmers, notably Louis Abrahamsohn, vine farmer, and Messrs. Rosenbaum, Lax and Co., ostrich-farmers.

Public Life

The Jewish citizens of South Africa began early to take a part in public life. Jewish members of the old Cape Legislative Assembly included: Saul Solomon, Charles John Manuel, Bernhard Nahum Goldman, Louis Goldman, Michael Henry Benjamin, Simeon Jacobs (Attorney-General of the Cape from 1874 to 1882, who introduced the Cape Colony Responsible Government Bill), Ludwig Henry Goldschmidt, Louis Abrahamsohn, Barney Barnato, George Garcia Wolf, Col. (later Sir) David Harris, Herbert Sextus Harris, Charles Joseph Levey, Julius Weil, Charles Sonnenberg, Ludwig Wiener (in whose memory the public holiday Wiener's Day was instituted), and Advocate Morris Alexander, K.C., who, entering the House of Assembly as a Progressive in 1908, has continued ever since to take prominent part in politics.

Sir Richard Solomon, second son of Rev. Edward Solomon, entered Parliament in 1893, and was appointed Attorney-General in the Schreiner ministry.

Jonas Bergtheil was elected to the Natal Legislative Council in 1857, and after the granting of responsible government to Natal in 1893, Charles Phineas Robinson was elected to the Legislative Assembly.

Hyman Liberman, a prominent Cape Town merchant, and a leading member of the Cape Town Hebrew Congregation was Mayor from 1904 to 1906. He gave generously to charity, and on his death in 1923 left large bequests to the University of Cape Town, and to hospitals. Funds from his estate were used to add a wing to the National Art Gallery, Cape Town.

Pioneers in the Boer Republics

The Dutch farmers who trekked away from British rule established their own republics to the north of the Cape Colony and Natal in the middle of the 19th century. Jews were among the first citizens of the Orange Free State, and The South African Republic (Transvaal). Isaac Baumann, a German Jew, one of the first directors of the Bloemfontein National Bank, arrived in Bloemfontein in 1848, before the founding of the Free State, and was followed by the Ehrlich and Leviseur families. Gustav Baumann, his son, became Surveyor-General, and was responsible for the present layout of Bloemfontein. His son-in-law, Moritz Leviseur, a friend of President Reitz, fought against the Basutos at Thaba Bosigo. He founded the National Museum at Bloemfontein. A Belgian-Jewish trader, Theodor Julius Adolph Coqui, was one of the first signatories to a petition demanding the formation of an Orange River Republic, in 1853, and he helped to draw up the first constitution of the Orange Free State.

Although Jews, like Catholics, were supposed to be debarred from holding various executive offices, and from becoming members of the Volksraad in the Transvaal, a Dutch Jew, De Vries, became State Public Prosecutor in 1868, and chairman of the Volksraad in 1872; he received the President's thanks for his services in connection with the ratification of the Transvaal-Portugal treaty in 1869. Daniel Kirsch, a photographer, who held Yom Kippur services in his house at Pretoria, became a member of the Kruger Government. Leo Weinthal, born in Cape Colony, established a State Lithographic department at Pretoria, and became manager of the Government organ *The Pretoria Press.* Alois Hugo Nellmapius, an Austrian Jew who fought in the Sekukuni war, started the Hatherley distillery later taken over by Lewis and Marks. A friend of President Kruger, he was instrumental in obtaining the consecration of a Jewish cemetery at Pilgrim's Rest. President Kruger contributed to Jewish charities both in South Africa and in Palestine, and numbered several Jews among his intimate friends. Samuel Marks, who lent money to the South African Republic in the pre-Rand days, was one of them. In 1899 President Kruger urged the admission of Jews and Catholics to the franchise before the Volksraad.

Diamonds and Gold

The discovery of diamonds in 1867 near the Orange River, and in 1869 in Griqualand West, and of the Transvaal gold-bearing reefs, changed the history of South Africa. The mines brought economic prosperity to South Africa.

It has often been assumed that Jewish emigration to South Africa from Eastern Europe in the late nineteenth century

was connected with the discovery of diamonds and gold in the 70's. It is true that from 1882 onwards a number of Jewish immigrants came to South Africa from Russia, Galicia and Rumania, owing to anti-Semitic legislation and pogroms, but these immigrants were of a different type from the Jews who were among pioneers of the diamond and gold mines. The latter came for the most part from the Cape Colony, England, Germany, and Holland. The Russian Jews among them had practically all lived for some time in England.

As early as 1854 a son of Simeon Marcus found gold near Potchefstroom, and in 1854 George Livingstone, a member of the first Cape Town Jewish community, formed a company to mine at Smithfield, with the aid of Benjamin Norden, but this petered out; it was not until nearly 20 years later that the first goldfields were actually worked. Several Jews were among the pioneers. A few years later the centre of the industry was Barberton, where a Hebrew Congregation was started in 1883.

By 1871 a mining town had arisen at Kimberley. Among the pioneers of the diamond-fields were three men who became powers later on the Witwatersrand—Barnet Isaacs (known as "Barney Barnato"), Alfred Beit, and Lionel Phillips. Barnato, English-born, was at one time the most formidable opponent of Rhodes. He formed the Kimberley Central Diamond Mining Company, later amalgamated with De Beers, and in 1889 founded the Johannesburg Consolidated Investment Company, today one of the strongest financial companies in the Union. Alfred Beit, a German Jew, became Rhodes' financial right-hand, and was one of the founders of the Chartered Company. With the advent of deep-level mining on the Witwatersrand, Beit became leader of the gold-mining industry. He gave generously to universities in England and South Africa, and bequeathed a fortune to be used for educational purposes. He also left £1,200,000 for promoting communications in Africa, and a Beit Bridge links Rhodesia and the Union of South Africa. Lionel Phillips, after some years at Kimberley, joined the firm of Herman Eckstein as a mining engineer, became head of the firm on the death of Eckstein, and later, as president of the Chamber of Mines, played a leading part in the reform movement.

Another important Rand pioneer was Sam Marks, who, with his partner Isaac Lewis, not only controlled gold, coal, copper and diamond mines, but started the first industries in the Transvaal, establishing factories for the manufacture of glass, jam, spirits and bricks. They also conducted model farms, developing scientific agriculture.

The names of the early pioneers are commemorated by the names of streets, suburbs and institutions in Johannesburg, e.g. Jeppe Street, and Jeppestown, named after Sir Julius Jeppe, a German Jew who took part in the Sekukuni War. Because of his work for Johannesburg Hospital, the Julius Jeppe Extension was named after him. The Barnato Park High School was the gift of Solly Joel, nephew of Barney Barnato, to the city. The Hermann Eckstein Park, named after the first president of the Chamber of Mines, was presented to Johannesburg by Wernher Beit & Co. Rosettenville is named after Leo Rosettenstein.

The Boer war, which broke out in 1899, was a political invasion following as elsewhere an economic invasion. The Boers in the Republics had trekked away from the industrial revolution as well as from British rule, and wished to continue to lead a simple pastoral life in independence. Imperialists like Cecil Rhodes, on the other hand, wanted to see the whole of South Africa organized as one unit under the British flag. President Kruger refused the franchise to the mining population in Johannesburg, and denied the use of English in the courts and schools. A reform movement was formed to gain political rights for the mining immigrants ("uitlanders"). Alfred Beit, Max Langerman, and Lionel Phillips were members of this movement. In 1895 members of the Reform Committee in Johannesburg invited Dr. Jameson to enter the city with armed forces from Bechuanaland, hoping a successful revolution would follow. Alfred Beit and Max Langerman were implicated, and Lionel Phillips signed the letter of invitation to Dr. Jameson. At the subsequent trial, after the failure of the Raid, Lionel Phillips was condemned to death, but this sentence was commuted, and he was banished from the Transvaal. Barney Barnato took no part in the reform movement, but used his influence with President Kruger to get the reformers' sentences mitigated after the trial. Sam Marks considered the Boer War "a preposterous blunder."

In 1899, when the Boer War broke out, a number of Jewish citizens of the two republics joined the Boer commandos, for example the shop-keeper M. Segal who fought in General Hertzog's commando, his brother "Jakhals" Segal who joined Mr. Havenga, and Herman Judelowitz who harassed British posts near the Orange River, at the head of some 400 rebels. Jews at Klerksdorp and Boksburg held days of prayer to God to bless the Boer arms. The French Schneider factory sent out Messieurs Gruenberg and Leon who started an ammunition factory in the Transvaal. Leon lost an eye on active service. There were Jewish "bitter-enders," who refused to take the oath of allegiance to the British when captured. On the British side, Jews furnished more than their proportional number to the army and organized a Jewish ambulance corps. Ben Weil, hearing rumours of approaching war from the firm of Julius Weil in the Transvaal, hurriedly provisioned Mafeking.

Emile Nathan, later a Union M.P., was a captain in the Johannesburg mounted rifles, and Colonel (later Sir) David Harris, a member of De Beers Board for nearly forty years, commanded the Town Guard of Kimberley during the siege. He had taken part in several colonial wars beginning with the Gaika-Galeka campaign (1877-8). Rev. Harris Isaacs of the Kimberley Hebrew Congregation was mentioned in despatches by Lord Roberts. Rev. Dr. Joseph Herman Hertz was banished from the Rand in 1899 by the government, owing to his fiery pro-British speeches, and lived in Cape Town during the Boer War.

Sir Richard Solomon, half-Jewish by descent, as legal adviser after the war to General Kitchener and Lord Milner, assisted in drafting the terms of peace at Vereeniging (1902), and held the position of Attorney-General from 1902 to 1907. His brother Sir Edward P. Solomon formed the Transvaal National Party, the English-speaking wing of General Botha's Het Volk, and worked to obtain responsible government for the Transvaal. In 1907 responsible government was granted to the Transvaal and the Orange River Colony. In the 1907 Transvaal Parliament sat Richard Goldmann and H. Solomon (Legislative Assembly) and Max Langerman (Legislative Council), and Sir Edward P. Solomon was appointed Minister of Public Works in the Botha ministry. Wolff Ehrlich was elected member of the Orange River Colony Legislative Assembly.

The Union of South Africa—Politics

Cape Colony, Natal, the Orange River Colony, and the Transvaal, were united in one dominion in 1910, with responsible government. Gen. Botha was the first prime minister, and his chief colleague was General Smuts. The South African National Party, which Botha led, stood for a policy of conciliation between the English and Dutch in South Africa, and the maintenance of the British connection. Gen. Hertzog was at first a member of the Botha cabinet, but later he left the South African National Party, and formed the Nationalist Party, which stood for republicanism and a policy of "South Africa First." He made a pact with the Labour party, and came into power after the 1924 election,

forming a Nationalist-Labour government. Although nationalist, General Hertzog's party did not discriminate on racial lines. It welcomed English-speaking members who were willing to work for the complete independence of South Africa, and it was not anti-Semitic.

General Hertzog had many Jewish supporters, who sympathised with the Nationalists' desire for independence as much as those Jewish citizens who had fought for the independence of the Boers between 1899 and 1902. In 1926 Mr. Tielman Roos, Minister of Justice, stated that the Government viewed with sympathy the establishment of a National Home in Palestine. It is true that the Nationalist Government of 1930 did check immigration by passing a Quota Act which limited the number of immigrants per year to fifty from each of certain specified countries, chiefly in Eastern Europe. This had the effect of limiting the immigration of Jews, but they were not mentioned by name, and similar acts have been passed by other countries.

In 1933 General Hertzog was forced by the economic crisis which began in 1929 to form a fusion government in co-operation with General Smuts. In that same year Herr Hitler came to power in Germany, and a new element began to enter South African politics—organized anti-Semitism. Herr Hitler placed the organization of anti-Semitic activity in South Africa under Ernst Wilhelm Bohle, who was brought up in South Africa. The Fichtebund distributed many pamphlets in South Africa in English and Afrikaans. The South African Gentile (Christian) National Socialist movement (later known as the South African National Party) was inaugurated under Louis T. Weichardt, with uniformed storm-troopers (the Greyshirts). This movement was subsidized from Germany. In 1934 leading Greyshirts were found guilty at Grahamstown of defamation for circulating a South African version of the *Protocols of the Elders of Zion,* forged documents alleged to have been stolen from the Port Elizabeth synagogue. Another anti-Semitic body was formed under General Manie Maritz, known as the Blackshirts. Blackshirts and Greyshirts offered themselves as candidates at parliamentary elections, and mass demonstrations led to street fighting on several occasions. Various scurrilous anti-Semitic publications circulated, including an autobiography by General Manie Maritz, *My Lewe en Strewe,* on the lines of Hitler's *Mein Kampf.*

Gradually the purified Nationalist Party, which did not accept fusion, became imbued with the ideals of Nazism. In 1937 *Die Transvaler,* the first Nationalist daily in the Transvaal, appeared and advocated a programme of planned economic discrimination against Jews. In the parliamentary election of 1938, the Purified Nationalists, fighting the United or Fusion Party, made anti-Semitism a political issue. The outbreak of war in September, 1939, split the fusion government. General Hertzog resigned, and General Smuts formed a new cabinet. General Hertzog then joined Dr. Malan, leader of the Purified Nationalists, to form a new opposition party, the Herenigde Nasionale Party (the Re-United Nationalist Party). Soon afterwards General Hertzog resigned from the Herenigde Party and formed a new organisation, the Afrikaner Party, based on a platform of equal rights for English-speaking and Afrikaans-speaking South Africans. This party is not anti-Semitic. The Herenigde Party has remained anti-Semitic, though it has begun making overtures to the English-speaking section of the population.

The Immigration Act of 1937, which gave large powers to an Immigrants Selection Board, has reduced Jewish immigration to a mere trickle, but this does not satisfy the Herenigde Party, which demands the complete cessation of Jewish immigration. Its aims include the cessation of naturalization of Jews, an occupational permit system for aliens, and an occupational quota system limiting the number of Jews in commerce, industry and the professions. The "New Order" group of Nationalists under Oswald Pirow proposes to restrict citizenship to Christian National Socialist Republicans, with state control over admission to professions or business. The Ossewa Brandwag, under Dr. J. F. J. van Resnburg, has declared for an "authoritarian National-Socialist state, which would differentiate between full citizens and mere subjects, latter to include Democratic, anti-O. B. Afrikaners, Jews, etc." In August, 1944, the Greyshirts under Weichardt and the New Order under Oswald Pirow formed a united front. The United Party won a large majority at the last general election.

Jews in Public Life Since Union

The following Jewish members were elected to the first Parliament of the Union of South Africa: Sam Marks (Senator), Morris Alexander, Col. David Harris, Emile Nathan, and Lionel Phillips (Legislative Assembly). Since then the following have sat in the Union Parliament: Senator Franz Ginsberg, Sir Harry Graumann, Senator Wolff Ehrlich, Charles Phineas Robinson, Eli Buirski, Sir Ernest Oppenheimer (diamond and gold magnate who erected cutting works to make Kimberley independent of Amsterdam), Alfred Friedlander, Advocate Morris Alexander (the only member of the 1943 House of Assembly who was a member of the old Cape Parliament), Morris Kentridge, A. Goldberg, Major Bernard Friedman, Max Sonnenberg, Lieut. Col. Henry Gluckman, Adolf Davis, Mrs. Bertha Solomon, the first Jewish woman to be elected to the South African Parliament, and Senators G. Hartog, Fritz Adler, Felix Charles Hollander, and H. Basner. The last thirteen members named above were among those to be elected to Parliament after the 1943 general election.

The mayoral chairs of many towns in the Union have been occupied by Jews, including F. C. Hollander (Durban), Sir Ernest Oppenheimer (Kimberley), Louis Gradner (Cape Town), the late Sir Harry Graumann, M. J. Harris, and Morris Freeman (Johannesburg). A. Schauder (Port Elizabeth), on retiring from office in 1942, was congratulated by General Jan Smuts for his contribution to the war effort; who did much to introduce sub-economic housing into Port Elizabeth.

The Army

Many Jews, as recorded above, fought in the early wars against native tribes. Rabbi Henry Cohen, fought in the Zulu War of 1879. A number of Jews fought in the Boer War, both on the Boer side, and on the British. (*See* Diamonds and Gold).

During the 1914-1918 war, the 1st Victoria Cross awarded anywhere in the British Empire went to the South African Lieut. Alexander de Pass, an officer in the Indian army. It is estimated that more than 8,000 South African Jews served in various parts of the British Empire.

The Second World War began in September, 1939. By May, 1945, nearly 10% of the total South African Jewish community had joined the South African forces. A number of women joined the W.A.A.F.S., the W.A.A.S., etc. Casualties up till May, 1945, represented more than 10% of enlistments. Up to May, 1945, fifty-five Jewish Springboks had been decorated. Fourteen Jewish chaplains were appointed on full-time active service, Lieut. Col. Levinson being principal chaplain until his retirement, in 1943, when Rabbi W. Hirsch (Pretoria Hebrew Congregation) took over this position in a part-time capacity.

Several Jewish physicians have filled high positions in the South African Medical Corps during the present war (*see* "Medicine and Science" below). Two engineers have done notable service, Lt. Col. Disraeli Levenkind, M.C., decorated for his work during the Abyssinian campaign, and Major Alf Goldstein, railway engineer in Syria.

A number of German-Jewish immigrants to South Africa,

refugees from Nazism, joined the South African forces, and German refugees presented twelve field ambulances to the Government.

Trades and Occupations

South African Jews are found in all branches of commerce and most branches of industry; in the professions, particularly in law and medicine, but also in teaching and (to a lesser extent) on the staffs of universities, dentistry, architecture and accountancy, engineering and technology; in journalism, though only a few Jews have been in the editorial chair of any general newspaper; in the civil service, in some of the skilled trades, and in agriculture, though not to any great extent.

Secondary Industry

Since the gold content of the Witwatersrand reefs, on which the present economic prosperity of the Union is based, is not inexhaustible but is estimated to have a further life of about fifty years, the growth of secondary industry is of vital importance for the country. Jews have been prominent in the pioneering of South African industry, particularly in the field of clothing and woollen goods.

When Solomon Harris and his son Woolf Harris started the South African Woollen Mills in 1912, the venture was considered a wild gamble, but since then it has grown into a collection of four factories, which have produced blankets for the South African army during two world wars, supply South African government departments, and export to the Congo and Rhodesia. Among the pioneers in clothing manufacture were S. Roytowski and M. Mauerberger, who established cotton-spinning in South Africa. During the second World War, the Alpha-Harris Engineering Company had initiated the production of electrical motors on an industrial scale, and Messrs. Patlansky Brothers and Schauder of Port Elizabeth have done much to save the leather industry by the manufacture of chrome salts and other tanning agents previously imported.

Agriculture

Jews are among the country's leading farmers. The South African Ort-Oze was established at a conference held in Johannesburg in 1937, both to support the work of the overseas Ort-Oze and to encourage the training of South African Jewish youth in the skilled trades and in agriculture. The S. A. Ort Utility Co. Ltd., established in 1943, acquired a farm in the Standerton District, Transvaal, in 1944, which is being prepared as a training centre for Jewish farmers.

Law

Several South African Jews have distinguished themselves at the Bar and Side-Bar, and been raised to the Bench: Simeon Jacobs, Louis Edmund Benjamin, Leopold Greenberg, Manfred Nathan, R. P. Davis, Philip Millin. Saul Solomon, son of the Saul Solomon who came to the Cape from St. Helena early in the nineteenth century, became a judge, and his cousin, Sir William Henry Solomon, became Chief Justice of the Union in 1927.

Medicine and Science

The bulk of the important work done by Jewish scientists in South Africa has been in the fields of bacteriology and medicine. Those outstanding in 1945 follow: Dr. D. Ordman of the S. A. Institute of Medical Research has performed important work on the pneumococcus and relapsing fever. Dr. Golberg of the South African Institute of Medical Research pursued research on stilboestrol and vitamins. Dr. Finlayson engaged in research on the preparation of anti-sera against the venom of the button spider. Dr. H. A. Shapiro, editor of *Clinical Proceedings,* and Dr. H. Zwarenstein, senior lecturer in physiology at the University of Cape Town, have developed the well-known frog pregnancy test. Dr. J. Gillman has made important contributions to the sexual physiology of primates, and with his brother, Dr. T. Gillman, published important findings on nutritional disorders of the liver. Important research was done by Dr. I. Schrire on endocrinology; by Dr. L. Berk on the anaemias of chronic infections; by Lieut. Col. M. M. Suzman on pernicious anemia and nutritional deficiencies; by Dr. Norman Sapeika on pharmacology; and by Dr. L. Mirvish on mineral metabolism. Dr. I. Gordon, editor and part author of the standard South African work on medical jurisprudence, made an important contribution to the study of the mode of death in cases of medico-legal importance. Dr. Solly Zuckerman, F.R.S., author of *The Social Life of Monkeys and Apes* and *Functional Affinities of Man, Monkeys and Apes,* was a South African resident in England. During the second World War he performed important work in connection with blast injuries. Well-known doctors in the South African armed forces were Dr. Orenstein, director of Medical Services; Dr. Harry Nelson, director of the hygiene section of the Medical Corps; Major J. Penn, awarded the M.B.E. for work on plastic surgery; and Dr. H. G. G. Bernstein, decorated for services during the infantile paralysis epidemic in Malta. Dr. Brown, dentist (S.A.M.C.), invented a useful dental splint for fractured jawbones. Lieut. Col. H. Gluckman, M.P., was chairman of the National Health Services Commission which reported recently.

Brigadier Basil Schonland, a well-known physicist with the British army, was placed in charge of the National Council for the Co-ordination of Scientific Research established by the Union Government. Among veterinary surgeons Dr. Max Sterne conducted research on anthrax, and Dr. B. Horwitz on milk pasteurisation and preservation. Rebecca Lurie and Dora Weintroub did important research on timber-destroying fungi, in connection with the mines.

In the field of anthropology, Isaac Schapera, professor of anthropology, University of Cape Town, published a number of important works, including *The Khoisan Peoples of South Africa; A Handbook of Tswana Law and Custom;* and *Married Life in an African Tribe.*

Literature and Letters

In 1945 the most widely known South African novelist (in English) was Mrs. Sarah Gertrude Millin, wife of Justice Phillip Millin. She produced a number of realistic novels of South African life, including *God's Stepchildren* and *The Coming of the Lord,* an autobiography, *The Night is Long;* a study of South Africa, *The South Africans,* and biographies of Cecil Rhodes and General Jan C. Smuts. Literary and art critics include Dr. Joseph Sachs, author of *Beauty and the Jew; The Jewish Genius;* and *Irma Stern and the Spirit of Africa.* Julius Herman ("Herbert Skimpole") is author of *Bernard Shaw: the man and his work.* Dr. Wulf Sachs has written an interesting psycho-analytical study of the primitive African's contact with European civilisation, entitled *Black Hamlet.* The late Dr. Manfred Nathan, K.C., wrote two historical works *Paul Kruger: His Life and Times* and *The Huguenots in South Africa,* as well as numerous authoritative studies on South African law. Lewis Sowden published a study of South Africa, entitled *The Union of South Africa* (New York, 1943), and the well-known journalist Eric Rosenthal wrote a history of American achievement in Africa, *Stars and Stripes in Africa,* a biography of the late Gen. Dan Pienaar, and a popular work on the fall of Italian East Africa. The late Nathan Levi was author of the first biography of General Smuts to be published.

Dr. Joseph H. Hertz (in 1945 Chief Rabbi of the British Empire) wrote the first published work on the history of South African Jewry, *The Jew in South Africa,* a lecture re-

printed in pamphlet form. The *History of the Jews in South Africa,* by Dr. Louis Herrman, was published in 1930.

Jews have contributed their share to the development of Afrikaans literature. The Dutch Jew Joseph Suasso de Lima settled at the Cape in 1818, and later became a member of the Dutch Reformed Church. He wrote the first history of South Africa, *Geschiedenis van de Kaap de Goede Hoop,* as well as Dutch poems, plays and pamphlets, and a work defending the form of Dutch spoken at the Cape. He opened the first Dutch book shop in South Africa, and published the humorous weekly *De Versamelaar.* Jan Lion Cachet, a baptized Jew who came to South Africa from Holland in 1860, qualified as a Dutch Reformed Church minister and later became professor of theology. One of the founders of Afrikaans literature, Jan Cachet, was associated with S. J. du Toit as an original member of the Genootskap van Regte Afrikanders. He is best known for *Die Sewe Duiwels en Wat hulle gedoen het,* now an Afrikaans classic. He founded *Het Kerkblad.* Frans Cachet, his brother, a missionary, published in 1882 the bitter anti-British *Die Worstelstrijd der Transvaalers.*

Sarah Goldblatt, friend and literary trustee of the well-known Afrikaans author C. J. Langenhoven, has done much to further the cause of Afrikaans. She is the author of two works in Afrikaans: *Liefdes Kransie* and *Wolf en Jakhalsversies.* In 1944, *Die Soeklig,* a collection of musical lyrics, was published by Olga Kirsch.

David Fram, lyrical Yiddish poet, born in Lithuania and now living in Johannesburg, wrote a number of poems inspired by his South African experiences.

Art and Art Patrons

Moses Kottler, Lippy Lipschitz, Irma Stern and Harry Trevor are among the outstanding South African artists now living. Moses Kottler, Russian-born, is well known for his portrait busts (heads of General Hertzog, General de Wet and William Plomer, among others) and for his figure sculpture in wood and stone, including stone figures on public buildings.

Lippy Lipschitz went to South Africa from Lithuania in 1908. His powerful, abstract sculpture—executed in wood, ivory and stone—expresses symbolically a philosophical vision of life. Subjects from the Bible, and post-biblical Hebrew literature inspire him. He works in South African materials not previously used, e.g. colmari and silver-tree wood. He also produces paintings and monotypes. Irma Stern, born in the Transvaal, although she has produced sculpture, is best known for her oil paintings, of South African landscapes and of the native people, in exotic colouring. The oil paintings of Harry Trevor, one of the most promising of the South African artists in their twenties, are notable for strong form and vivid colour. Edward Wolfe, South African painter, has made a name for himself in England. The late Wolf Kibel, an artist of great originality and integrity, was born near Warsaw in 1903, his father being a cantor. After living in Vienna and Palestine, he emigrated in 1929 to South Africa, where he died in 1938. He produced a number of intensely individual townscapes, still-lifes and portraits in oils and pastel, in addition to monotypes and etchings. The late Hans Ludwig Katz was born in Germany, where he held a lectureship in the history of art. He came to South Africa as a refugee from Nazism in 1936, and died in Johannesburg in 1940. His distinguished oils, pastels and water colours, like the work of Lippy Lipschitz, and that of the late Wolf Kibel, symbolize an individual vision of reality. His mural paintings are to be seen in several large Johannesburg edifices.

The late J. H. Amschewitz worked in South Africa from 1916 to 1922 and returned to South Africa from England a few years before his death. He was well-known as a portrait-painter; his murals may be seen in a number of public buildings in South Africa and in England, such as the Royal Exchange, and South Africa House in London. Several of his etchings are of synagogue scenes. The late Herbert Vladimir Meyerowitz came to South Africa in 1925, and worked there a number of years before leaving to teach art on the Gold Coast. He died in 1945. He introduced architectural sculpture to South Africa. He and his wife Eva Meyerowitz did woodcarving and sculpture on many South African public buildings, including the S. A. National Art Gallery (Cape Town) the University of Cape Town, etc.

In Cape Town and other large centres of South Africa, the patrons of art have been almost exclusively Jews. A wing was added to the Cape Town Art Gallery from funds provided by the estate of Hyman Liberman. In this wing are housed a collection of old English masterpieces and South African paintings donated by Aaron de Pass. Sir Edmund Davis also presented the Art Gallery with a collection. Max Michaelis started, and financed to a great extent, the Michaelis School of Fine Art, now part of the University of Cape Town. The Johannesburg Art Gallery was created largely due to the efforts of Lady Phillips, and Sir Otto Beit donated £10,000 to it.

South African Jewish Communal Life

The first Hebrew Congregation in South Africa met on the eve of the Day of Atonement, 1841, at the Cape Town house of Benjamin Norden, an 1820 settler and pioneer. A week later a permanent congregation, the Tikvah Israel, or Society of the Jewish Community, was formed at a meeting held in the house of Simeon Marcus, who became the treasurer. On September 15th, 1849, a converted Cape Town house was consecrated as the first South African synagogue. The first minister was the Rev. Isaac Pulver.

Two men—Rev. Joel Rabinowitz and Rev. Alfred Philipp Bender—played vital roles in the formation of the Cape Town community. Rabbi Rabinowitz, who arrived in 1859, travelled to every part of the Cape Colony, and even extended his spiritual and philanthropic ministrations beyond its borders. During the year of his arrival, the Jewish Philanthropic Society (now the Cape Town Jewish Board of Guardians) was formed. Rabbi Rabinowitz continually worked for non-Jewish as well as Jewish charitable causes. He put the synagogue on a sound financial basis, and started regular Hebrew classes. In 1863 the first synagogue, specially designed for that purpose in South Africa, was consecrated, adjoining Government Avenue, Cape Town.

Rabbi Bender arrived in 1895 from England. During the early years of his ministry, he was strongly supported by Rabinowitz. Two major achievements in education in the first year of Rabbi Bender's ministry are partly attributable to the energy of Rabbi Rabinowitz—the founding of a chair in Hebrew at the South African College, now the University of Cape Town, and establishment of a Jewish Public School in Cape Town. Bender was appointed first professor of Hebrew. The Cape Town Hebrew Congregational School was opened in 1897 (subsidized by the Education Department of Cape Colony, it later ceased to teach Hebrew, and was dissolved after a re-organization of schools in 1920). In 1905 the Great Synagogue, present house of worship of the Cape Town Hebrew Congregation, was erected, being first used for the observance of Mayoral Sunday—Hyman Liberman having been re-elected mayor. In 1912 Rabbi Bender played a large part in the foundation of a Cape Jewish Orphanage, and in 1918 the Cape Town Jewish Aged Home was started. On Bender's retirement in 1937, he was succeeded by Rabbi Israel Abrahams.

The New Hebrew Congregation was founded in Cape Town in 1900; a synagogue, built in Roeland Street, was opened in 1902. Rabbi Kirzner was the present minister in 1945. A little later two Orthodox congregations came into



Capetown's Great Synagogue (from the Gardens). Courtesy, "The Capetown Hebrew Congregation, 1841-1941"

being. These built the Beth Hamedrash in Constitution Street, and the Beth Hamedrash of the Chasidim in Buitenkant Street. Rabbi Chaim Mirvish, who came to South Africa in 1908 as minister to the Constitution Street Beth Hamedrash, now minister of the Vredehoek Beth Hamedrash, is the senior rabbi in South Africa. In 1934 The Green and Sea Point Hebrew Congregation was opened and the foundation stone was laid by General Jan C. Smuts. The minister in 1945 was Rabbi Dr. A. T. Schrock. A Beth Din was established in Cape Town in 1933. A Reform Congregation was formed there in 1944.

The first synagogue was opened in Port Elizabeth in 1862, largely through the efforts of A. M. Jackson. In 1871 the first congregation was formed at the Diamond Fields, the Griqualand West Jewish Association, numbering Isaac Lewis and Lionel Phillips among its members. The first synagogue was erected in Kimberley in 1873. The first permanent minister was the Rev. Meyer Mendelssohn, who officiated from time to time in the Transvaal and Free State Republics. His son, Sidney Mendelssohn, was the compiler of a bibliography of South African literature, and left to South Africa the valuable collection of Africana, now housed in the library of the Union Parliament. Cecil Rhodes was a large donor to the second Kimberley synagogue which was commenced in 1901.

Oudtshoorn had a large congregation in the great days of the ostrich feather industry, formed in 1883. The Witwatersrand Goldfields Jewish Association, which later became the Witwatersrand Hebrew Congregation, was formed at a meeting convened by Emanuel Mendelssohn at Johannesburg in July, 1887. A synagogue was commenced in 1888. An Orthodox congregation was formed in 1891 with a Beth Hamedrash, and in the same year the Johannesburg Hebrew Congregation was formed by another section of the community. The Johannesburg Hebrew Congregation built the Park Synagogue on a piece of land granted free by the government of the South African Republic, and President Paul Kruger performed the dedicatory ceremony.

The two men who did most to build up the communal life of Johannesburg were Dr. Joseph Herman Hertz (from 1913 until his death in 1945 Chief Rabbi of the United Hebrew Congregations of the British Empire), who was minister of the Witwatersrand Hebrew Congregation from 1898 to 1911, and Rabbi Judah Leo Landau, who became minister of the Johannesburg Hebrew Congregation in 1903. The personality of Dr. Hertz drew crowds to hear his Friday evening addresses. His lectures to Jewish and non-Jewish gatherings were an outstanding feature of Johannesburg life. Dr. Hertz inspired the establishment of the first South African Jewish orphanage opened in Johannesburg in 1903, later housed in a building whose site was donated by Max Langerman. He was also sponsor, with Max Langerman, of the first South African Jewish Board of Deputies. He was a member of the British High Commissioner's Consultative Committee in 1906, and held the chair of professor of philosophy for a time at the Transvaal University College. Dr. Landau established a Schechita Board, reorganized the Talmud Torah (1905) and secured the establishment of a kosher kitchen at the Johannesburg Hospital. In 1906 a Beth Din was founded in Johannesburg.

After Dr. Hertz's departure in 1911, the Witwatersrand Hebrew Congregation and the Johannesburg Hebrew Congregation amalgamated, and Dr. Landau became rabbi of the United Hebrew Congregation, remaining with this Congregation until his death in 1942. He was the first occupant of the chair in Hebrew at Witwatersrand University, and took the initiative in founding a South African Jewish Historical Society. His activity led to the foundation of the Johannesburg Hebrew High School. Dr. Landau also took a leading part in the Zionist movement. He published several plays, and an autobiographical work, *Viduim* (Confessions) in Hebrew, and several works in English on Hebrew Literature and Judaism.

Rabbi L. Rabinowitz, formerly Senior War Chaplain of the 8th army, became minister of the United Hebrew Congregation in 1945. This Congregation comprises the Great (Wolmarans Street) Synagogue, a large synagogue at Yeoville, and the newly formed Oxford Congregation, which in 1945 proposed to open a synagogue in Lower Houghton. The Park Synagogue was demolished when the new Johan-

nesburg station was built. Orthodox synagogues of the Rand and neighbouring districts formed a Federation of Synagogues of the Transvaal, headed by the Beth Hamedrash Hagodel in Johannesburg. Rabbi Isaac Kossowsky, Rabbi of the Federation, arrived in South Africa in 1933. Rabbi M. C. Weiler became spiritual head of the Johannesburg Reform Congregation (Temple Israel) in 1933.

The first Durban Synagogue was consecrated in 1844. Sir Matthew Nathan, Governor of Natal from 1907 to 1910, was honorary president during his term of office as Governor.

In 1871 Isaac Baumann started Yom Kippur services at his house in Bloemfontein, which were attended by Jewish traders from many Free State towns. A congregation was started in 1887, and the first Bloemfontein synagogue was opened in 1904. A Pretoria synagogue was built in 1898, and a Jewish Public School, the gift of Samuel Marks, opened there in 1905.

Jewish Education

Talmud Torahs were established in various parts of South Africa after the founding of Hebrew congregations. These Hebrew Schools had no contact with each other and pursued no common course of study. Few could afford trained teachers. Organized Jewish education for the whole of South Africa had its origin as a result of a Hebrew Education Conference which convened in Johannesburg in 1928. This conference established the South African Jewish Board of Education. In 1932 a branch of the Board, called the Cape Committee, was established in Cape Town. In 1938, Rabbi J. L. Zlotnik (from Canada) and Dr. A. Birnbaum were appointed directors of Hebrew Education in Johannesburg and Cape Town respectively. The South African Jewish Board of Education had a library (in 1945) of over 5,000 volumes, including rare incunabula. There is a hostel for Jewish school children from the country in Johannesburg and another in Cape Town. There were in 1945 three professorships of Hebrew in the Union: at the University of Cape Town, the Witwatersrand University, and the University of Pretoria. Two of these chairs were held by Rabbis L. Rabinowitz, and Israel Abrahams.

The Board of Deputies

Various Jewish organizations (such as friendly and landsleuter societies) were formed late in the nineteenth century to provide for social and general communal needs outside the synagogue. The Hebrew Order of David was founded in 1904 by leading members of the Johannesburg community. The Order is akin to the B'nai B'rith movement overseas. In 1946 there was an Hebrew Order of David lodge in almost every large city.

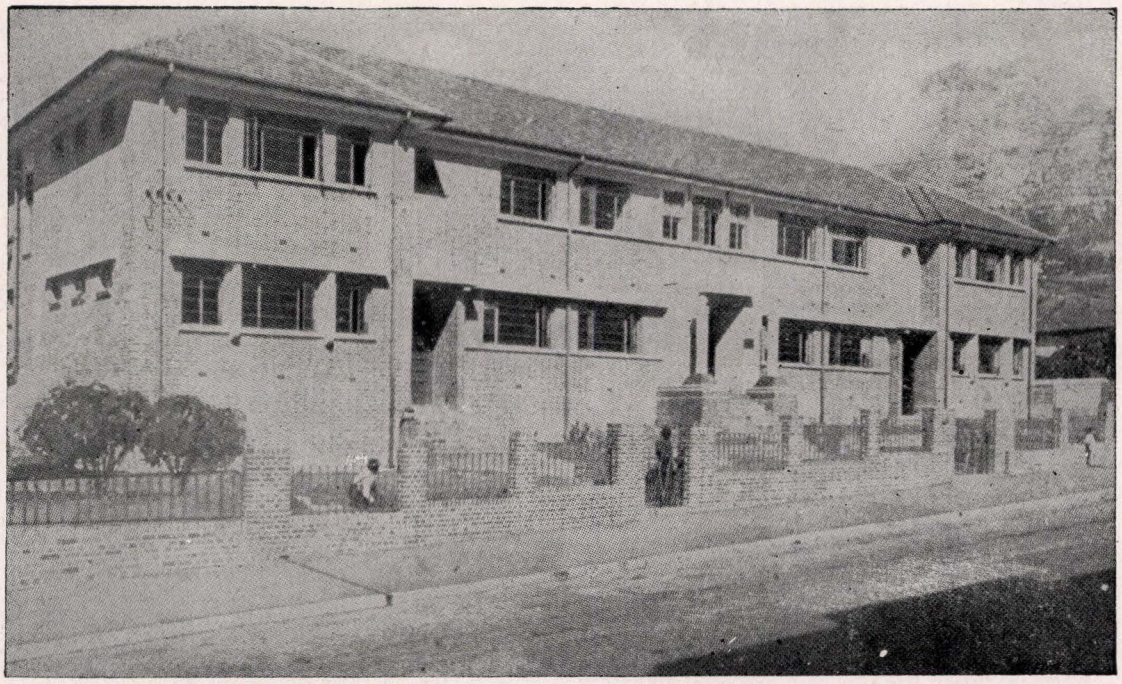
Until 1903 there was no Jewish body representing the community as a whole. After the Boer War, Lord Milner, British High Commissioner for the Transvaal, asked for a representative Jewish body to consult in matters touching the Jewish community. Rabbi J. H. Hertz and Max Langerman sponsored the formation of a Board of Deputies, and a Johannesburg Board of Deputies was established on the 15th of April, 1903, with Max Langerman as first president. Until the formation of the Board, the South African Zionist Federation had made itself responsible for assisting Jews, who left the Transvaal during the Anglo-Boer War to take refuge in the Cape, to obtain permits to re-enter the Transvaal. The Government now set up a Board of Deputies tribunal to advise it on the issuance of permits. The Board also countered anti-Semitic propaganda, and interested itself in Jewish education.

A Cape Jewish Board of Deputies was constituted in 1904, with Advocate Morris Alexander (later M.P.) as first president. Its first important task related to immigration. An Immigration Act had been passed in the Cape, in 1902, excluding immigrants "unable, through deficient education to write out in the characters of any European language, an application to the satisfaction of the Minister of the Interior." As a result of a deputation, introduced to the Attorney-General in 1903 by Advocate M. Alexander, Yiddish was recognized as a European language (though written in Hebrew characters). This recognition was confirmed by statute in the Immigration Act of 1906, through the efforts of the Cape Board. The Transvaal Immigration Act of 1907, the Union Immigrants' Restriction Act of 1913, and the Southern Rhodesia Immigrants' Regulation Ordinance of 1914 all followed suit. The Cape Board was also instrumental in having a clause inserted in the 1906 Act granting the right of entry to refugees from political or religious persecution, even though they had no means of support. They also undertook inquiries on behalf of the government into the bona fides of persons applying for naturalization. The South African Jewish Board of Deputies (combining the Johannesburg and Cape Boards), was formed by the Act of Union of a Congress of delegates from Jewish congregations and societies. This Congress was convened at Bloemfontein by the late Senator W. Ehrlich in August 1912. The constitution provided for four provincial committees at Cape Town, Johannesburg, Bloemfontein and Durban. This system, however, was not successful, the Transvaal and Cape committees being the only ones to meet. Under a revised constitution provision was made for an executive with headquarters at Johannesburg, and a Cape committee with headquarters at Cape Town. At its 1933 Congress the Board of Deputies adopted a new constitution providing for local committees in the Eastern Province of the Cape, Natal (The Council of Natal Jewry), and the Orange Free State.

Since its inception the Board has represented the South African Jewish community in all matters affecting it as a whole, making representations to the Government when necessary, e.g. immigration disabilities, naturalization regulations, etc. In 1930 the Board was instrumental in having an amendment inserted in the Slaughter of Animals Act, legalizing Jewish ritual slaughter. Since 1933 the repercussions of political events in Germany and elsewhere in Europe have thrown heavy responsibilities on the shoulders of the Board. The Board launched various appeals for funds for the relief of Jews in Europe. It has combatted anti-Semitic propaganda by lectures, as also by the publication and distribution of pamphlets and pertinent informative works to libraries. The Board was involved in two court cases arising out of anti-Semitic propaganda. In 1934, a number of documents were stolen from the files of the Cape Committee of the Board. In 1937, J. van S. von Moltke, former Greyshirt leader, announced the forthcoming publication of a book called *The Jews in South Africa,* making it obvious that the book would contain garbled extracts from documents designed to give a sinister picture of the Board of Deputies' activities.

The late I. M. Goodman, secretary of the Cape Committee, instituted proceedings, and an interdict was granted by the Supreme Court. In 1939, Gustav Saron, general secretary of the Board, was subpoenaed by the Crown to give evidence at the trial of General Manie Maritz in South-West Africa, on a charge under the section of the South-West Africa Criminal Amendment Act providing that "any person who utters any word or performs any . . . act . . . with intent to promote feelings of hostility between races of the community shall be guilty of an offence." Saron was able to show that General Maritz had incorporated in his book *My Lewe en Strewe* most of the forgeries figuring in anti-Semitic literature during the last hundred years. The book was banned in South West Africa and General Maritz was convicted.

The Board cooperated with the South African Zionist Federation in the reorganization of Hebrew education. Under the constitution of the Jewish Agency for Palestine, the Board appoints the South African non-Zionist representative on the Council of the Agency.



The United Hebrew Schools in Capetown. Courtesy, "The Capetown Hebrew Congregation, 1841-1941"

When the United Jewish War Appeal, launched by the Board of Deputies and the South African Zionist Federation, expired at the end of 1941, the Board continued the War Appeal under its own auspices. The War Appeal, primarily designed to bring relief, rescue and rehabilitation to Jewish victims of the war, operated in partnership with the American Jewish Joint Distribution Committee. Assistance towards the rehabilitation of South African Jewish soldiers was also provided.

The Board also appointed special committees to assist recruiting, and to help Jewish chaplains in their work. In 1945, the president of the Board was B. A. Ettlinger K.C.; and the chairman of the Executive Council was S. M. Kuper. The chairman of the Cape Committee was Leon Segal. In 1945 the principal executive and administrative officers of the Board were: general secretary, Gustav Saron; secretary, J. M. Rich; assistant secretary, L. Druion; secretary, Cape Committee, J. Dwolatzky.

Advocate M. Alexander, K.C., M.P., founder of the Cape Board, remained associated with the work of the Board from its inception. He made important speeches in the House of Assembly on numerous occasions on questions affecting the Jewish community, e.g. his speech on the Quota Bill, 1930, and his reply to the anti-Semitic attack of Eric Louw in the course of a motion regarding Communism, February, 1943.

The Board of Deputies has been assisted in its good-will work by the formation of a South African Society of Jews and Christians, founded in Johannesburg in 1937, which published a number of pamphlets in English and Afrikaans, and the monthly *Common Sense*.

Among the other important Jewish organizations were the South African Ort-Oze, referred to above (see heading Agriculture), and the Union of Jewish Women of South Africa. The latter was founded by Mrs. Toni Saphra in Johannesburg, in 1931, to coordinate the work of Jewish women's societies. Branches followed all over the country and, in 1940, the headquarters was transferred to Cape Town. This society is represented on most nationally organized social welfare bodies. It equipped and maintained a parasitology laboratory in the Hebrew University, Jerusalem, and presented a mobile field laboratory, two mobile dental units, and an ambulance to the South African Forces. Active Jewish guilds, prominent in war work, functioned in Durban, Johannesburg and other cities.

Zionism

By 1898 a number of South African Zionist societies already existed, mostly in and near Johannesburg. The Dorshei Zion Association was founded in Cape Town, 1899. In 1898, nine Witwatersrand societies convened a congress in Johannesburg at which the South African Zionist Federation came into being. The first president was Samuel Bebro. Samuel Goldreich, elected president on the resignation of Bebro, a man of outstanding personality, put the Federation on a firm basis. There have been South African delegates at practically every Zionist Congress since 1900. From the beginning the Zionist cause has had many non-Jewish sympathizers in South Africa, notably, the Hon. Jan Christian Smuts, Prime Minister. A South African Jewish Congress convened jointly by the South African Zionist Federation and the South African Jewish Board of Deputies in 1916 urged that the Jewish claim to found a National Home in Palestine be recognized in the Peace settlement. General Smuts, interviewed on the eve of his departure to join the British War Cabinet, promised to assist in securing this recognition and in the removal of Jewish disabilities. General Smuts did much to secure the Balfour Declaration on Palestine and, on more than one public occasion since then, urged that the declaration be carried out in full. In 1926, Tielman Roos, Minister of Justice in the Nationalist-Labour Government, in a letter to Nahum Sokolow, then visiting South Africa in connection with the National Fund, stated that the Government of South Africa viewed with sympathy the establishment of a National Home in Palestine. Other well known South African public men sympathetic to Zionism include the Hon. J. H. Hofmeyr, Deputy Prime Minister; the Hon. Dr. Colin Steyn, Minister of Justice; the Hon. J. M. Conroy, Minister of Lands. In 1944, a Parliamentary Pro-Palestine Committee was formed, under the chairmanship of Senator E. H. Brookes, consisting of Jewish and non-Jewish members of Parliament. In September, 1944, at the instance of

this Committee, a statement condemning anti-Semitism was issued by four Cabinet Ministers and thirty-seven M.P.'s and Senators.

Biennial campaigns have been held in alternative years for the Keren Hayesod or the Jewish National Fund, and met with a generous response. Some of the most important leaders in the early days of South African Zionism were Rabbi Dr. Judah L. Landau; Idel Schwartz, president, Dorshei Zion Association, from 1907 to 1929, who bequeathed a large sum to the Hebrew University; Benzion Hersch, who played the prime role in founding the periodical *Zionist Record;* Joseph Janower, who placed the Jewish National Fund in South Africa on a firm footing; Isaac Ochberg, who bequeathed a fortune to Palestine, £137,000 of this sum being applied to redeem the Isaac Ochberg tract in Samaria; J. Gitlin, in 1945 chairman of the Western Province Zionist Council.

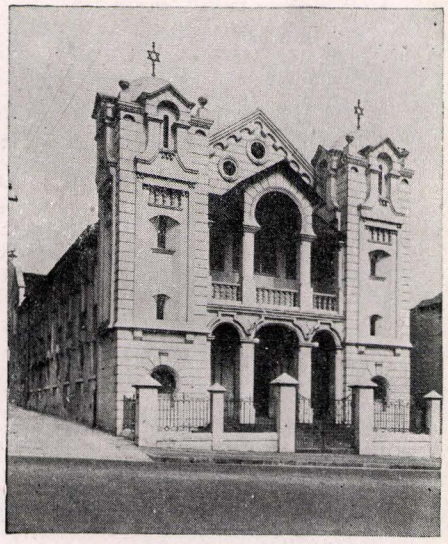
In 1933, at the initiative and under the chairmanship of the Hon. Justice Leopold Greenberg, a member of the board of governors of the Hebrew University, a South African branch of the Friends of the Hebrew University was formed, with headquarters in Johannesburg. A South African branch of the Palestine Maritime League was started in 1938.

During the twenty years prior to 1945 a number of South African companies were started for the investment of money in Palestine. The first of these, the South African Palestine Enterprise (Binyan) Corporation Limited, was established in 1922 for the purpose of offering mortgage loans at low interest rates to people of moderate means wishing to build houses. From its offices in Haifa the Company granted over 1200 loans, representing more than three-quarters of a million pounds, and also entered other fields of financial activity. In 1934, South African Zionists, influenced by the inflationary tendency prevalent in land transactions in Palestine, formed a company, with South African capital, to acquire blocks of land to be developed for parcellation and resale to small investors. The Company, known as African Palestine Investments, made several purchases, and development proceeded apace. The African Palestine Investments was a participant in the Palestine Cold Storage and Supply Company (founded, financed and managed mainly by South Africans) and in the Tiberias Hot Springs, with South African associations. A Palestine Development Company was launched in South Africa. A number of ex-South Africans live in Palestine, and most of the directors, and all of the managers of the companies named are ex-South Africans who resided for some years in Palestine. To stimulate trade between South Africa and Palestine, a group of South African business men founded Palestine-Africa Shippers Ltd.

The Zionist movement in South Africa was gradually organized on party lines. Parties represented in the South African Zionist Federation included in 1945: General Zionists (the largest party), the Zionist Socialist Party, Mizrachi, Jewish State Party, and Hashomer Hatzair, a left-wing Chalutz youth movement. The World New Zionist Organization (Revisionists) has a small branch in South Africa.

South African women's Zionist societies have a large aggregate membership, and are well organized. The South African Women's Zionist Council was formed in 1932 to co-ordinate the activities of all South African women Zionists. In 1945, the president was Dr. Deborah Katzen (also president of the Youth Aliyah for South Africa). South African women Zionists hold biennial conferences attended by delegates from the Belgian Congo and Rhodesia, as well as from all parts of South Africa. The South African Women's Zionist Council is affiliated with the Women's International Zionist Organisation. The work of the Women's Zionist movement in South Africa is non-party in character.

The South African Zionist Youth movement began in 1908 when several youth societies already existed. It emerged as an organized factor in Zionist activities in 1921 when the first Young Israel Conference was held. The South African Young Israel Federation was founded in 1927. The Youth movement was not properly unified, however, until the South African Zionist Youth Council was established in 1932, at which time the movement was reorganized with its own office and full-time officials, in the Zionist Federation. In 1945 there were junior branches of Mizrachi, Zionist Socialist Party, Hashomer Hatzair, and the United Zionist Party. In 1930, Norman Lourie started the Habonim movement in South Africa. Lourie was also responsible for the establishment of Balfouria Village near Johannesburg (in 1943) which is conducted like a kibbutz for the training of Jewish chalutzim.



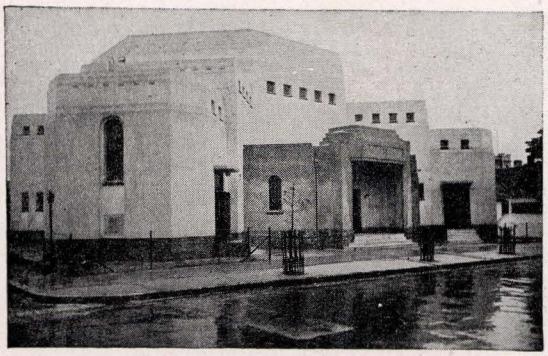
Roeland Street Synagogue at Cape Town in South Africa

In 1945, the chairman of the South African Zionist Federation was Nicolai Kirschner (in whose name a forest has been planted in Palestine). The chairman of the Jewish National Fund for South Africa was Mrs. Katie Gluckman. Advocate M. Alexander, K.C., M.P., president of the Western Province Keren Hayesod, has been a leader of South African Zionism since the early days of the movement. Other Jewish members of Parliament who in 1945 played prominent roles in South African Zionism were Morris Kentridge, Dr. Bernard Friedman, and Abe Goldberg. Justice Greenberg was honorable president of the Keren Hayesod for South Africa.

The Jewish Press

The pioneer of the Jewish press in South Africa was Nehemiah Dov Baer ben Zeev Wolf Hoffmann who imported Hebrew print and established the weekly, *Der Afrikaner Israelit* (1890) in Johannesburg, and later the Yiddish weekly *Ha-or* in Cape Town. The first Anglo-Jewish paper to be published in South Africa appeared in 1902, *The South African Jewish Chronicle,* a fortnightly. It became a weekly in May, 1905, and continued as a weekly in Cape Town through 1945. In November, 1908, the first Zionist periodical, *The Zionist Record,* was published by the South African Zionist Federation, at first monthly, then fortnightly, finally as a weekly. In 1945 it was still the leading South African Zionist organ.

Other Jewish weeklies published in Johannesburg in 1945 were *S. A. Jewish Times* and *Jewish Herald;* the *African Magazine,* a bi-monthly in German and English, appeared in Johannesburg. Monthlies were published in Johannesburg (1945) by the Zionist Socialist Party of South Africa (*The Labour Zionist*), the Mizrachi organisation of South Africa (*Our Future*), the Habonim (*Habinyan*), the South African



Synagogue of the Sea Point Congregation of Cape Town

Zionist Youth Council (*S. A. Menorah*), the South African Jewish Board of Deputies (*Jewish Affairs*), and the South African Union for Progressive Judaism (*The Progressive Jew*). The South African Ort-Oze office in Johannesburg publishes a monthly bulletin. A Hebrew monthly *Barkai* was published in Johannesburg. *Great Synagogue Review* was published monthly by the Cape Town Hebrew Congregation and *Hashomer,* a monthly, by the Bloemfontein Hebrew Congregation.

Statistics

The Jewish population of the Union of South Africa, according to the official census of 1936 was 90,645, i.e. 4.52% of the total European population. (The question of religion was omitted from the 1941 census). It was estimated that there were in 1945 about 100,000 Jews in the Union. The Transvaal is the province numbering the biggest proportion of Jews among its citizens. In 1936 Jews constituted 6.57% of the total European population in the Transvaal, 3.6% in the Cape, 2.39% in the Free State, and 1.97% in Natal. The majority of Jews live in urban areas.

The Mandated Territory of South-West Africa

South West Africa was first opened up to commerce by Aaron and Elias de Pass, who reached England in 1846, and became the biggest Table Bay ship-owners. A man named Sinclair, agent of the De Passes in S. W. Africa, obtained in exchange for some cattle a strip of country which contained rich copper deposits, and the firm started in 1861 the Pomona Copper Company. Daniel de Pass contested, under Lord Salisbury's government, the right of Germany to annex the whole of South West Africa. The case was tried in Berlin, and De Pass was only able to obtain, under protocol, the right to work the Pomona Copper Mine and the surrounding two miles of land, and to retain the fishing station at Sandwich Harbour.

The development of the diamond industry which brought millions into the Treasury at Berlin, was almost entirely handled by Carl Furstenburg, famous German-Jewish banker who organised the construction of the railway from Luderitzbucht to Kubub. Emil Rathenau, senior, planned a research company which began in 1907 the study of the question of irrigation in South West Africa and other colonial problems. Emil Rathenau also created the German South-West African Mining Syndicate. Walter Rathenau, who was killed by a political assassin just after the 1914-1918 war, was one of the two experts sent by Kaiser Wilhelm II, his close friend, to report on the possibilities and administration of South West Africa. His report led to a reform of the administration.

The Windhoek Synagogue was opened in 1925, and a Jewish Guild was founded in Windhoek in 1924.

THE FOREGOING HISTORY OF THE JEWS OF SOUTH AFRICA WAS PREPARED UNDER THE SUPERVISION OF, AND APPROVED BY, THE SOUTH AFRICAN JEWISH BOARD OF DEPUTIES.

Lit.: Herrman, Louis, *A History of the Jews in South Africa, from the earliest times to 1895* (1930); idem, *The Cape Town Hebrew Congregation 1841-1941: a centenary history"* (1941); Bernstein, Edgar, *South African Jewry,* rev. ed. (1942): issued by S. A. Zionist Youth Council and Merkaz Habonim (S.A.); Emden, Paul H., *Randlords* (1935); Kilpin, Ralph, *The Romance of a Colonial Parliament* (1930); de Kiewiet, C. W., *A History of South Africa: Social and Economic* (1941); Calpin, G. H., *There Are No South Africans* (1941); Levy, Amelia, "The Jew in Lippy Lipschitz," *Jewish Affairs,* July, 1943, pp. 7-8; idem, "A Jewish artist passes," *S. A. Jewish Times,* Nov. 22, 1940; files of *Cape Times, Cape Argus, Zionist Record, S. A. Jewish Chronicle, Jewish Affairs, Die Volk, Common Sense, Hasholom,* etc.

See also CAPE PROVINCE; CAPE TOWN; JOHANNESBURG.

SOUTH AMERICA. Jews were among the very first colonizers of South America. They came to this New World in the 16th and 17th centuries to escape the intolerance of the Old. They were the Marranos, or New Christians, slipping away from the dreaded scrutiny of the Inquisition in Spain and Portugal. In small groups they went into the Spanish settlements of Chile, Peru, Venezuela, and the regions of Uruguay and Argentina. In greater numbers, by the thousands, they colonized Portuguese Brazil. Here they initiated pioneer agricultural projects, and prospered greatly as merchants. Under Dutch rule in Brazil they threw off their crypto-Judaism and enjoyed religious liberty in the thriving community at Recife (Pernambuco) from 1631 to 1654. They formed the first congregation on the American continent here, Kahal Kodosh, and received from Holland the first rabbi in the Americas, Isaac Aboab da Fonseca.

But in 1654 the Portuguese reconquered Brazil, and in the Spanish colonies the Inquisition set up its branches. Jewish settlements disappeared. The Jews from Brazil dispersed, some going back to Holland, others going to the West Indies, or to the mainland of North America to settle in New Amsterdam (New York). At Surinam, in Dutch Guiana, Jews settled in 1639, and in 1943 the community still existed. An ancient Marrano community, that of the Sabbatarios, was discovered in the province of Cautin, Chile, in 1919. On the whole, throughout Spanish and Portuguese South America, whatever Marranos could conceal themselves from the prying agents of the Inquisition were, in time, completely assimilated, becoming obedient and even devout Christians, and intermarrying. Vestiges of their existence remained in names of Hebrew origin and a strong tradition of Jewish blood in many an old and aristocratic family of Brazil, Argentina, Peru and Chile. In Colombia, the city of Medellin was described in 1939 by the writer Edward Tomlinson as ". . . not only a Spanish city but a Jewish city. . . ." He observed: "All are devout Catholics, especially Spanish Jews."

In the successful struggle for independence which the South American countries waged in the 19th cent., it was said, many a descendant of an old Marrano family took a leading part. New Jewish colonizers went into the free South American countries, which now offered religious liberty. In the early and middle decades of the 1800's they were from Central and Western Europe, of German origin. Also, Ladino-speaking Sephardim, attracted by the Spanish-speaking countries of South America, came from Northern Africa and the Levant. Then in the 1880's and 1890's there arrived the first large influx of Eastern European Jews, fleeing from pogroms. Under the direction of the Jewish Colonization Association, founded in 1891, thousands were established as farmers, mainly on the rich pampas soil of

Argentina. These agricultural colonies fell far short of achieving the grandiose success at first envisaged for them; but they throve, and in time became stabilized. In Argentina alone, by 1943, the colonies occupied a total area of more than a million and a half acres.

After the first World War a new stream of immigration came to enlarge the Jewish settlements in South American cities. Again there were Sephardic Jews, and Jews from Russia, Poland and Roumania. Better organized communities began to emerge. Yet it is noteworthy that a strong assimilationist tendency persisted in South America. Chilean Jews who had immigrated from Central and Western Europe in the late 19th cent. seemed to have been completely absorbed, and it was estimated that out of the more than 150,000 Jews who immigrated into Brazil between 1885 and 1935 (with but 5 per cent reemigrating) only 40,000 remained.

After 1933 the spread of Nazi domination in Europe sent a new host of immigrants, mainly German-speaking, into the countries of South America. By 1943, in a total of over ninety million, the Jewish population of the ten republics of South America was estimated to be about 550,000. This figure included the more than 100,000 newly arrived refugees. The 550,000 Jews were distributed approximately as follows:

	TOTAL	REFUGEES
Argentina	355,000	55,000
Brazil	110,500	25,500
Uruguay	37,000	7,000
Chile	25,000	12,000
Colombia	6,850	2,850
Bolivia	5,150	5,000
Ecuador	3,700	2,700
Paraguay	3,000	800
Peru	2,600	600
Venezuela	1,500	600

As the figures indicate (taken from an estimate of the American Jewish Joint Distribution Committee), the original permanent communities were considerably swelled, and in some cases overbalanced, by the new element. By 1941 to 1942 the main stream of this immigration, which encompassed only a fraction of those who had actually sought admittance to South America, was stopped by governmental restrictions. The problems then facing such organizations as HICEM and the American Jewish Joint Distribution Committee, as well as the local communities, centered around permanent organizations of social service to the new settlers, to speed their cultural and economic absorption, rather than emergency aid.

The whole picture of the South American Jewish communities in 1943 was a complex one, differing sharply in the various countries. Argentina had by far the best organized communities, served by numerous flourishing institutions, religious, social and charitable. Brazil's communities were not so well organized. In Lima, Peru, the Ashkenazic Jews were controlled and taxed by an authoritative Kehillah, an institution perhaps unique in the Americas.

Throughout the countries the minority of Sephardic Jews maintained their own synagogues, schools, burial societies, charitable organizations and the like, distinctly separate from the institutions of the Ashkenazim, who were in the great majority. The third element, the newly arrived Germans, also tended to segregate into their own groups. All Jewry, wherever possible, strongly supported the numerous Zionist organizations of South America. In the campaign of 1942 for the Palestine Foundation Fund Argentine Jewry contributed $120,000, twice the sum raised in 1941.

South American Jews came to be engaged in a great variety of occupations. Older families were prominent in big business, or as plantation owners. Many had risen to positions of great wealth, notably in Argentina, where they were to be found among prominent financiers and industrialists. In the agricultural colonies of Argentina and Brazil artisans and craftsmen were employed, as well as thousands of worker- and owner-farmers. In all the countries Jews made up part of the general proletariat. Everywhere newer arrivals especially were in small trade and manufacture. Cooperative trade associations and mutual credit organizations were successful in South America.

The marked rise of anti-Jewish feeling in the countries of South America could readily be traced to the propaganda agencies of the powerful Axis interests which had penetrated everywhere into the continent. In countries where Europeans had lived and inter-mingled with Indians and Negroes for hundreds of years racial feeling was not easily fomented. Yet economic competition and perhaps particularly the presence of refugees concentrated in urban centers and in small trade gave some popular impetus to the deliberate anti-Semitic agitation. Counter-organizations of Jews and liberals were everywhere formed to combat the work of pro-Fascist and anti-Jewish agencies. At the same time, South American Jews were vigorous supporters of the United Nations. In Argentina, Jews contributed $80,000 for British war relief in 1941. In April, 1942, the Jews of Brazil, which was then at war with Germany, contributed five airplanes to the national defense campaign of their country.

See also: AMERICAN CONTINENT; COLONIES, AGRICULTURAL; HIRSCH FUND, BARON DE; JEWISH COLONIZATION ASSOCIATION; REFUGEES; the articles on the individual countries of South America. SHERRY ABEL.

Lit.: Sandberg, Harry O., *The Jews of Latin America* (1917); Raffalovich, Isaiah, *The Condition of Jewry and Judaism in South America* (1930); Cohen, Jacob X., *Jewish Life in South America* (1941).

SOUTH BEND, a city in Indiana, with a total population of 101,268 (census of 1940), including in 1943 about 2,000 Jews. The first known Jew in South Bend was said to be Marx Frank, who came from Lithuania in the 1880's. Others who arrived in that period were H. Hanour, A. Livingston, Sam Adler, P. Cohen, Simon Rosenstein and the Ciralsky family. The Sons of Israel and Hebrew Orthodox congregations were organized in the 1890's; the former built the city's first synagogue in 1901. A new synagogue was erected by the Hebrew Orthodox Congregation in 1923. Rabbis who served both congregations simultaneously included Zloteloff, Light, and Shapiro; the last named organized the Hebrew Institute in 1918. In addition, Rabbis Abraham L. Schur, Irving Meisel and Dov Ber Ostrinsky (1936-40) were with the Hebrew Orthodox Congregation, and Rabbis Siegel and Greenstein with the Sons of Israel. In 1943 Aaron M. Rine, elected in 1941, was serving both congregations. Greenstein organized a third group, Sinai Congregation, in 1936; in 1943 its rabbi was Maurice A. Parzen.

The Reform Congregation Beth El was organized in 1905, and built its synagogue in 1906. The first rabbi was Abraham Cronbach (1906-16), who subsequently went to the Hebrew Union College at Cincinnati. Rabbis who succeeded him were Albert G. Minda (1919-21), Julius Mark (1922-26) and William Stern (1927-33). In 1934 Albert M. Shulman came to the pulpit, and was the incumbent in 1943, when the congregation still worshipped in its first Temple.

The neighboring community of Mishawaka, with about twenty-five Jewish families, completed the building of a synagogue in 1942. One of the early settlers, Simon Rosenstein, was largely responsible for the success of this venture.

Jewish national organizations in South Bend in 1943 included the Zionist Organization of America, a chapter of Hadassah and a lodge of the B'nai B'rith. The Jewish Wel-

fare Fund of St. Joseph Valley was established in 1935 for the support of non-local and local social services.

Jews prominent in South Bend were Samuel Feiwell, member of the state legislature (1933), and Irving Garnitz, also a member (1936-40). Arthur Scheer was county prosecutor (1936-). Ephraim L. Bach was appointed executive secretary of the Association of Commerce in 1936. Ira W. Ciralsky, who came to South Bend in the 1880's, became a prominent banker in the city, and served as treasurer of the Epworth Hospital. Professors Eugene Guth and Arthur Norton Milgram were in 1943 members of the faculty of Notre Dame University, the former in the physics department, the latter in the department of mathematics.

SOUTH CAROLINA, a South Atlantic state of the United States, which was one of the original thirteen colonies. In 1943 there was an estimated total of 5,905 Jews in the population of 1,899,804 (census of 1940). Of this Jewish population, 2,520 were in the city of Charleston.

Unlike that of most of the other states, the history of South Carolina is, almost from its very beginning, interwoven with the history of its Jews. The "Fundamental Constitutions" of the state, framed (1699) by John Locke, stipulated that "heathens, Jues, and other disenters" should be entitled to the same rights in the newly established colony as the followers of the dominant faith, and "No man shall be permitted to be a freeman of Carolina or to have any estate or habitation within it, that doth not acknowledge a God, and that God is publicly and solemnly to be worshipped." The colony therefore soon became a haven of refuge for the persecuted Jews of Europe, and especially of England. In 1694, less than a quarter-century after the founding of Charles Town, the name of one Mordecai Nathan appears in an assessment list of the town's inhabitants. Governor John Archdale also records in his book on the province of Carolina that in 1695 he used a Spanish-speaking Jew as an interpreter between him and several Florida Indians whom their Yemassee captors were about to sell as slaves, but whom he saved from their doom when he learned that they "profess'd the Christian religion as the Papists do."

An unconfirmed tradition has it that there were a few Jews among the Huguenots who began to settle in Charles Town shortly after 1680. Jews were among the first to take advantage of the act of 1697 conferring citizenship upon aliens, as is indicated by the naturalization papers of "Simon Valentine Mercht: an alien of ye Jewish Nation." This merchant Valentine is the first recorded Jewish landholder in South Carolina. Jews were reported as voting in 1703 for members to the Commons House of the Assembly.

These Jewish pioneers were mostly of Sephardic descent, and men of means and refinement. Among the most distinguished of them was Francis Salvador (1747-76), a scion of the Rodrigues family of Amsterdam and England. His uncle, Joseph Salvador of London, had come into possession of 100,000 acres of land in the northwest part of South Carolina, in the Ninety Six District (later Abbeville County), which came to be known as "Jews' Lands." Obtaining several thousand acres of this land, Francis Salvador settled down at Coronaca to the life of a prosperous South Carolina planter, and took an active part in the affairs of the province. (The uncle, Joseph Salvador, came to South Carolina at the age of sixty-eight, and two years later died at Charleston.) Francis Salvador was one of the leading advocates in the colony of rebellion against England. Together with his friend, Richard A. Rapley, he was elected as one of ten deputies from the Ninety Six District to the First and Second Provincial Congresses which met in Charleston in 1775 and 1776. When the Congress was declared by the new constitution to be the provisional first General Assembly of the independent state until the holding of elections, Salvador took a leading part in the councils of that body. Shortly afterward Francis Salvador was killed by the Indians while defending Major Williamson's plantation.

Another Jew who contributed much to the prosperity of pre-Revolutionary South Carolina was Moses Lindo. He settled in Charleston in November, 1756, and started at once on his career as exporter of indigo. Due to him, the indigo industry became the second ranking industry in the province, and in 1762 he was appointed surveyor and inspector-general of indigo.

Charleston, treated in detail in a separate article of this encyclopedia, was from the beginning, and continued to be, the metropolis of the Jews of South Carolina; thus the history of the Jews of the state, particularly in the early period, becomes tantamount to the history of the Charleston Jewish community. The first organization of the Jews of South Carolina was Congregation Kahal Kadosh Beth Elohim (originally Beth Elohim Unveh Shallom of Charleston), founded in 1749, the fourth oldest congregation in the country. In 1784 the Hebrew Benevolent Society, the earliest institution of its kind in America, was founded. Many Charleston Jews who had left the city during the British occupation returned in 1783, and a steady influx of more Jews from neighboring cities, from the islands of the West Indies and from Europe added to the numbers and prosperity of the community. By 1800 Charleston was said to be the largest and most influential Jewish settlement in America, with a population of about 500. A merchant of Charleston writes in a letter dated 1811 that the Jewish population of the whole state of South Carolina was about 1,000, and that Jews were recognized for "their spirit of enterprise and their good judgment." In their Academy the children were taught French, Italian, Latin and Greek, while Rabbi E. N. Carvalho taught Hebrew and Spanish.

Jews of South Carolina took an active part in the agitated public life of the times. They participated in the War of 1812, and in the Florida War and Mexican War, as privates, as officers, and as special staff attachés. In politics several Jews became prominent in the Union and States' Rights Party. Jews took sides in the decisive tariff question of the day, and at the "Nullification" convention of 1832 Philip Cohen and Myer Jacobs voted for nullification; Chapman Levy and Philip Phillips voted against. In that same year, 1832, there appeared a letter in the Charleston *Courier* signed by eighty-four Jews, which asserted that Jews of South Carolina did not want to be represented as a sect in the state legislature.

Finally, in the struggle between the North and South, in which South Carolina took a leading role, Jews were conspicuously loyal to their state. It was said that "practically every man was at the post of duty." They served on the line and in the home guard; many were in positions of leadership. Benjamin Mordecai of Charleston made the first and largest contribution of money to the Confederacy.

By 1825, members of Charleston Jewry were beginning to establish themselves in other communities in the state or outside the state, and later, when the Civil War was over, many more left to try to retrieve their losses elsewhere. But whatever decrease may have been suffered in the Jewish population of South Carolina was more than made up for by the influx of immigrants from Eastern Europe in the 1880's and 1890's. In the beginning of the 20th cent. there was an estimated total of 2,500 Jews in the state, still mainly concentrated in Charleston, where the "golden age" was now over, but scattered, too, in other settlements throughout the state, including many rural localities.

GEORGETOWN had Jewish settlers long before the Revolution, and the names of Cohen and Myers are recorded in that period. Jews furnished supplies to the

American patriots. Solomon Cohen was postmaster (1794), as was Abraham Cohen (1797-1800). The former was also tax-collector (1798) and treasurer of the newly organized Library Society in 1799. Numerous Jews were members of the Winyah Indigo Society, still in existence in 1943. Jews furnished several intendants and wardens to the city. South Carolina was one of three states, together with Pennsylvania and Georgia, where Jewish lawyers were to be found before 1800, and the first Jewish lawyer in South Carolina was Moses Myers of Georgetown, admitted to the bar in 1793. He was clerk of the Court of General Sessions and Common pleas (1800-17), and was prothonotary in 1806.

A Jewish cemetery was incorporated at Georgetown in 1871. In 1904 Congregation Beth Elohim was organized; in 1943 it was still the congregation of Georgetown's Jewish inhabitants, then numbering about 100 in a total population of 5,559 (census of 1940). Harold Kaminsky was mayor of Georgetown (1925-29).

CAMDEN, too, had Jewish settlers about the time of the Revolution. A will made by Joseph Kershaw in 1788 reads: "To God's Anticent people the Jews I give and devise the lot No. 315 for a Burying ground and place of worship whenever they may incline to build upon the same." The lot, however, was never claimed, and the congregation, Beth El, was not organized before 1880. In 1943 Marion H. Heyman was president of Beth El, and Jacob S. Raisin the visiting rabbi. Camden was the native place of Colonel Chapman Levy (1787-1850), a prominent lawyer who represented Kershaw County in the legislature (1829-33, 1836-38). Hayman Levy was warden (1835), intendant (1943), and a director of the Bank of Camden (1842-54). Mordecai M. Levy, a druggist, also represented Kershaw in the legislature (1834-38), and was a candidate for the Congress of the United States (1836). Chapman Levy and Hayman Levy, who were not related, were both known as skillful duelists. In Camden, Dr. Simon Baruch, father of Bernard M. Baruch, practised medicine for fifteen years, and was elected president of the South Carolina Medical Society (1873) and chairman of the State Board of Health (1880). In 1943 Camden had a settlement of sixty-seven Jews in its total population of 5,747 (census of 1940).

COLUMBIA, created the capital of South Carolina in 1786, attracted Jews at the beginning of the 19th cent., as did SUMTER (treated separately in this encyclopedia). Here Jews founded a burial society in 1822 which, in 1826, became the Hebrew Benevolent Society. Robert Mills records that the "Female Auxiliary Jew Society," established in 1823, was formed "with the express view to assist in colonising the Jews." The community grew, and soon was next in importance to Charleston. It gave to the city three Jewish mayors: A. Alexander, one of the founders of the Hebrew Benevolent Society; Mordecai H. De Leon (1833-36); and Captain Henry Lyons (1850-55). The latter was also a director of the Commercial Bank of Columbia (1854-58). A volunteer company of sixty men to take part in the Florida War was organized by Captain Isaac Cohen, and valuable services were rendered by Dr. David Camden De Leon during the Seminole War. De Leon was a distinguished surgeon and scientist, and twice received the thanks of Congress for gallantry in action in the Mexican War. In the War Between the States he occupied a prominent position under General Scott, and President Jefferson Davis assigned him the task of arranging the medical department of the Confederate Army. His brother, Edwin De Leon, an author and lecturer of note, was appointed by President Franklin Pierce consul general and diplomatic agent at Cairo, Egypt, and later by President Davis a special agent of the Confederacy to negotiate with France and England. August Kohn was "a most potent factor in the commercial upbuilding of the prosperous city of Columbia." He became manager of the Columbia Bureau of *The News and Courier* in 1892, was an eminent reporter, held important positions in various economic and civic organizations, and was for twenty-nine years a trustee of the University of South Carolina. In this institution there were also several Jewish professors: Josiah Morse, of philosophy; Isidor Shayer, of physiology; Jacob Littman, of electrical engineering; and Coleman Karesh, of law.

In 1943 Columbia had a Jewish population of 680 in its total population of 62,396 (census of 1940). It then maintained two synagogues, the Reform Etz Hayyim, organized in 1896, and the Orthodox Beth Sholem, organized in 1908. Etz Hayyim had as its rabbi from 1939 to 1942 Sidney Ballon; he then became a United States Army chaplain. The congregation also had a Sabbath School, a library, a community center and a sisterhood, one of whose members, Helen Kohn Hennig, was a vice-president of the National Federation of Temple Sisterhoods. Congregation Beth Sholem had as its rabbi in 1943 David Z. Karesh, who had been serving since its organization.

SPARTANBURG, with a Jewish population in 1943 of about 125, supported the Conservative Congregation B'nai Israel, organized in 1916. A synagogue was built that year. The rabbi in 1943 was Samuel Wrubel, appointed the previous year, and its first resident rabbi. Spartanburg also supported a B'nai B'rith lodge and a section of the National Council of Jewish Women.

Among smaller communities which, in 1943, had congregations and rabbis who visited them more or less regularly were: Greenville (population, 183; rabbi, Maurice M. Mazure); Beaufort (population, 104); Aiken (population, 102); Florence (population, 50). The even smaller Jewish communities of Darlington, Orangeburg and Kingstree also had congregations. Congregation Ohav Shalom, in Dillon, S. C., was dedicated in November, 1942.

The roster of South Carolina Jews distinguished in many activities of public life is long. Many have been already noted. In addition, Franklin J. Moses, the son of Major Myer Moses, was born in Charleston, but settled in Sumter. From 1868 until his death in 1877 he was chief justice of the supreme court of the state. His son, Franklin J. Moses Jr., was the governor of the state from 1872 to 1874; he had, however, no Jewish affiliations. The lawyer and statesman Raphael J. Moses was also a native of Charleston, and remained in South Carolina until he was about twenty-five years of age. The jurist Philip Phillips was born in Charleston and there had his early political career. Judah P. Benjamin, spoken of as "the brains of the Confederacy," spent part of his boyhood in Charleston. In the state legislature of South Carolina were Dr. Levi Myers (1796), Myer M. Cohen (representing St. Philip's and St. Michael's, 1835-36), Solomon Cohen (representing Prince George's, Winyah, 1831-36), Colonel Myer Jacobs (representing St. Helena's, 1833; elected on the Union ticket, 1836; representing St. Philip's and St. Michael's, 1838-39), Colonel Chapman Levy of Kershaw (1829-33, 1836-38), Mordecai M. Levy of Kershaw (1834-38), Moses C. Mordecai (senator, 1855-58). Later in the legislature were Louis Appelt, state senator (1896-1906; 1915-19), Samuel Rittenberg of Charleston (1933-34), Solomon Blatt of Blackville (speaker of the assembly from 1937 on), and Nathan Rosen, of Charleston, representative (1940-).

Dr. Levi Myers was also apothecary-general of the state

from sometime before 1800 to his death in 1822. Lyon Levy was state treasurer (1817-22).

From the community of Darlington, David Witcover was appointed head of the State Fair in 1925, and was still in that post in 1943; in Darlington, too, Dr. Oscar Alexander was mayor (1931-37). In Charleston, Dr. Leon Banov was head of the City & County Health Commission (1926-) and of the Southern Medical Association (1930), and president of the International Society of Medical Health Officers (1939). Joseph Fromberg was municipal court judge in Charleston (1931-). Gustave M. Pollitzer, Montague Triest and Rabbi Jacob S. Raisin were appointed members of the Commission of Education. The last named was also chairman of the Community Chest of Charleston, S. C. Anita L. Pollitzer of Charleston was elected to the national executive board of the National Woman's Party. Jane L. (Mrs. Jacob S.) Raisin was the founder of the Charleston Hadassah and an official in several women's communal organizations, including the National Federation of Temple Sisterhoods; she was also active in the local chapter of the Daughters of the American Revolution, chairman of the Division of Americanization of South Carolina Federation of Women's Clubs, and president of the Free Kindergarten Association of Charleston (1930-). Mrs. H. M. Rubin was in 1943 president of the Civic Club of Charleston, a board member of the Red Cross and the Girl Scouts, and secretary of the Charleston Service Men's Club. Dr. Isadore Schayer, professor of hygiene at the University of South Carolina, was in 1943 stationed at Fort Moultrie, S. C., with the rank of lieutenant colonel.

See also: CHARLESTON; SUMTER.

JACOB S. RAISIN.

Lit.: Elzas, Barnett A., *The Jews of South Carolina* (1905); Huhner, Leon, in *Publications of the American Jewish Historical Society,* No. 12 (1904) 39-62; No. 19 (1910) 151-56; Kohler, Max J., *ibid.,* No. 4 (1896) 96; Raisin, Jacob S., *Centennial Booklet of Reform Judaism at K. K. Beth Elohim, Charleston, S. C.* (1925); Harby, Clifton, *Isaac Harby* (1931); Hennig, Helen, *History of the Jews of Columbia, S. C.* (1940).

SOUTH DAKOTA, a north central state of the United States, with a total population of 642,961 (census of 1940). According to a survey made for 1937, the Jewish population was then estimated at 1,963. A much more conservative estimate placed the figure at about 1,000 in 1943. The chief city of the state, Sioux Falls (population in 1940: 40,832), also had the most numerous Jewish community, of about 300 persons in 1943. Aberdeen came second, with from thirty to forty Jewish families in its total population of over 17,000. There was an Orthodox congregation in Aberdeen, of which Noah Perman was rabbi in 1943. Mitchell, with a population of more than 10,000, included about fifteen families of Jews. In Rapid City, gateway to the Black Hills, the more than 13,000 inhabitants included approximately ten Jewish families. Jews were scattered in small groups of from one to six families throughout the rest of the state. The majority of Jews in the state, which is mainly agricultural, were engaged in trade. At Madison, about fifty miles from Sioux Falls, a Jewish family had been farming for about twenty years, in 1943.

South Dakota was proclaimed a state in 1889, and the next decade brought a gradual increase in the number of Jewish settlers. Julius Kuh, Charles and Sam Fantle, and Joseph Livingston were among the early settlers, as were the families Jacobs and Agrant. In Sioux Falls a lodge of the B'nai B'rith was founded in 1919. The Orthodox Congregation Sons of Israel was established there in 1916, and elected Meyer Margulies its first rabbi. He was succeeded by numerous others. Rabbi Nathan Kohler began his term of service in 1941, and was the incumbent in 1943. The synagogue then housing the congregation was built in 1916. A Women's League was an auxiliary of the congregation from its inception.

The Reform Congregation Mount Zion of Sioux Falls was established in 1919, and seven years later built a synagogue. The first rabbi was Charles Schwab, who served for one year. In 1932 Rabbi Howard L. Fineberg was called to the pulpit, and remained the incumbent till the end of 1942, when Karl Richter, a refugee rabbi from Germany, was elected to replace him. The congregation's sisterhood was founded in 1919.

Of the approximate total of eighty families in Sioux Falls, about sixty-five maintained congregational affiliation, equally divided between Orthodox and Reform. A number of intermarriages with non-Jews accounted for several of the unaffiliated families.

Other communal organizations of Sioux Falls Jewry were a chapter of Hadassah, organized in 1937; a Jewish Welfare Fund, organized in 1938, and of which Louis R. Hurwitz was secretary in 1943; and a committee of the Jewish Welfare Board, of which Louis Koplow was chairman. Other prominent communal leaders included Harry Pitts, Mrs. Joseph Brelow and Mrs. Sam Fantle. Jews were prominent in the commercial life of the city. Joseph Henlien owned the city's radio station, and several other large concerns were in the hands of Jews.

Local institutions and causes were well supported by Jews. These included in Sioux Falls Augustana College, Sioux Falls College, the Community Chest, the Red Cross and the United Service Organization. An estimated thirty-five Jewish men from the South Dakota communities served in the first World War. David J. Mendel was in the state legislature from Freeman (1910-12). Ben Strool was state commissioner of schools and public lands from 1932 to 1938. The town of Strool was named for him.

SOUTH ORANGE, a town of New Jersey which included in its general population of 13,742 (census of 1940) approximately 1,000 to 1,500 Jews in 1943. As in East Orange, a large proportion of the Jews of South Orange, primarily a suburb of New York city and Newark, N. J., maintained their businesses and offices in the two latter cities. Also, Jews of South Orange were affiliated with the congregations and communal organizations of nearby Newark, as well as of East Orange and Orange. The South Orange-Maplewood Hadassah, founded in the middle 1930's, attracted its membership from the surrounding area as well, and in 1943 had a total of approximately 500 members. Jews of South Orange also organized a lodge of the B'nai B'rith, chartered 1938. In 1943 South Orange had a branch of the religious school for children of Oheb Shalom Congregation (Conservative) of Newark.

SOUTHERN RHODESIA, *see* SOUTH AFRICA.

SOUTHWOOD, BARON (Julius Salter Elias), newspaper publisher, b. Leeds, England, 1873. The son of impecunious Polish immigrants, he was taken to London as a child, and was brought up in the East End of the metropolis. He began his career as a newsboy and had no official education, but when he became chairman and managing director of Odham's press, his knowledge of the interests of the common people helped him raise the circulation of the London *Daily Herald* from 200,000 to 2,000,000, and of the weekly *People* to 3,000,000. Besides Odham's press, which published about 200 daily, weekly and monthly papers and magazines, he acquired several famous British society journals. Frequently compared with such newspaper magnates as Northcliffe and Beaverbrook, Elias headed the Periodical, Trade Press and Weekly Newspaper Proprietors' Association. He was created baron in 1937.

Lit.: *American Hebrew,* April 9, 1937, p. 1003.

SOUTINE, CHAIM, painter, b. Smilovitchi, Russia, 1894. In the small town ghetto of Eastern Russia his Orthodox surroundings distressed him and he ran off to Vilna at fourteen to study at the art school.

Three years later he went to Paris, where he was a pupil of Fernand Cormon at the École des Beaux Arts. Here he became friendly also with Modigliani. From 1920 to 1923 Soutine lived in Céret and Cagnes, painting landscapes, for the most part. In 1925 he returned to Paris. Later (1929-40) he lived in the neighborhood of Chartres; he left it after the Nazi invasion to settle in unoccupied France.

Soutine's earliest paintings are grippingly profound. His first allegories of death, such as *Still Life with Forks,* and his animal paintings, such as *Dead Fowl,* reveal an agonized spirit. Even in his landscapes his broad brush-strokes and daring colors are enervating, and this effect is intensified in his mentally and physically tortured figures. Toward the end of the 1920's, Soutine's emotional stress gave way to calmer vision, to quieter outline and color and more compact modelling (*Portrait of Mme. M.,* 1927). His later works, with more monumental composition and a richer pictorial surface, marked his artistic development (*Femme en rouge, étendue sous un arbre,* 1932; *Retour de l'école après l'orage,* 1939).

Albert Barnes of Philadelphia took a great interest in Soutine; many of the painter's works are in the Barnes collection. Others are in various museums in New York city, Chicago, Detroit, Grenoble, Copenhagen and Moscow.

Lit.: Waldemar, George, *Les artistes juifs* (1928); idem, *Soutine;* Faure, Élie, *Les artistes nouveaux* (1929).

SOVIET RUSSIA. 1. Demographic Statistics and Population Shifts. During the first World War and the early years of the Revolution the size and distribution of the Jewish population of the former Russian Empire was affected by several factors, notably the exodus from the military zone, the internal migrations caused by the civil war and the pogroms, the excessively high mortality, the heavy emigration of the years 1918 to 1921. But what altered the demographic picture most drastically was the loss of Bessarabia and of the western territories, which went to form Poland, Lithuania, Latvia and Estonia. While the number of Jews in Russia on the eve of the first World War has been estimated at approximately 5,600,000, the first Soviet census (December 17, 1926) recorded a total Jewish population of 2,672,000, including natives of the Crimea, the Caucasus, and central Asia. Numerically the Jews occupied the seventh place among the Soviet Union's nationalities. In the next census (taken on January 17, 1939) the number of Jews counted stood at 3,020,171. The ratio to the total population was 1.78%, as against 1.82% in 1926 and 2.4% in 1897. In Soviet usage the term "Jew" denotes a self-designated member of the Jewish group. This rule applies alike to all nationality groups. No doubt, in both censuses a number of assimilated Jews, perhaps 10%, chose to state that they belonged to nationalities other than the Jewish.

The growth of the Jewish contingent lagged considerably behind that of the general population. Because of emigration and the ravages of the civil war, the Jewish group increased only 3.9% in the three decades which elapsed between 1897 and 1926. In the thirteen years that separate the first Soviet census from the second, it grew 13% while the entire population increased 16%. In 1926 the proportion of marriages between Jewish men and non-Jewish women in the RSFSR, the Ukraine and White Russia was respectively 25%, 4.6%, and 2.0%.

It is certain that migration from the territory of the former Pale into the interior has gone on without interruption. It is believed that between 1920 and 1940 some 600,000 migrated from the Ukraine and White Russia to Russia proper. According to the census of 1939, the Jewish population was distributed as follows:

The Ukraine	1,532,827
RSFSR	948,020
White Russia	375,124
Caucasus	84,057
Central Asiatic Republics	80,143

In the interval between the two censuses the number of Jews in the RSFSR (and in the Caucasian and Asiatic regions) increased by 413,000, while in the Ukraine and White Russia together the number decreased by 73,000. In 1939 the RSFSR held nearly one-third of the Jewish population.

At the same time it showed a marked tendency to shift from the rural districts to the towns and from the towns to the cities. While in 1926 the percentage of Jews living in urban surroundings was 82, in 1939 it was 87. It has been estimated that by 1939 over 40% lived in six cities: Moscow, Leningrad, Odessa, Kiev, Kharkov, Dnepropetrovsk (Yekaterinoslav). The Jewish aggregate in Moscow was exceeded only by the communities of Warsaw and New York. Early in 1941 there were some 430,000 Jews in the Soviet capital, or 10% of the total population (in 1897 and 1926 the percentages were respectively 1 and 6.5). In 1940 Leningrad housed approximately 275,000 Jews, or 9% of the total. The estimate for Kiev was 200,000 (beginning of 1941). The urbanization of the non-Jews was, however, even more thorough, and as a result the proportion of the Jews in the entire city population decreased from 8.2% in 1926 to 4.7 in 1939. While in 1926 they constituted 22.8% of the population of the Ukrainian cities, in 1939 the percentage fell to 11.8.

The annexation of a section of Poland as a result of the fourth partition of that country, which occurred shortly after the outbreak of the second World War, brought under Soviet rule nearly a million and a half Jews, including the many refugees from Nazi-held Poland. There were also some 700,000 Jews in other East European territories incorporated into the Soviet Union in the summer of 1940: Bessarabia and Northern Bucovina, Lithuania, Latvia and Estonia. On the eve of the German invasion of the country, on June 22, 1941, its Jewish population was estimated at 5,500,000.

2. The Revolution and Civil War (1917 to 1921). The political revolution of March, 1917, brought about the complete emancipation of the Russian Jews. All the disabilities under which they had labored, including the Pale of Settlement which had already been breached, were abolished by a general decree of the Provisional Government dated March 20 (April 2), 1917. Jews were placed on an equal footing with the rest of the citizenry.

No official measures were taken, however, to implement their right to live as a national minority having an identity of its own. Yet, with the exception of the small Jewish People's Group, which represented the assimilated minority, all parties, Zionist and Socialist, demanded for the group some sort of cultural autonomy to be realized through self-governing communal agencies recognized and supported by the state. In many localities the old Kehillahs were reorganized on a democratic basis and assumed a new importance, although they had no official standing.

On November 2/15, 1917 (eight days after the overthrow of the Provisional Government), the Bolsheviks



Log cabin days of the pioneers in the Jewish back-to-the-soil movement in the Soviet Union. Hundreds of thousands of former dwellers in the Pale found a new life as agricultural colonists



(Left) A dugout at Kherson during the early days of the Soviets



(Right) A plowing group among the early Jewish colonists



(Left) Threshing in the Jewish colony Novaya Zaria, District of Kriwoy-Rog



Jewish women homesteaders on the Russian prairies, tending the "community kitchen"

promulgated their Declaration of the Rights of the Peoples of Russia (signed by Lenin and Stalin). It called for "(1) equality and sovereignty of the nations of Russia, (2) the right of self-determination, (3) abolition of all national and national-religious privileges and restrictions, (4) and the full development of national minorities and ethnographic groups."

Half a dozen of the candidates sponsored by the Jewish National Committee secured seats in the All-Russian Constituent Assembly, but this was dissolved after a single session held in January, 1918. In July, 1918, representatives of the Great Russian communities held a conference, but this achieved no practical results.

On July 17, 1918, the Council of People's Commissars outlawed all those who either perpetrated or incited to pogroms. "There is no room for oppression in the RSFSR," the declaration read, "where the principle of self-determination of the laboring masses of all nationalities has been proclaimed. The Jewish bourgeois is to us not a Jew. The Jewish workingman is a brother."

In April, 1919, a Soviet decree had summarily abolished the Kehillahs, and most of the Jewish cultural and charitable agencies, as inconsistent with the principle of the dictatorship of the proletariat.

Individual revolutionary leaders of Jewish origin—such as Trotsky, Zinoviev, Kamenev and Sverdlov—played a conspicuous part in the revolution of November, 1917, which enabled the Bolsheviks to take possession of the state apparatus. Yet the majority of Jewish radicals adhered to democratic socialism, and among the Jewish working class the Leninist faction had a limited following. From the first, the so-called United Jewish Socialist Labor Party fought the Bolsheviks, and the more influential Bund, too, after some



Types of new colonists at Novi-Put (New Path), District of Krivoy-Rog



A public health officer extends medical and sanitary aid to the new colonists—partly through the assistance of the American Jewish Joint Distribution Committee

hesitation ranged itself with the Menshevik opposition, though many of its members joined the Bolsheviks. In July, 1918, there was established a Jewish section (along with other national divisions) of the Central Committee of Communist Party (CPSU). This was transformed into the Jewish Bureau in 1926, and, its functions having been absorbed by local organizations, it was abolished in 1930.

The Jewish masses viewed the seizure of power by the Bolsheviks with apprehension. They could not respond to the slogan: "Land to the peasants, factories to the workers," since there were scarcely any peasants or factory hands among the Jews. They were to a large extent artisans and traders. The prohibition of free commerce and the nationalization of private enterprises, no matter how small, meant economic disaster for them. It has been estimated that in 1918 to 1921 seventy to eighty per cent of the economically active Jews were idle.

The early years of the Soviet regime were a period of famine, pestilence and civil war following closely a devastating foreign war and complicated by an armed conflict with Poland (in 1920). Under these circumstances the Jews were in a particularly vulnerable position, being largely an urban element, and many of them living in the combat zone. Moreover, they were exposed to a series of pogroms which exceeded in scope and brutality the slaughters perpetrated by the Cossacks in the mid-17th cent. Ukraine. In the course of the year 1918 and even earlier, Jewish communities in the south were attacked by demobilized soldiers of the imperial army, by the Rada troops, and by the forces of the Ukrainian Directory. Throughout the Ukraine political passions, aggravated by racial and class animosities, were aflame, and the atmosphere was electric with fear and hate. Both the soldiery and the peasantry were bitterly anti-Semitic. The Jews were accused of sympathizing with the Bolsheviks, of helping the Germans, of profiteering, of trying to rule the country. It was not, however, until the end of 1918 that the terror assumed major proportions. Through the following year pogroms raged in Volhynia, Podolia, in the provinces of Kherson, Poltava and Kiev. There was looting and destruction of property, as well as rape and indiscriminate butchery preceded by torture. The perpetrators of these crimes were again the troops of the Ukrainian Directory and the guerrilla bands operating under various chiefs, notably under Grigoryev and Makhno, as well as the White Army headed by Denikin. These pogroms were not outbreaks of mob violence, but punitive expeditions carried out by armed forces against a defenseless civilian population.

The triumph of the Red Army over both Petliura and Denikin at the end of 1919 did not put an end



Staff of the Agro-Joint—agronomists and instructors. (Third from left, seated) Joseph Rosen, representative of the Agro-Joint



Early colonists building a community roof to protect their families



A pioneering colony composed of erstwhile Jewish students, professionals, storekeepers, etc. Their colonization was aided by the American Jewish Joint Distribution Committee





(Left) The Russian colony named after Felix M. Warburg, American philanthropist. (Above) Felix M. Warburg photographed on a visit to the colony

to these horrors. Further outrages were committed by the Polish troops which invaded Soviet territory in the spring of 1920 and by the soldiery under the anti-Soviet Russian military leader Balakhovich, who operated chiefly in White Russia. Even after the preliminary peace treaty with Poland was signed (October 12, 1920), Balakhovich's troops continued to raid White Russia from their base across the Polish border, and attacks on Jewish communities lasted into 1921.

Wherever the civil war was fought, the Whites identified the Jews with the Bolsheviks and singled them out for attack. In the summer of 1919 the troops of Admiral Kolchak massacred the Jews, chiefly war refugees and émigrés from Soviet-controlled areas, in the towns of Western Siberia through which they passed as they fell back before the Red forces. Such undisciplined elements in the Ukrainian army units as shared the anti-Jewish animus of their enemy were severely punished, and the Commissariat of War maintained a department for propaganda against anti-Semitism.

From the first, anti-Semitism was severely condemned by the Bolsheviks. Since the Whites chose to use it as an anti-Soviet weapon, it became a symbol of counter-revolution. In Soviet-held territory the Jews were safe from looting and slaughter. Small wonder, then, that many Jewish youths enlisted in the Red Army.

The total number of anti-Jewish outbreaks probably exceeded 2,000. Between 1917 and 1921 there were 1,520 pogroms in 911 localities in the Ukraine and White Russia alone. A Soviet writer recently stated that 90,000 to 100,000 persons lost their lives in the pogroms. Other estimates of the number of slaughtered range from 75,000 to 200,000; those of the number of orphaned children vary between 100,000 and 300,000. In the years of the civil war, mortality among the Jews increased sevenfold. It is said that 700,000 persons suffered property damages running into billions. Thus, of the 6,707 houses owned by Jews in twenty-one townlets in the province of Kiev before the pogroms, only 1,556 were habitable in 1923. The villages and smaller towns being the least safe, about 500,000 persons deserted them for the cities: forty-eight towns inhabited in 1897 by 87,777 Jews held only 17,089 in 1920; the Jewish population of a number of towns in the region of Kiev was reduced from 66,000 before the civil war to 21,000 in 1923. Because of the conditions which prevailed in Soviet Russia, about 200,000 Jews are believed to have escaped to neighboring countries in 1918 to 1921. In Bessarabia alone there were 73,000 such refugees.

That more Jews were not exterminated in those years was due mainly to the protection offered by the Red Army. In out-of-the-way places where only small guerrilla bands were active, Jewish communities were sometimes able to defend themselves by force of arms. In rare instances safety could be purchased for money. Occasionally peasants who attacked the Jews in distant villages scrupled to molest local Jews. Occasionally, too, in the cities, the Christian population, chiefly workingmen, shielded the Jews at the risk of their lives.



Type of homes erected in the new Jewish farm colonies, on the Russian prairies, with loans furnished by the American Jewish Joint Distribution Committee

3. The NEP and Economic Rehabilitation. The recuperative process which set in with the end of the civil war was furthered by the New Economic Policy (NEP) adopted in the spring of 1921. Private commerce and small-scale private industry were again lawful occupations, and Jewish businessmen hastened to take advantage of the new opportunities. Here and there trade in the small towns was restored to its pre-war level, and Jewish shopkeepers made their appearance in cities from which they had previously been debarred. By 1924 nearly one-third of all the stores in Moscow were owned by Jews. Artisans were slower in regaining lost ground.

The new policy had not been in existence for more than two years when the state, while nominally tolerating private enterprise, began to wage war on it. The business man, whether shopkeeper or small manufacturer, found himself faced with ruinous taxes and fighting a losing battle against government-fostered consumers' and producers' cooperatives. Under the circumstances the economic outlook of a considerable portion of the Jewish population was exceedingly dark.

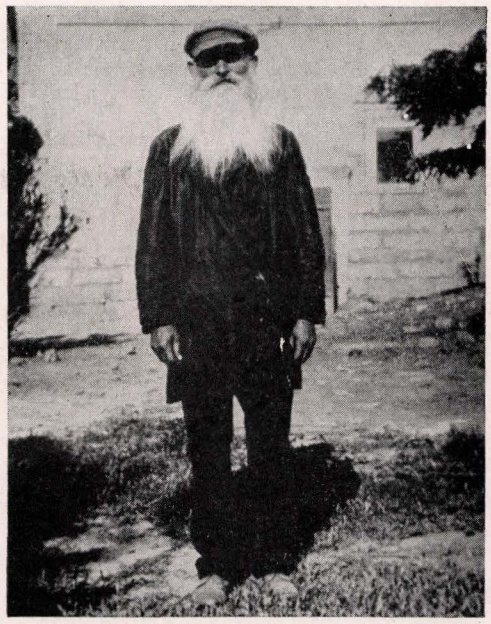
The occupational structure of the Jewish group five

years after the inauguration of the NEP appears from the following table based on the findings of the census of December 17, 1926.

Occupation	Percentage of Gainfully Employed
Industrial Wage Earners	11.4
Craft Workers	3.7
Employers	24.7
Peasants	8.3
Artisans	22.6
State Pensioners (including university students)	5.7
Traders	8.8
Liberal Professions	1.6
Unemployed	10.0
Others	3.2

The relatively small percentage of wage earners and the large proportion of white-collar workers are noteworthy. It should be noted that many members of the liberal professions were listed as employees. Many shopkeepers and artisans were half starving, and for the most part the traders were actually or potentially déclassé, together with the unemployed and the parasitic group of those without definite occupation.

The Bolshaya Sovetskaya Entziklopedia (1932), with supplementary data in the *Malaia Sovetskaya Entziklopedia* (1935), includes the following statistical table pertaining to the Jews in the Soviet Union:



A grandfather from Vitebsk who was among the vanguard of Jewish pioneers in Soviet Russia

Category	1927-28	1929-30	1932-33
Wage Labor	431,000	562,000	830,000
Including			
Clerks	164,000	227,000	380,000
Employees	267,000	335,000	450,000
Artisans	244,000	293,000	200,000 (all in cooperatives)
Peasants	100,000	134,000	190,000 (all in collective farms)
Dependent on State and Social Organizations	63,000	83,000	130,000
Of which student fellowships	17,000	30,000	70,000
Unemployed and déclassé	257,000	130,000	15,000
Economically active (self-supporting)	41.6%	44.2%	50.7% *

* This figure, a forecast in 1931, rose to 62% of the economically self-supporting Jews, according to the *Malaia Sovetskaya Entziklopedia*, published in 1935.

As time went by, the situation tended to worsen. The shopkeepers were being squeezed out relentlessly and there was widespread unemployment among the artisans. By 1928 large sections of the Jewish population were on the verge of starvation. Some of the déclassé were finding a place for themselves in the economic system, and migration into the interior helped to relieve the misery in the former Pale of Settlement.

For some years authorities had been giving thought to the plight of the Jewish masses, and plans were being formulated for their economic rehabilitation. A place was to be made in the industries for the unemployed and they were also to be drawn into agriculture. The latter method of solving the Jewish problem early found enthusiastic supporters both in and out of the ranks of the Communist Party, at home as well as abroad. A trend toward farming arose quite spontaneously in the early years of the revolution in the semi-agrarian townlets of the Ukraine and White Russia. Jewish families took up small parcels on the nationalized land situated near their homes and engaged in subsistence farming. Some families from thickly populated sections pulled up stakes and, acting on their own initiative, set out in search of land available for cultivation. Before the end of 1924, about 600 such families had migrated to northern Crimea, where they leased 50,000 acres. The old agricultural colonies established in the early years of the 19th cent., which had been wrecked during the civil war, were by that time again in working condition.



An early village Soviet of the Jews at Rottendorf

And then the government stepped into the picture. In July, 1924, the Central Executive Committee of the White Russian Republic ordered the proper agencies to satisfy the requests of the Jews equally with those of the agricultural population, in distributing the free

land, "regardless of whether the Jews had previously engaged in farming." This was a special privilege, since as a rule the law gave priority to the claims of the peasantry. A similar regulation was adopted by the government of the Ukraine. To promote the cause of Jewish agriculture, the central authorities in August of the same year created a Committee for the Settlement of Jews on the Land (Komzet). A year later an auxiliary body in the form of a voluntary association (Ozet) was set up. Financial and technical assistance was also offered by foreign relief organizations, notably the American Jewish Joint Agricultural Corporation organized in July, 1924, by the American Jewish Joint Distribution Committee.

Land for the Jewish settlements was allocated in the Ukraine, in northern Crimea and, from 1928 on, in the Birobidjan district of the Far Eastern Region. The settlers were recruited from the artisan class, but also from among the ruined shopkeepers and other persons without an occupation. They obtained their allotments free and received financial assistance and technical aid from the government and from foreign organizations. At first colonization made rapid headway. In August, 1924, when Komzet was set up, over 17,000 Jewish families were engaged in farming, working some 400,000 acres. Within three years the agricultural population doubled, while its holdings increased threefold. It was estimated that by 1931 the number of Jews who lived off the land stood at over a quarter of a million. Thereafter some of the settlements went under, the population of others dwindled, and new settlers took up the land allotments in decreasing numbers. Alone the Birobidjan project was nursed along. In 1938 the foreign relief organizations and Komzet were liquidated. That year there were throughout the land over 600 Jewish collective farms embracing some 25,000 families. A year later some 500 collective farms were mentioned as the sum total. It is noteworthy that Jewish farming was almost wholly collectivized. That 25,000 Jewish families lived on collective farms on January 1, 1939, is a statement made by a Soviet economist (L. Zinger) in a study published in Moscow (1941). The original program of Komzet provided for the settling on the land of 100,000 families or half a million persons, and there was even talk of a million settlers. In 1932 to 1933 there were 190,000 Jews on collective farms.

The proletarization of the Jewish masses was, of course, a consummation devoutly hoped for by the Communists. Trade schools were thrown open to Jewish youths, and some of the déclassé elements were retrained for work in industry and transportation. As long as the country was in the grip of an economic depression, however, openings for the Jews were few and far between. The inauguration of the first Five Year Plan in 1928 altered the situation. Before long, many starving artisans found work in machine shops, refineries, iron works, mines, quarries and on railways —fields from which residential disabilities had formerly debarred them. At the same time the industries in which Jews had been habitually employed, such as the needle trades, were mechanized, small workshops giving way to large factories. At the beginning of 1939 some 700,000 Jews, about 40% of them women, are said to have been occupied in socialized large-scale industry and in the building trades. By that time about 80% of all the Jewish artisans without hired help had ceased to be private businessmen, having joined producers' *artels* (cooperatives). As a result, they were treated favorably, on a par with wage-earners.

There was yet another occupation which seems to have played a larger role in the economic rehabilitation of the Jews than either farming or industrial work, and this in spite of the fact that they were not officially encouraged to enter it. It has been estimated, perhaps too hastily, that at the beginning of 1939 half of all the gainfully employed Jews were white-collar workers and members of the liberal professions. Fully two-thirds of these persons were government employees. Jews began to enter government service in the early years of the revolution, when Soviet institutions were being boycotted by the civil servants of the old regime. The staffs were repeatedly cut and a tendency arose to man the government apparatus with local people proficient in the local language. The Jewish share in the liberal professions was particularly disproportionate, which may be seen from the fact that in 1935 the number of students of Jewish birth in the Soviet institutions of higher learning exceeded that of Russians, White Russians and Ukrainians respectively seven, eight, and ten times.

A clear view of the participation of the Jews in the liberal professions may be derived from the following table compiled by a Soviet economist in 1941 (the figures relate to the beginning of 1939):

Engineers, Architects, Agronomists and other less highly trained technicians	87,000
Doctors and Nurses	52,000
School Teachers	46,000
Scientists and Scholars (including university instructors)	7,000
Journalists, Librarians, Club leaders, and the like	30,000
Artists (and writers)	17,000

Women were well represented in these occupational groups.

Individual scientists such as Abraham Joffe, the physicist, Alexander Frumkin, the physical chemist (both members of the Academy of Sciences), and Lina Stern, the physiologist, achieved high distinction in their respective fields.

By the middle of the 1930's unemployment among the Jews was practically wiped out. The Jewish question in its economic aspect was solved. Yet the balance between manual and intellectual occupations characteristic of an economically healthy group was apparently not achieved. The social structure of the Jewish people, as revealed by the 1939 census, was set forth by a Soviet economist in the following table (the figures are approximate):

Social Group	Percentage of Total Population
Workers and Employees	71.2
Members of Collective farms	5.8
Members of Artisans' cooperatives	16.1
Independent Artisans	4.7
Others	2.9

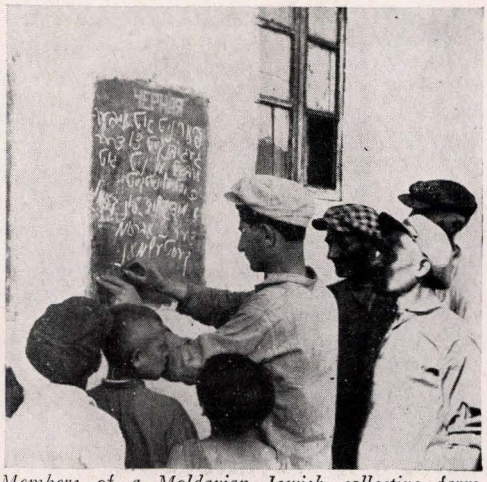
The invasion of the government bureaus by the Jews was cited by President Kalinin in 1926 as the cause of the spread of anti-Semitism among the intellectuals. Anti-Jewish feeling had survived the civil war and made itself felt in various ways during the NEP. The appearance of Jewish workmen in industries, where they had hitherto been unknown, unhappily resulted in the further spread of the ancient prejudice. Sporadic manifestations of it were most virulent toward the end of the 1920's. From the outset, anti-Semitism was vigorously combatted by the government. It is noteworthy that, according to Article 59 (Paragraph 7) of the Penal Code of the RSFSR, adopted



The "Red October" club house on the Jewish collective farm (Krasnodorsk region), built in 1938



Jewish children of the new generation in the Uzbek Republic



Members of a Moldavian Jewish collective farm ("Der Shtern") posting the names of delinquents on a blackboard, which is a common practice



The House of Culture on the "Nai Leben" collective farm in the Crimea



Farmers of the Jewish collective farm known as "Freivi" (in the Crimean colonies) on their way to an election meeting. Photograph by courtesy of Sovfoto

in 1926, a two-year prison term (under certain circumstances, capital punishment) is the penalty for the propaganda of national or religious enmity or discord, and for the preparation, circulation or storing of literature with these tendencies. The principle underlying this law was incorporated into the Constitution of the Union, adopted in 1936, which declares that "the preaching of racial or national exclusiveness or hatred or contempt is punishable by law" (Article 123).

4. The Political Situation. As previously shown, the Bolshevik regime confirmed the emancipation of the Russian Jews brought about by the Provisional Government. The *Declaration of the Rights of the Peoples of Russia* announced "the abolition of all national and national-religious privileges and restrictions" (Article 3). This principle was incorporated into the Soviet constitutions, including the one named after Stalin, adopted in 1936, and was respected. The Stalin Constitution introduced universal suffrage for all elections. Prior to its adoption, however, suffrage had been denied to employers of labor and private traders as well as to persons living on unearned income and to professional clergy, and with disfranchisement went other disabilities. The proportion of persons engaged in private business was unusually large in the Jewish group. This discrimination, however, was directed against a social, not a racial, or religious group. When a Jew who was a *chastnik* (private businessman) joined a collective farm or an artisans' cooperative, when he became a wage-earner or a salaried man, he automatically acquired the status of a full-fledged citizen.

The above-mentioned Declaration of the Rights of the Peoples of Russia pledged the government to ensure "the free development of national minorities and ethnic groups inhabiting the territory of Russia" (Article 4). The minorities were granted political autonomy within the Soviet Union, organized as a federation of states each representing a nationality bound up with a definite territory. In this scheme there was no room for an extra-territorial organization which would embrace a group like the Jews, who were scattered over the entire country and did not form a majority in any considerable part of it. The fact that they were a separate cultural group and indeed a quasi-national entity could not, however, be overlooked. On January 20, 1918, a Jewish department (Yevkom) was set up under the short-lived Commissariat of Nationalities, and a Jewish bureau was formed in the Commissariat of Education, while the Communist Party established a network of Jewish sections with a central bureau. The chief purpose of these agencies was to spread Bolshevism among the Jewish masses, to promote the class struggle within the group and otherwise to mold its life nearer to the Communist pattern. In 1922 there were said to be less than 20,000 Jewish members of the Communist Party (5.2% of the total membership); in 1927 and 1930 the respective numbers were approximately 50,000 and 76,000 (4.3% and 3.8% of the total); in 1932 (the last year for which figures are available) there were 125,000 party members and candidates. After that the number probably grew larger. Only a fraction of them made up the Jewish sections. The sections were abolished in 1930.



Airplane which delivers daily mail to Stalindorf, center of the Jewish National District in Soviet Ukraine

As an ethnic group apart the Jews, like the other minorities, have the right to self-government, effected strictly in conformance with the Soviet laws and under the tutelage of the Communist Party. In localities where they form a majority they are permitted, indeed encouraged, to form their own village and town soviets. These are Jewish in the sense that the area under their jurisdiction has a predominantly Jewish population and that the administrative work is carried on in Yiddish. In 1927 there was one Jewish regional soviet in the Kherson district and there were 133 Jewish soviets of the lowest category in the Ukraine and White Russia. Within half a dozen years their number increased to 224 and the number of regional soviets to five (three in the Ukraine and two in the Crimea). On January 1, 1931, there were also sixty-seven courts of law where business was conducted in Yiddish.

Birobidjan is represented in the Soviet of Nationalities, which in 1939 had 15 Jews among 574 deputies.

Certain Soviet leaders were not satisfied with the



At a memorial meeting held (1936) in honor of the hundredth anniversary of the birth of Mendele Mocher Sforim (Shalom Jacob Abramowitsch): On the platform (l. to r.): Nina Abramowitsch, daughter of the great Yiddish writer; V. V. Abramowitsch, professor of botany, grandson; Anya V. Abramowitsch, granddaughter. Picture by courtesy of Sovfoto

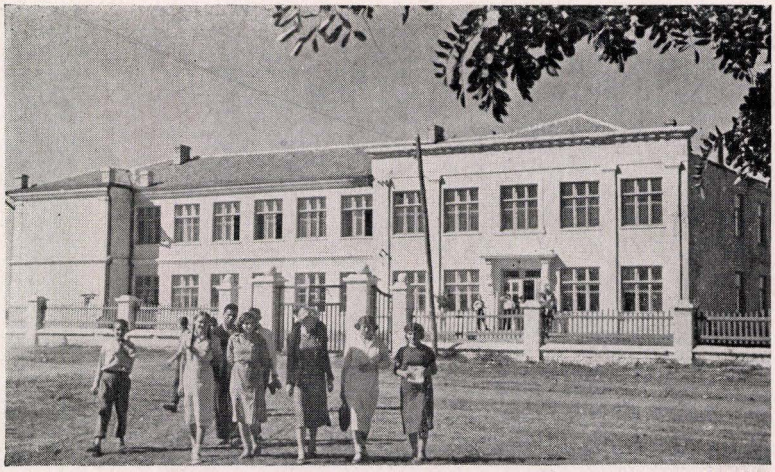
situation. The non-political, stateless existence of the dispersed group seemed to them abnormal, the result of a historic wrong which it was within the power of the new order to correct. The 1926 convention of the Jewish sections of the Communist Party went on record as favoring the establishment of an autonomous Jewish state within the Ukraine. While advocating the consolidation of the scattered members of the Jewish people into a nation of the normal territorial type, the Jewish Communists were at pains to disavow any nationalist intention. They were prompted, they argued, solely by the belief that the project would further the cause of the social revolution.

In the minds of some leading Communists, Jewish and non-Jewish, the project of settling the Jews on the land was associated with the more ambitious plan of restoring them to statehood. It was intended to plant the settlements on contiguous tracts of land in the hope that the area thus colonized would become a nucleus for an autonomous state. This was to straddle the Azov Sea, occupying both its Crimean and Caucasian littorals. The idea was dropped even before the flood of colonists to the Crimea began to recede, but the plan for a Jewish republic was not abandoned. In May, 1934, six years after the Birobidjan area in the Far East was set aside for Jewish colonization, the region was officially promoted to the status of a Jewish Autonomous District, only one step removed from a Republic, and given representation in the Soviet of Nationalities. The authorities were in earnest about turning this section of the Amur wilderness into a Jewish state. The third Five Year Plan provided for substantial capital investments in the region. In spite of many efforts, the Jewish population of what was groomed to be the first Jewish state since the Dispersion failed to increase noticeably. According to the census of 1939, the total population of the Birobidjan district stood at 108,400, about one fourth of whom were Jews. There were 108 schools, four higher schools and one permanent Jewish theatre. In 1941, of the sixty-seven collective farms in the District, twenty-seven were Jewish. Yiddish was the primary language.

The autonomous Jewish state projected by the Communists served mainly the interests of Soviet Jewry, but admitted Jews also from other lands. The Jewish people as a whole did not figure in their reckonings. From the first, the Zionist party was outlawed as a reactionary organization and a tool of British imperialism. While the left-wing Poale Zion and the Hehalutz groups were tolerated for some years, the Palestinian homeland was frequently disparaged as a futile hope.

5. Cultural Activities. From the first the anti-religious animus of the Soviet regime found a target in the Mosaic faith. The traditional practices of Judaism, no less than the observances of other religions, were held up to ridicule and obloquy in the propaganda sponsored by the Communist Party, while Jewish clerics were disfranchised (until 1936) and occasionally deported. A decree published on April 15, 1923, legalized "religious associations" and smaller "groups of believers," giving them the use of ritual objects and of houses of worship which had been nationalized, and bestowing upon them other rights.

In the early years of the Revolution, Orthodoxy showed a fair amount of vitality. Rabbinical conventions were held in 1922 and again in 1926. The budget



Children of members of the Jewish "Nai Leben" collective farm on their way from school (1940). Picture by courtesy of Sovfoto

of the permanent rabbinical committee for 1927 to 1928 called for the expenditure of half a million rubles, part of which was supplied from foreign sources, on such items as the maintenance of Yeshivas, the repair of synagogues and Mikvehs, and the publication of prayer-books. On September 1, 1926, there were in the Ukraine 1,003 duly registered Jewish congregations with 137,000 members, and on October 1, 1925, there were 418 in the RSFSR. They would occasionally engage in forbidden activities: maintaining homes for the aged, credit societies for the poor, Heders for the children. The law confined their activities to purely religious matters, and as for religious schools (Heders were considered such), they are open only to persons over eighteen years old; boys and girls under that age may be taught a creed only in a home atmosphere by a parent or a tutor.

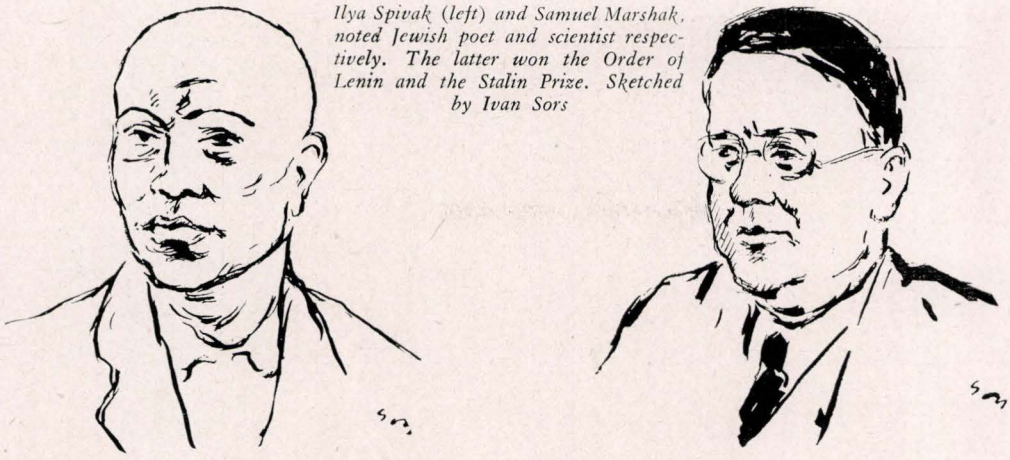
More recent information on religious activities is lacking. It may be assumed that institutional Judaism has been steadily losing ground. Yet the tenacity of the tradition must not be underestimated. In February, 1940, the Union of Militant Jewish Atheists issued a report in which it deplored the fact that the anti-religious movement had not made sufficient headway. In 1941 there were still 1,011 houses of prayer and 2,559 rabbis in the Soviet Union.

The drastic secularization of Jewish life, which was part of the Communist program, meant a ban on the Hebrew language and all it stood for. At first the prohibition was not rigidly enforced. Thus, until 1924 a company of Jewish actors (the Habimah) put on plays in Hebrew in the very shadow of the Kremlin. But as the years went by, the official attitude became more rigid. Practically all printing and importing of Hebrew books were discontinued. Yiddish is the medium of Soviet Jewish culture, as it is also the language in which the Jewish citizen may deal with the state. It is one of the four tongues in which the motto on the emblem of the White Russian Republic is inscribed. Yiddish was thus given official standing, and the Jewish Autonomous District became a center of Jewish culture.

The Communist fight against the synagogue and all its works meant also abolition of the Heders. They were replaced, in part, by state-supported secular schools in which Yiddish is the language of instruction. Every ethnic group in the Union has a network of state-supported schools in which the subjects are taught in the language of the group, although its members may send their children to other schools. This is intended as a safeguard of the integrity of the Union's national minorities. In 1931 to 1932 the elementary Yiddish schools were attended by 160,000 children, about a half of the Jewish children of school age in the Ukraine, a little over a half of those in White Russia, but only a fraction (8% in 1932-33) of those in the RSFSR. The Jewish educational system includes also a number of secondary, trade, factory and agricultural schools, several normal schools and a great many classes for adults. A few universities have Jewish departments and the whole edifice is crowned by several research bodies, notably those functioning in connection with the Ukrainian and White Russian Academies of Sciences. The Jewish institutions of higher learning attract, however, only a small fraction of the Jewish student body. As a result of increasing inevitable absorption into the national fabric, registration has been falling off in the elementary and presumably in the other Yiddish schools.

The state also supported (as of January 1, 1939) ten Jewish national theatres and two dramatic schools, exclusive of many smaller local theatres. The performances, all in Yiddish, contributed a bright note to Jewish cultural life. The peculiar mentality and spirit of the group have found expression not in painting or music, where little that is distinctive seems to have been produced, but in the arts of the stage and in imaginative writing. Since its inception Yiddish literature has been one of and for the common people, the poor, the untutored. Venerated and studied as the very foundation of Soviet Jewish culture, it has naturally grown in scope and significance. Some of the prose and verse of the new era shares the quality of its Russian models, but there are also authentic works, rooted in Jewish experience and sensibility. The purges of 1937 to 1938 removed from the scene a number of Jewish authors accused of Troskyism and nationalism. It has been stated that in the early 1940's there were 150 active Yiddish authors, and this in spite of the dwindling of the Yiddish-reading public.

The courts, the schools, the theatre, creative writing, Communist propaganda, all made claims upon Yiddish printing presses. Most of these were located in Kiev, Minsk, and Moscow. The number of titles printed increased throughout the 1920's, reaching a total of 653 in 1932. Then it began to decline. In 1939, 372 titles were published, in addition to fifty-three in Tadzhik and forty-two in Tat. When the revolution broke out there was a large periodical and newspaper press in Yiddish, Russian and Hebrew. All the publications in the latter language (there were ten of them in 1917) were discontinued, and so were prac-



Ilya Spivak (left) and Samuel Marshak, noted Jewish poet and scientist respectively. The latter won the Order of Lenin and the Stalin Prize. Sketched by Ivan Sors

tically all the Russian Jewish periodicals. Later several such publications sprang up, but they were of no great importance. The Yiddish press had the field practically to itself. In 1920 there were as many as ninety-five periodicals and newspapers in the vernacular. Their number, however, steadily diminished with the years. In 1932 it stood at twenty-nine; in 1939 there were six Yiddish magazines and sixteen newspapers as well as two in Tat and one in Tadzhik; in 1941 (exclusive of the newly annexed region) five newspapers and five magazines. The leading daily, *Der Emes,* originally the organ of the Central Bureau of the Jewish section of the Communist Party, later issued by the Council of Nationalities, had been discontinued the previous year. Only three newspapers of any importance remained: *Der Shtern* in Kiev, *Oktiabr* in Minsk, *Der Birobidzhaner Shtern* in Birobidjan.

Just before the second World War there was a fairly large professional group—perhaps 5,000 persons—functionally interested in Yiddish: authors, journalists, scholars, teachers, librarians, museum curators, actors, radio announcers. Yet the language seemed to be steadily yielding ground to Russian. Enjoying complete equality with the rest of the population, depleted by mixed marriages, the group has been undergoing a process of rapid assimilation. This development appears not to have been unwelcome to the Communists, for the Communist philosophy, while encouraging varied national cultural forms, looks toward a single socialist culture embracing all mankind.

6. The Second World War (1939 to 1942). The pact with Germany concluded just before the outbreak of the second World War did not alter the Soviet policy of racial equality. In the section of Poland annexed in September, 1939, the expropriated Jewish middle class faced a bleak prospect, in spite of the efforts of the new authorities to ease the transition to the Soviet economy, but other sectors of the population were benefited. Even among the Poles there were elements which collaborated with the new rulers. As for the Jewish youth, whose position under the Polish regime had been desperate, they greeted the Red Army with enthusiasm. Life under the hammer and sickle thus was one of security and hope. While no official attempts were made to intervene on behalf of the Jews beyond the demarcation line, the Soviet government encouraged the showing in Moscow, during 1939 and 1940, of the anti-Nazi film entitled *Professor Mamlock.* A large number of refugees from Nazi-held Poland were admitted to the country. Those who refused to become Soviet citizens and could not leave the Union were deported to the northern provinces and to Siberia, where they underwent great hardships. Among the exiles were also some natives of Galicia and White Russia, including Jews.

In October, 1939, the district and city of Vilna, with its large and ancient Jewish community, swelled by refugees, was ceded by Moscow to Lithuania. Ten months later this republic with its quarter of a million Jews was incorporated into the Soviet Union. During the summer of 1940 the Soviet Union had recaptured also Latvia and Estonia, as well as Bessarabia and northern Bucovina. The Baltic states legally voted themselves Soviet republics and were admitted to membership in the USSR, while Bessarabia had been historically part of the Soviet Union. The Sovietization of all these returned territories affected the economic status of the Jews to a greater extent than it did that of the rest of the population. Those who lost their occupations thereby were urged to emigrate to Birobidjan. Offices for the registration of prospective settlers were opened, but there are no figures as to the number of families that reached that destination. Everywhere the property of the Jewish communities was confiscated, Zionist and nationalist activities were suppressed, Hebrew schools closed and Hebrew publications discontinued, leaving the field free to Yiddish education and journalism. The Bund and other Social-Democratic parties were banned and some of the leaders imprisoned. Zionists and the moderate socialists were subjected to criticism in the Yiddish press. Yeshiva students and teachers were permitted to emigrate, and so were refugees from Nazi-occupied Poland who had refused Soviet citizenship.

The newly acquired territories housed old, conservative, close-knit communities which lived a completely Jewish life, rooted in the Hebraic tradition. Now no longer separated from the Jewish centers in the Ukraine and White Russia, they were apt to exercise a retarding influence on the process of assimilation which was making rapid strides in Soviet Russia. Before, however, their influence could make itself felt, before, indeed, life in the Galician and Lithuanian ghettos had known the full impact of the new order, the invasion of the country by German troops (begun June 22, 1941) completely changed the situation.

At once the area where most of the Jewish centers were located was in the hands of the invader. The greater part of the Jewish civilian population was evacuated, and settled in the interior, first on a temporary, later on a permanent basis. Thus, the agricultural colonists were removed to the Volga and to Si-

SIZE AND DISTRIBUTION OF JEWISH POPULATION, USSR (as of January 1, 1939)

	In City Settlements			In Village Settlements			Total		
	Men	Women	Total	Men	Women	Total	Men	Women	Total
RSFSR	409,797	440,455	850,252	58,380	39,388	97,768	468,177	479,843	948,020
Ukrainian Socialist Soviet Republic (including the Moldavian Autonomous Socialist Soviet Republic)	597,984 13,459	712,369 16,547	1,310,353 30,006	111,559 3,389	110,915 3,640	222,474 7,029	709,543 16,848	823,284 20,187	1,532,827 37,035
White Russian Socialist Soviet Republic	151,556	177,874	329,430	23,738	21,956	45,694	175,294	199,830	375,124
Azerbaijan Socialist Soviet Republic (Including the Nachitechevanian Autonomous Socialist Soviet Republic)	18,098 17	20,674 30	38,772 47	1,491 14	982 1	2,473 15	19,589 31	21,656 31	41,245 62
Grusinian Socialist Soviet Republic (Including the Abkhazian Autonomous Socialist Soviet Republic And Adzherian Autonomous Socialist Soviet Republic)	16,841 935 802	17,510 878 1,018	34,351 1,813 1,820	4,367 112 56	3,582 57 47	7,949 169 103	21,208 1,047 858	21,092 935 1,065	42,300 1,982 1,923
Armenian Socialist Soviet Republic	173	178	351	136	25	161	309	203	512
Turkmenistan Socialist Soviet Republic	1,355	1,322	2,677	291	68	359	1,646	1,390	3,036
Uzbekistan Socialist Soviet Republic (Including the Kara-Kolpakian Socialist Soviet Republic)	21,844 123	23,357 84	45,201 207	3,372 75	2,236 17	5,608 92	25,216 198	25,593 101	50,809 299
Tadjikistan Socialist Soviet Republic	2,349	2,255	4,604	408	156	564	2,757	2,411	5,168
Kazakhs Socialist Soviet Republic	5,249	4,859	10,108	6,889	2,245	9,134	12,138	7,104	19,242
Kirghizian Socialist Soviet Republic	848	730	1,578	215	95	310	1,063	825	1,888
Grand Total in the USSR (without the increase of the year 1939 to 1940)	1,226,094	1,401,583	2,627,677	210,846	181,648	392,494	1,436,940	1,583,231	3,020,171

DISTRIBUTION OF JEWISH HANDICRAFTSMEN (CENSUS OF 1926)

Occupational Groups	Percentage of the Total								
	Ukrainian SSR	White Russian SSR	Moscow	Leningrad	Province of Smolensk	Province of Bryansk	Total in the Individual Territory	USSR for the Year 1926	USSR for the Year 1898
Metal Workers	10.7	11.9	12.6	22.1	13.3	8.3	11.3	11.3	11.7
Needle Workers	33.6	25.2	35.4	35.0	22.2	31.9	31.7	49.2	55.5
Leather Workers	18.8	26.5	9.1	9.3	23.2	21.3	20.0		
Wood Workers	6.8	6.4	2.8	1.0	3.6	2.2	6.3	6.2	10.8
Textile and Knitting Workers	5.1	4.3	20.4	8.9	7.3	5.6	5.5	5.1	2.4
Printers and Paper Workers	2.3	1.1	5.6	5.6	1.7	1.5	2.2		
Food Workers	11.5	14.2	9.5	5.0	17.0	17.4	12. 1	12.1	10.0
Farmers	3.9	6.4	0.5	1.0	3.5	4.6	4.2	3.5	5.9
Others	7.3	4.0	4.1	12.1	8.2	7.2	6.7	12.6	3.7

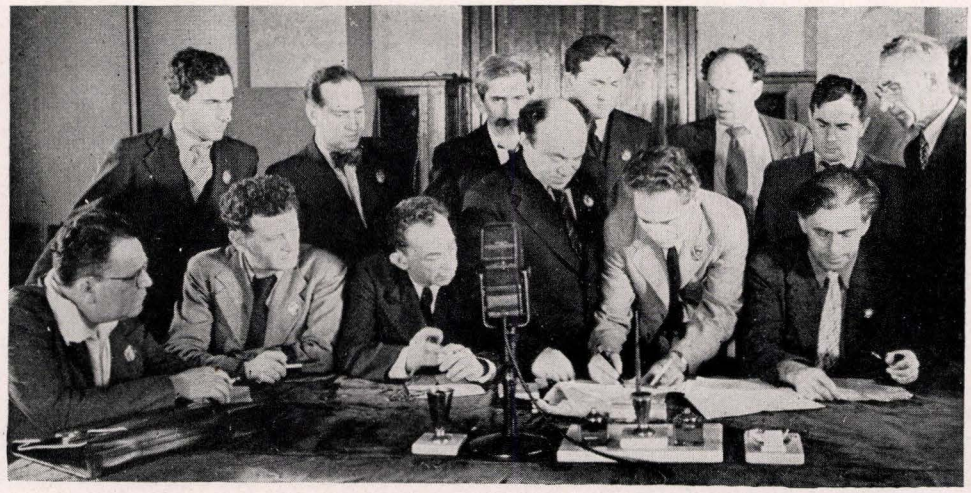
CHANGES IN THE JEWISH POPULATION OF THE SOVIET UNION (1926 TO 1939)

Geographical Categories	Percentage of the Total		Percentage of the Total Population		Increase in the Jewish Population in the Period from 1926 to 1939	
	1926	1939	1926	1939	In Numbers	In Percentage
RSFSR, Kazakistan and Kirghiz	22.6	32.1	0.5	0.8	+366,000	+60.3
Ukrainian SSR	58.7	50.8	5.4	4.9	−41,000	−2.6
White Russian SSR	15.2	12.4	8.2	6.7	−32,000	−7.8
Azerbaijan, Grusinia and Armenia	1.9	2.7	0.5	0.5	+33,000	+64.7
Turkmenistan	0.1	0.1	0.2	0.2	+1,000	+49.0
Uzbekistan and Tadjikistan	1.5	1.9	0.4	0.7	+13,000	+34.2
USSR	100.0	100.0	1.82	1.78	+340,000	+12.7

COMPARATIVE POPULATION OF THE SOVIET UNION BETWEEN 1926 AND 1939

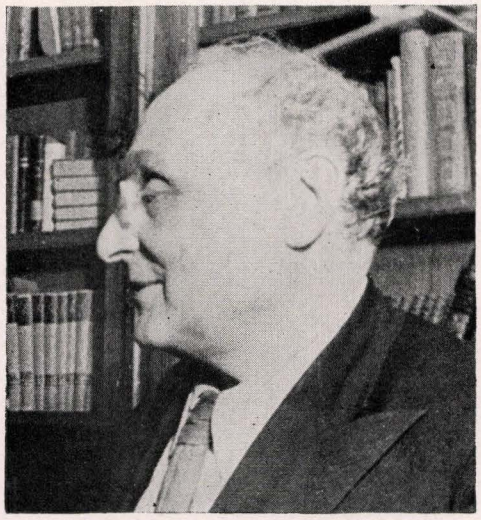
Population of the Soviet Union	1926	1939	Twelve-Year Increase	
			Increase in Population	Per Cent of Increase
Entire Population	147,028,000	170,467,000	23,439,000	15.9
Jewish Population	2,672,000	3,020,000	348,000	13.0
Percentage of Jews among the General Population	1.82	1.78		

—Tables based on L. Zinger's "Dos Banaite Folk" (1941)



Meeting in Moscow (Aug. 24, 1941) of representative Jews at a mass rally, where an appeal was adopted and addressed to the Jews of the world. Those signing the appeal for unity against Fascist aggression were (first row, l. to r.): Samuel Marshak, Peretz Markish and David Bergelson (writers); Solomon Mikhoels, actor; Boris Jofan, architect; Ilya Ehrenburg, writer; (second row): Y. Flier, pianist; David Oistrakh, violinist; I. Nusinov, educator; Y. Zak, pianist; V. Zushkin, actor; A. Tyshler, artist; Shakhno Epstein, journalist. Picture by courtesy of Sovfoto

beria; a large number found homes in distant Uzbekistan, Central Asia. Tashkent, whither Jewish leaders, writers and publications were removed, became the Jewish center of learning. A black fate befell those who had been left behind. It is reported that many of them were exterminated by the invaders with the aid of native Fascists. A small number survived in Lithuania, Latvia and Bessarabia, none in Estonia. Most of the Jews of Riga were butchered before the end of 1941. About half of the 500,000 Jews in White Russia had been evacuated before the coming of the Germans. Of those who remained, nearly 200,000 are said to have been slaughtered. In the region of Minsk alone the number of those massacred reached 100,000. Very few Jews were left in Vitebsk, Grodno, Bialystok and Brest-Litovsk. At the very beginning of the invasion 52,000 Jews were butchered in Kiev and 25,000 in Odessa. In all, nearly a quarter of a million Jews are believed to have perished in the Ukraine, about 50,000 in Kiev alone. None remained in Berdichev, Belotzerkov, Fastov and Vinnitza. In some centers the surviving members of the group were confined to ghettos. Everywhere the Nazis conducted an intensive anti-Semitic campaign among the natives, but without success. The Jewish citizenry distinguished itself on the home front and on the firing line, both as Red Army regulars and as members of guerrilla bands.



Yechezkiel Dobrushkin, Yiddish writer

The large list of Jewish soldiers cited for valor on the battle front includes the following "Heroes of the Soviet Union":

General Jacob Kreizer, Submarine Captain Izrail Fisanovich, Cavalry General Lev Dovator (killed in action on the central front while in command of a Cossack cavalry division early in January, 1942), Private Laizer Papernik, General of Tank Troops Mikhail Rabinovich, General of Tank Troops Abraham Khasin, Private Leib Fainstein, Kogan, a guerilla fighter (killed in Volokolamsk), Private Neiderman, Lieutenant Levin of a Tank Battalion (killed holding off a German tank unit), Private Alia Shneier, and Military Surgeon (2nd Rank) Tsifrinovich.

Bearers of various Orders include Red Army Nurse Bukler, Colonel Faivel Mikhlin, Major Veprinsky, Sergeant Vekselman (killed defending Moscow) and Major Salman Osherov (killed in action).

Shortly after the outbreak of hostilities a Jewish Anti-Fascist Committee was set up in Moscow, with a Yiddish organ of its own entitled *Einikeit*. It held two conferences of representatives of Soviet Jewry, and in other ways sought to further the war effort of the Jewish people. To the same end it attempted to establish contact with foreign Jews. In August, 1941, a group of prominent Jewish scholars, writers and artists addressed an appeal to "the Jews of the world" urging them to fight Hitlerism. A number of responsible bodies, including the Executive Committee of the Jewish Agency for Palestine, responded to the call in a friendly fashion. Thus, after a lapse of nearly a quarter of a century, closer contact was established between the Jews of the world and their Soviet brethren. A sense of the common fate of all Jews throughout the world reasserted itself. In September, 1941, a Hebrew



Malka Haish, famous dancer, a Mountain Jewess of the Caucasus

broadcast from Palestine reached the Russian Jews. This was the beginning of a new era of friendliness toward the Jewish homeland and toward Zionism as well. The War also made for the abandonment of anti-religious propaganda. On the first anniversary of the German invasion, Soviet Jews urged Jews everywhere to fight Hitlerism in order to save civilization "and to protect the life and honor of the Jewish people."

See also: BIROBIDJAN; BOKHARA; LENINGRAD; LITERATURE ON AND BY JEWS; MOSCOW; PERIODICALS AND PRESS; PUBLIC OFFICE; RUSSIA; SIBERIA; SOLDIERS; STATISTICS; UKRAINE; WHITE RUSSIA.

DAVID ABARBANEL.

Lit.: Bergelson, D., *Yidn un di Milchomo mit Hitlern* (1942); Dimantstein, S., edit., *Yidn in FSSR, Zamlbuch* (1935); *American Jewish Year Book,* vols. 19 to 43 (1917-42); Gergel, N., *Di Lage fun Yidn in Russland* (1929); Heller, Abraham, *Die Lage der Juden in Russland von der Märzrevolution 1917 bis zur Gegenwart* (1935); Kantor, Jacob, *Natsionalnoe strotielstvo sredi yevreev VSSSR* (1934); Linfield, H. S., *The Communal Organization of the Jews in Soviet Russia* (1925); Yarmolinsky, Avrahm, *The Jews and Other Minor Nationalities Under the Soviets* (1928); Zinger, L., *Yevrei proletarii v SSSR* (1933); idem, *Yevreiskoe naselenie v Sovetskom soiuze* (1932); idem, *Dos Banaite Folk* (1941); Kvitko, L., and others (compilers), *Dos Blut Ruft tzu Nekome* (1941); *Kulturnoe Stroitelstvo* (1940); Bergelson, D., *The Jewish Autonomous Region* (1939); *Forpost* (1936-40); *Naileben* (1935-40); Marley, Dudley L., *Biro-Bidjan* (1934); Almazov, S., *Ten Years of Biro-Bidjan: 1928-1938* (1938); Strong, A. L., *Lithuania; Politicheskiislovar'* (Political Dictionary, 1940); *Itogi vyborov, 1939* (Election Results, RSFSR); *Jewish Chronicle* (London), July 4, 1941; p. 11; Aug. 22, 1941, p. 1; Aug. 14, 1942, p. 7; *American Hebrew,* May 31, 1935, p. 59; Lestchinsky, J., *Dos Sovyetishe Jidentum, sein Fargangenheit un gegenvart* (1941); *Jewish Affairs,* vol. 1, No. 1 (Aug. 1941); *Congress Weekly,* vol. 8, No. 34, Oct. 24, 1941, p. 16; *Ort Economic Bulletin,* vol. 1, No. 1, pp. 10-11; Bentwich, N., "Soviet Russia and Zionism," *New Palestine,* April 16, 1943, pp. 11-12.

DISTRIBUTION OF JEWISH WORKERS AND EMPLOYEES ACCORDING TO THE IMPORTANT BRANCHES OF ECONOMY AND CULTURAL PURSUITS IN 1936-37

Branch	Ukrainian SSR Per Cent of the Total	White Russian SSR Per Cent of the Total
Industry	36.2	45.1
Building and Construction	4.4	2.4
Agriculture	2.5	1.1
Transportation	1.9	3.6
Communications	0.4	0.5
Communal Administration	2.3	3.8
Trade and Commerce	11.6	11.1
Food Branches	4.5	2.4
Cultural Workers and clerks	16.3	13.2
Art	1.5	3.3
Public Health	9.7	6.4
Institutional Workers	8.7	7.1
Total	100.0	100.0

DISTRIBUTION OF THE JEWS (1936-37) IN THE VARIOUS BRANCHES OF INDUSTRY, MINING, THE PROFESSIONS AND OTHER OCCUPATIONS AND HANDICRAFTS

Branch	Ukrainian SSR Per Cent of the Total	White Russian SSR Per Cent of the Total
Electrical Trades	1.0	1.2
Coal	0.4	—
Peat	0.1	0.5
Metallurgy	2.7	—
Manufacturing	25.7	12.9
Electrotechnical Branches	2.6	0.1
Mining of Ores	0.1	—
Mining of Minerals	0.5	—
Chemistry	2.8	4.9
Building Materials	3.6	13.7
Textiles	2.4	2.3
Leather and Furs	1.4	4.6
Shoes	5.9	3.8
Needle Trades	16.2	25.0
Paper	0.5	0.7
Printing	4.4	4.8
Food Industry	17.5	11.3
Other Branches	14.2	12.2
Total	100.0	100.0

OCCUPATIONAL GROUPS AMONG THE JEWS IN CITIES OF THE UKRAINIAN SSR AND THE WHITE RUSSIAN SSR IN 1939

Occupation	Ukraine Per Cent of the Total	White Russia Per Cent of the Total
Workers and Laborers	25.6	25.3
Employees	32.7	35.2
Handicraftsmen (chiefly co-operatives)	30.1	26.4
Collective Farmers	3.2	5.5
Free Professions	0.4	0.2
Without definite employment	1.3	1.5
War Pensioners and others	6.7	5.9
Total	100.0	100.0

—Tables based on L. Zinger's "Dos Banaite Folk" (1941)

SOYER, ABRAHAM, Hebrew and Yiddish writer, b. Lutzin, Russia, 1867; d. New York city, 1940. He came to the United States in 1913. Soyer wrote essays, stories and novelettes in various Hebrew periodicals in Europe and the United States, including the *Haperahim, Hatoren, Hadoar* and *Haibri.* A two-volume study, largely autobiographical in character, appeared in Tel Aviv in 1928, under the title *Hador Holech.* Soyer also wrote numerous children's stories, many of which appeared in book form. Among these was *Beolam Hapelaoth.* He was the author of a Hebrew text-book, widely used in education in the United States. His stories for children have an allegorical nature; those for adults are of a passing generation. He has a kind word even for villains. Although known mainly for his work in Hebrew, Soyer was also a contributor to the Yiddish press. After his death the Abraham Soyer memorial prize was established by Yeshiva College, with the cooperation of Soyer's children. The first award was made in 1941.

SOYER, MOSES, artist and teacher of art, b. Borisoglebsk, Russia, 1899. The son of Abraham Soyer (a Hebrew teacher and writer), Moses Soyer was a twin-brother of Raphael and a brother of Isaac Soyer, both gifted artists.

In 1913 the Soyer family, whose name is an adaptation of the Hebrew Shomer (sentinel), emigrated to the United States and settled in the East Bronx, New York city. Moses Soyer studied art at Cooper Union and at the National Academy of Design. Breaking away from the Academy, Soyer attended the Educational Alliance where he taught a life class from 1924 to 1926. Occasionally he tutored youngsters in Hebrew, among whom was Ida Chassner, whom he married (1926). That same year he won a traveling fellowship which enabled him to study art in England, France, Holland and Italy. In 1928 he returned to New York.

Soyer held four one-man shows in New York and Philadelphia. He exhibited also at the Chicago Centennial Exposition, the National Arts Club, the Whitney Museum (New York) and the World's Fair, Paris. He was represented also at international exhibitions in Stockholm, Berlin and Dresden. He was a member of the American Society of Painters, Gravers and Sculptors, and of numerous other distinguished art associations.

Although Soyer was deeply impressed by such French artists as Daumier and Degas, and influenced by Sloan, Luks and Bellows, he very early developed his innate artistic originality. He did not specialize. He created etchings, portraits, paintings of scenes, and compositions combining landscapes and figures. Opposed to Futurism, Soyer strove toward a new approach to realism. Relying upon a remarkable knowledge of anatomy, he painted with a heavy outline, and often with much impasto. Some of his most effective work is in compact design, notably evident in *Spanish Refugees* or *Mother and Children.* His principal aim was unadorned simplicity which he regarded as attainable by condensation of rather than abstraction from detail, combined with simplicity, and monumental grandeur, achieving the renewal of al fresco style. Soyer proved his aptitude for the grand style by painting murals at the Greenpoint Hospital. He was equally expert as a lithographer and excelled in effects of intimate character.

Numerous works by Soyer were acquired by permanent collections, among them the *Girl at Sewing Machine,* in the Metropolitan Museum; *An Old Worker,* in the Phillips Memorial Gallery; others in the Toledo Museum, New York Historical Society, and the Congressional Library (Washington D. C.). Soyer was one of the founders of the Jewish Art Center and the New Art School where he acted as a teacher. He instructed also at the American Artist School, New York city.

SOYER, RAPHAEL, artist, b. Borisoglebsk, Russia, 1899. His childhood years were passed in a cultured atmosphere, where he obtained a good grounding in a Jewish and Russian education.

In 1912 he arrived in the United States where, like many another ambitious immigrant, he alternately worked and studied. He attended art classes at Cooper Union, in New York city, the National Academy of Design, the Beaux Arts institute and the Art Students League. His very first show, at the Daniel Gallery in 1929 (he had started exhibiting a few years earlier), attracted favorable comment, which grew in volume with each subsequent exhibition. Awards followed: the Kohnstamm Prize (Chicago Art Institute, 1932), the Beck Gold Medal (Pennsylvania Academy, 1934), Honorable Mention (Carnegie Institute, 1939); Temple Gold Medal (1943).

His works were acquired by the Metropolitan Museum and the Whitney Museum (New York), the Baltimore Museum, the Duncan Phillips Collection and many others in the United States and abroad. He traveled through several countries of Europe, studying art, old and new. His itinerary included a visit to the U.S.S.R., where he exchanged views with Soviet artists.

An examination of Soyer's collective work shows that, while his style has been evolving through a number of phases and his themes have been widening in scope, a certain close-knit unity of conception, orientation and method emerges throughout to give a special "Soyer" stamp to his entire output. And that is only natural, for Soyer's work mirrors the artist's impressions of the world and the people he knows at first hand. They are the people from the realm of what Sombart called "asphalt civilization," i.e. the conglomerate city that determines in definite and specific ways the pursuits, pleasures, fashions, foibles, home life and social intercourse of its denizens.

A random list of Soyer's paintings chosen from various periods illustrates the point: *Family Scene; Suzan; Room Mates; In the Bus; Doctor's Office; Furnished Room; Interior; Cafeteria; In the Studio; Dancers; Street Scene; Shop Girls; Railway Waiting Room; Flower Vendor; Window Shoppers; Office Girls; Bowery.*

Soyer does not choose the extremes of wealth and labor but the fluid, indeterminate mass ranging between the lower middle class and the *lumpenproletariat.* The same pattern is followed in Soyer's cityscapes: not Fifth Avenue or Wall Street but Rutgers Square, Delancey Street, Fourteenth Street. Even the nudes (among the most numerous of Soyer's subjects) are not exempt from the effect of the sedentary, confined, artificial life under "asphalt civilization." The "eternal feminine" enjoys a brief span of fragile charm followed inexorably by a cruel reapportionment of flesh, flabbiness (*Suzan*) and other forms of deterioration.

All this Soyer has seen and felt, and all this he tells in the language most appropriate to the task—the language of interpretive realism. Imagination plays an important part in his method, of course—composition is impossible without it—but whatever liberties he may take with natural appearance, however much he may eliminate certain details and rearrange others, the ultimate source of reference is always the world of the real.

Much of the work is done in the studio and from the model with the result that many of his genre pictures are really portrait studies. It was therefore only logical that Soyer should undertake the unique project of painting a series of portraits of his contemporary fellow artists. Up to 1943 he had completed about a score, among them Walkowitz, Weber, Criss, Marsh, Gross, Evergood, Burliuk, Tschacbasov, Gropper, Sloan, Gorky, Jules, Levi and Laurent.

Soyer's work fits closely into the pattern of recent American art history. It forms a link between the "ash can" school of the muckraking era and the "social scene" movement of the post-War period. Soyer at once followed a tradition and helped to carry it forward. LOUIS LOZOWICK.

SPAETH, JOHANNES PETRUS (called Moses Germanus after his conversion to Judaism), proselyte, b. Vienna, in the 1630's; d. Amsterdam, Holland, 1701. He was the son of a Catholic shoemaker. In his manhood he embraced (1680) the Lutheran faith in Thuringia, and because of his piety he was called the second Luther. Under the influence of the theologian Philipp Jakob Spener, the father of pietism, and his friends, Spaeth returned to Catholicism at Frankfort in 1683, but his constant studies strengthened his convictions against the church, and he tried to persuade others of the futility of any one Christian denomination. Under the sway of the Socinian ideas which had penetrated into Germany from Poland and advocated the setting aside of all specific Christian doctrines, and influenced by various sects, Spaeth finally broke with Christianity entirely, and gradually approached the Jewish tenets. After undergoing circumcision in Amsterdam, he became converted to Judaism, dropped the name of Spaeth and adopted that of Moses Germanus. In order to justify his step publicly, he wrote several essays, the most important of which was *Sendschreiben eines gewesenen Pietisten.*

Spaeth seems to have been well contented as a Jew, and in his fifties, married a German Jewess of Frankfort. In all his essays, such as *Epistolae ad vindicandum judaismum; A groote Hosianna der Jooden, te Vervollkommenden Messias;* and *Jesus Christi Ehre und Lehre, gerettet wider alle Christen,* which he wrote after his conversion to Judaism, he criticized Christianity severely.

Lit.: Schudt, Johann Jacob, *Jüdische Merckwürdigkeiten,* vol. 4, p. 194; Samter, N., "Johannes Peter Spaeth (Moses Germanus)," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1895) 178 et seq.; Graetz, H., *History of the Jews,* vol. 5 (1927) 177-78.

SPAIN. 1. From the Earliest Times to the Arab Conquest (711). Jewish legends from the time of Hasdai ibn Shaprut (10th cent.) on declare that Jews settled in Spain at a very early period. Yet there are no definite proofs of the existence of Jews in Spain in the early centuries of the Christian Era. At the beginning of the 5th cent. a bishop of Magona (Mahon in the Balearic Islands) boasted that he had converted the entire Jewish community of that place to Christianity. The rule of the Arian Visigoths was fairly favorable to the Jews. The Lex Romana Visigothorum (506) merely repeated the Roman and canon law about the Jews. At first these were enforced with considerable latitude; but later on King Recared, who himself became a Catholic, insisted on their strict enforcement, and Sisebut compelled all the Jews of the country to accept baptism (612). The church disapproved this violent procedure, some of the details of which are not clear, but it could not be annulled. The legislation of the following century, formulated under the influence of the church, was intended, through the instrument of priestly control, to prevent baptized Jews from reverting to Judaism and to make difficult the lives of those who did return to their ancestral faith, by imposing upon them discriminations in economic matters, burdensome taxation and other compulsory measures.

At the Toledo council of 694 King Egica accused the Jews of conspiring with the "Hebrews on the other side of the sea" to undermine state and church. In punishment for this supposed crime, the Jews were plundered of all their property and condemned to eternal slavery as the subjects of the fiscus. King Witica (701) seems to have somewhat lightened their yoke. But they did not regain complete freedom until the Arab conquest in 711.

The accounts of the social and economic conditions of the Jews in Visigothic Spain are one-sided and unclear. According to some reports, they were independent, prosperous landowners and even held high governmental positions; they participated in overseas trade. According to other reports, they held leases from the nobility, from whom they received favors. They observed the principal usages of the Jewish ritual, were well versed in Haggadic literature, and are even reported to have written polemics against the Christians. FRITZ BAER.

2. The Arab Rule from 711 to the Middle of the 18th Century. a. The Era of Arab Invasion (711-828). According to some modern historians, such as M. Mendez Bejarano, it is to be taken for granted that the Jews of Spain actively aided the Arabian armies which invaded the country. All that can be definitely ascertained from the reports of Abhar Majmua, Al-Makkari and Ibn Adhari, however, is that as the Arabs pressed forward they left the cities they had conquered in charge of Jewish garrisons. It is further recorded that Seville was first settled not by Moors but by Jews; the latter, however, were later massacred in an uprising of the Christian population. Soon afterward the Arabs recaptured the city, and in three years they were masters of the entire peninsula. As a result of this conquest many Jews of Asia and Africa, who had served in the Arab armies, settled in Spain. The Jews of Toledo rose against their Gothic oppressors, took possession of the fortress and opened its gates to the Arabs. A part of Castile was conquered by Berber Jews of Morocco, under the leadership of Kaulan al-Yahudi.

Important autonomous Jewish communities soon sprang up in Granada, Cordova, Seville, Toledo and other cities. But when the Moslems, in breach of previous agreement, attempted to impose a poll-tax (*dzima*) upon the Jews, the latter revolted, but were defeated. Later a large part of the Jews left their Spanish homes in 721 to journey to Palestine in the train of the pseudo-Messiah Serenus, and their property fell to the Arabs. Those Jews who remained in Spain soon became prosperous.

Arab Spain became partly independent of the caliphate when the last descendant of the Omaiyads, Abd-ar-Rahman, escaped from Damascus (755) and became caliph at Cordova (757-87); the Jews acknowledged him as their ruler. Under his successor, Hisham I (788-95), they were permitted to attend the state schools, and soon learned to speak and write Arabic, from which time on they made notable contributions to Arab science and literature. Under Al-Hakam I there was an uprising of the Jews of Andalusia against the caliph (818), as a result of which a large part of them had to emigrate to Africa. In 828 there was another revolt at Tulaitula in which the Jews joined hands with the Mozarabs (Spanish Christians who had become assimilated to Arab culture); this was put down, and the Jews and Mozarabs were massacred in many places, especially in Toledo.

b. The Golden Age of Sephardic Jewry (10th and 11th Centuries). The Jewish academies of

Spain owe their beginnings to Moses ben Enoch of Sura. He and his children were brought to Cordova as slaves, and were ransomed by the Jewish community. At that time the situation of the Andalusian Jews was so favorable that they were able to take away the spiritual hegemony from Babylonia. Their spiritual leader was Hasdai ibn Shaprut (915-61), favorite and adviser of Caliph Abd-ar-Rahman III (912-61). Under his leadership both Jewish and secular sciences, especially medicine and astronomy, flourished. The commerce and trade of the Spanish Jews reached all parts of the known world. Hasdai himself translated Dioscorides into Arabic; while of his collaborators Dunash ibn Labrat (920-90) introduced versification and stanza construction into Hebrew literature, Menahem ben Saruk (910-70) wrote important works in the fields of grammar and lexicography, and the study of the Talmud was represented by Moses ben Enoch and his pupils, Enoch ben Moses (914-1040) and Joseph ibn Abitur. Famous Jewish academies arose in Cordova, Lucena, Granada, Toledo and Seville. Isaac ibn Gikatilla won renown in poetry, Judah ben David Hayyuj in Hebrew grammar, and Joseph ibn Abitur by his translation of the Mishnah into Arabic. During that period Jacob ibn Gau was Nasi and chief justice of all the Andalusian Jewish communities (985-87).

In 1013 a war broke out between Mohammed ben Hisham of Cordova, on the one hand, and Suleiman Alchakam and Ramon Borell, with 9,000 Catalonian warriors, on the other. The Jews of Cordova and Tarragona took the side of Mohammed; accordingly, when Suleiman was victorious he persecuted the Jews, confiscating their wealth and closing the Cordova academy. The Jews of Cordova fled to Granada, Toledo, Malaga and Saragossa.

In 1020 the Berber Senhajas founded the kingdom of Granada and Malaga. In 1025 the vizier of this small kingdom appointed Samuel Hanagid royal secretary, and later royal advisor and state minister (Katib). In this capacity he was entrusted with the direction of diplomatic and military affairs (1027), which he conducted for thirty years. After King Habus died (1037) Samuel, with a small group of Berber leaders, favored the succession of the king's elder son, Badis; the majority of the prominent Berber families, as well as such important Jews as Joseph ibn Migas, Isaac ben Leon and Nehemiah Escafa, espoused the cause of a younger brother, Balkin. Badis became king and Samuel the all-powerful administrator of the kingdom. The opponents of Badis left Granada; Ibn Migas fled to Seville, where he was appointed to high diplomatic positions by Emir Al-Motamid, an enemy of the king of Granada. Al-Motamid's predecessor, Emir Al-Motadhid, had been unfriendly toward the Jews; he did not grant them the least participation in the affairs of the state, and he disdained their financial assistance. However, he left them in peace and they lived in quiet, at the very time when the Jews of Cordova and its vicinity were persecuted and those of Saragossa were victims of great massacres due to religious fanaticism (1039). In 1038 the government of Almeria demanded that Samuel Hanagid be dismissed from his position in Granada; war broke out between the two countries, and Granada was victorious.

Samuel Hanagid, being himself a scholar and an author, was the patron of Jewish poets, maintained relations with Mesopotamia, Syria, Egypt and Northern Africa, supported Jewish academies in various countries, and made possible the admission of Jews to state positions and to military service. Among the notables of the period were the following: Jonah ibn Janah (955-1050), poet, Hebrew philologist, physician and Bible scholar; Solomon ibn Gabirol (1021-70), poet and philosopher; the latter's patron, Jekuthiel ibn Hassan, councillor of the king of Saragossa; Yahya ibn Mondhir, who probably lost his life together with the king in the palace revolution of 1039, which set Abdallah ibn Hakam on the throne. It appears from the writings of Ibn Gabirol that some of the Jews of Saragossa in his time spoke Romanic (early Spanish), while others spoke Arabic. Another notable figure of the time was Bahya ibn Pakuda, famed for his system of Jewish ethics, and active in the fields of philosophy, grammar, poetry and Bible exegesis. His contemporary, Isaac ibn Jasos (982-1058), was physician to the prince of Denia, as well as philosopher, grammarian and commentator.

Samuel Hanagid was succeeded by his son Joseph ibn Nagdela (1031-66), who was distinguished for his great humanitarianism. Joseph, however, was the victim of a conspiracy on the part of Arabs who were envious of his power and resented his filling state positions with Jews; in 1066 he and 1,500 other Jews were killed.

King Al-Motamid (1069-91) of Seville welcomed the Jewish refugees from Granada and entrusted Jews with such positions as state secretary, vizier, Hajib and the like. In 1083 King Alfonso VI of Castile sent his Jewish tax administrator, Amram ibn Shalbib, as his representative to Seville, where he was executed by command of Al-Motamid for his devotion to his sovereign. His death was the cause of a fierce war between the Spaniards and the Moors which ended in the battle of Zalaca (1086) in which many Jews were killed on both sides. It was characteristic of the kings of Castile that they proclaimed a truce for Friday, Saturday and Sunday, in order that the Sabbaths of Moslems, Jews and Christians might be respected.

c. The Period of the Almoravids and Almohades (12th and 13th Centuries). After the battle of Zalaca the real conquerors, the Almoravids of Africa, established themselves firmly in Spain, and under them the Jews recovered the property which they had lost under King Badis. In 1091 the Almoravids dethroned and banished Al-Motamid; the Jews of Granada were able to save their synagogues by paying large sums of money, but the Christian churches were destroyed. Soon after this King Yakub ibn Yussuf threatened the Jews with persecutions under the pretext that the Jews had promised Mohammed that they would adopt Islam if the Messiah had not come by the year 500 of the Moslem era; again the Jews had to save themselves by paying a large ransom. The persecutions created an atmosphere favorable to Messianic movements; a false Messiah appeared at Cordova, and he and his adherents were executed.

The situation of the Jews improved in the reign of Ali (1106-43), who appointed many Jews to public office and made some high dignitaries. Solomon ibn Almualem of Seville, a noted poet, became the king's personal physician and was appointed Nasi and vizier; Abraham ibn Kamnial of Saragossa was also made vizier and private physician to the king, and was distinguished by his philanthropic activities, in which he helped the Jews of Spain, Egypt and Babylonia. Abraham bar Hiyya, astronomer and philosopher, became director of police in a Moslem duchy. None of these influential Jews, however, acquired as much power as Hasdai ibn Shaprut or Samuel Hanagid.

The most important rabbi of the time was Joseph ibn Migas (1077-1141), head of the community of Lucena. The poets included Moses ibn Ezra (1070-1139),

Judah ibn Ghayyat, Judah ibn Abbas, Solomon ibn Zakbel and the famous Judah Halevi (about 1080-1140) who, although born in Castile, developed his poetic and philosophical activity in Arab Spain. Isaac Albalia (1035-94) contributed to the knowledge of astronomy, mathematics, philosophy and the Talmud; he wrote an astronomical essay about the Jewish calendar, became astronomer to King Abulkassim Mohammed of Seville, and was Nasi of the Jewish communities of the kingdom. Isaac ibn Ghayyat of Lucena (1130-89), Isaac Albargeloni and Isaac ibn Zaknai of Denia were famous Talmudists.

In the meantime the Almoravids, who had conquered Spain in order to purify Islam, were defeated by a still more fanatical sect, the Almohades of Africa, in the middle of the 12th cent. The latter persecuted the Mozarabs and the Andalusian Jews, took possession of their wives and their wealth, and burnt their churches and synagogues. In this way they destroyed the community and academy of Seville; the Jews there either fled to Toledo, Catalonia or France, or remained and adopted Islam (1146-48). At the same time a terrible persecution of the Jews took place in Valencia (1148), ending with the banishment of all the Jews of Andalusia. The members of the academies of Seville, Cordova and Lucena who escaped were received in Toledo by King Alfonso VII. After the battle of Las Navas de Tolosa (1212), however, the Almohades lost a large part of their power, and Jews could once more settle in Seville. During this dark and bloody period Maimonides (1135-1204) could save his life only by declaring himself a Mohammedan and was forced to leave his native land of Spain. The poet Ibraham ibn Sahl al Israili al Ishbili, known also as Abu Ishak (1211-50), also became a convert to Islam. After the conquest of Seville by the Christian army in 1248 he was forced to flee from Spain, but later met a tragic death at Ceuta.

As the Spanish Christians gradually drove the Arabs out of Spain, the conditions of the Jews proportionately improved. It is true that the crusaders under the Spanish king Ferdinand the Saint attempted to force upon the Jews their oath of religious loyalty. But this won no favor with the king, who welcomed more Jews into Cordova in 1236 and into Seville in 1248. With this began a new period in the history of the Jews in Christian Spain.

Among the Jews who were forced to leave Spain by the persecutions of the Almohades were Joseph Kimhi, who fled to Narbonne and thus brought Spanish Jewish culture to France, and Judah ibn Tibbon (1120-90) of Granada, who settled in Lunel and spread the culture of Andalusian Jewry in the Christian countries. With them the center of Jewish culture shifted from Mohammedan Andalusia to Christian Spain.

SAUL MÉZAN.

3. Castile and Aragon. a. From the 10th to the Middle of the 13th Century. The Arab conquest of the Iberian Peninsula had put an end to the anti-Jewish legislation of the Visigoths, even in those portions which still remained in Christian hands. The rulers of the gradually expanding Christian states of northern Spain, in which Jews settled from the end of the 10th cent. on, bestowed favors upon them in order to further their own extensive plans for colonization, which were not limited by religious considerations. An important number of the castles of Castile were inhabited by Jews. They were protected there by the king, who regarded them as his property. Jewish tax collectors, secretaries, physicians and scholars began to play a role in the royal court.

Alfonso I of Aragon (1105-34) and Alfonso VI of Castile (1072-1109), the conqueror of Toledo, showed especial favors to the Jews. The Jews of the south, fleeing from the Almohades, found a refuge with them, thanks to the intervention of the almoxarif (tax collector) Judah ibn Ezra, who in turn was helped by Alfonso in his suppression of the Karaites. Toledo became the site of a brilliant new flowering of Jewish-Arabian culture. In the 12th cent. a new spiritual center developed in Barcelona.

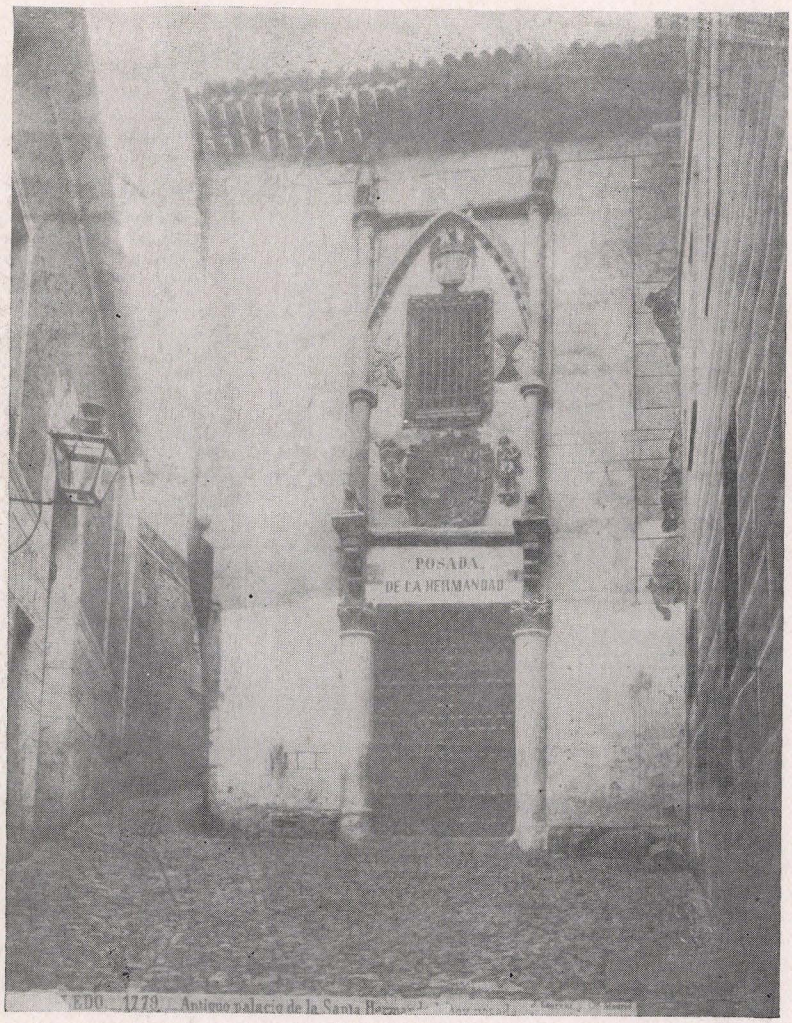
As evidence of the trend toward tolerance there may be adduced the municipal charters (*fueros*) granted by the kings. Some of these gave Jews the same rights as Christians in contracts and in lawsuits. The *fueros* of Teruel and Cuenca, dating from the end of the 12th cent., refer disputes between Jews and Christians to a special court of arbitration with an equal number of judges from each side. The only exception was that Jews were not allowed to fight duels; in Leon, for instance, a Jew was allowed to be represented by a Christian champion. As a rule the Jews were exempt from military service, and participated only in the defense of the city or castle in which they lived. The report that 40,000 Jews lost their lives in the battle of Zalaca (1086) is certainly grossly exaggerated.

On the other hand, there are traces of anti-Jewish tendencies in the older Spanish laws; for instance, a provision in the charter of Leon (1091) rescinded the right of the Jews to bear evidence against Christians. In the years after the death of Alfonso VI there were rather extensive persecutions of the Jews in Toledo and northern Castile. It is certain that these persecutions were partly for religious reasons. The period was the beginning of the theological disputations and of the incitement of the church against the Jews, with the result that a few individual Jews accepted Christianity.

In the economic domain there were but few causes of friction between Jews and Christians. Although isolated reports indicate that there were Jews who engaged in money-lending, the laws on the subject do not indicate that the Jews formed a special class in this respect. The records often mention Jewish shops that dealt in cloth. The Jews of Barcelona engaged at an early period in exports and imports. There are numerous statements that Jews owned real estate, but only in rare instances was this property purely rural.

b. From the Middle of the 13th Century to 1415. The renewed victorious campaigns of the Spaniards against the Moors at the beginning of the 13th cent. resulted in the most important Jewish communities of the older realm of Arab culture becoming a part of the kingdoms of Castile and Aragon. As a result of this, these two kingdoms had the largest Jewish communities in Europe. According to reports from the end of the 14th cent., such great commercial cities as Barcelona, Valencia, (Palma de) Mallorca and Seville had each Jewish communities of about 1,000 families. Their importance was in proportion to their size. It is true that their focal point within Spain had shifted. The Jewish communities in the southern part of the country remained under the influence of Arab culture, but this was in a state of stagnation. On the other hand, the north, under Christian influence, was creative in the field of Cabala. In the course of two centuries Barcelona, by virtue of its great Talmudists, became the leading community in Jewry and the native city of a number of important authors.

The Jewish communities of Spain possessed autonomy in matters of finance and taxation, as well as jurisdiction over their own civil and criminal cases. Jewish artisans were organized into independent guilds.



A relic of the Inquisition in Spain. The old portal of the tribunal in a Spanish town.

Certain small communities were almost entirely composed of craftsmen, including smiths and masons. Most of the Spanish Jews, however, were engaged in trade, both domestic and foreign. The Jews played an extensive part in cloth-dealing and wool weaving, the most important activities of the medieval city. On the other hand, comparatively few were agriculturists, although a number of Jews owned land and cattle. A proportionately large number of Jews were engaged in the furthering of learning, not merely as Talmudists, but also as philosophers, mathematicians, physicians and translators; many were in government service. The contributions of the Spanish Jewish astronomers prepared the way for the great Spanish explorations of the 15th and 16th centuries.

The economic position of the Jews became a difficult one for two reasons. In the first place, they were regarded (in contrast to the Moors) as the chief moneylenders, although the prohibition of the taking of interest by the canon law, which had become a public law in the 13th cent., was frequently violated by Christians. Secondly, the greater part of the state revenues of Castile was farmed out to Jews, under the direction of a Jewish tax collector general (almoxarif). The latter was also the treasurer of the king and the general purveyor of army supplies; he often became involved in political intrigues, and thus, as in the case of Samuel Halevi Abulafia under Pedro I, put his life at stake. In Aragon, on the other hand, where the art of administration was better developed, the Jewish tax collectors (bailes) were in the position of state controlled officials. Such men as Jahuda de la Cavalleria, Moses and Joseph Ravaya (Abravalia) and Muça de Portella financed the conquests of Jaime I (1213-76) and the Sicilian campaign of Pedro III (1276-85). But no later Jews won an equally high position, and the majority of the Jewish population were poor. In the Balearic Islands only was the wealth of Jews (and of Christians) proverbial. As a rule, no sooner had the Jews gotten together a little money than it passed into the hands of the state. At the end of the 13th cent. the Jews of Castile were paying ordinary annual taxes that amounted to from two to two and a half million maravedis.

The fate of the Jews depended to a large extent upon their relations with various classes of the Christian population. Rulers such as Alfonso X of Castile (1252-84), Jaime I, Jaime II (1291-1327) and Pedro IV of Aragon (1336-87) were on friendly and familiar terms not only with Jewish financiers but also with Jewish scholars and poets. Yet this did not prevent the most brutal attacks on the wealth and the life of the Jewish communities. The theory that the Jews had no rights of their own and were mere serfs of the treasury appeared in ever greater clarity. It was to the interest of the rulers to protect the Jews and to grant them privi-

leges, if extraordinary circumstances did not hinder.

The law codes of the 13th cent. reveal a moderate amount of anti-Jewish tendencies. The rate of interest was set at 33⅓% in Castile and 20% in Aragon—a rate lower than that prevailing in most of the states of Europe. The Jews were compelled to take a special form of oath (Oath More Judaico). Yet in legal matters they enjoyed the same rights as Christians, and often in addition the special rights granted to money-lenders. Whereas the nobility on their estates imitated the pro-Jewish policies of the kings, the church and the citizens fought bitterly against the Jews.

The clergy, aided by such apostate Jews as Pablo Christiani and Abner of Burgos, sought to convert the Jews by means of sermons and disputations; the best known of the latter took place at Barcelona in 1263, between Nahmanides and Pablo Christiani. Polemical writings such as the *Pugio Fidei* (Dagger of Faith) of Raymund Martin evoked the production of apologetic literature on the part of the Jews, its first appearance in the Middle Ages. A religious conflict arose, unprecedented in any medieval state. Whereas the Christian partisans made use of secular weapons, the religious stirrings of the Jews resulted in Messianic movements, which swept the country under Cabalistic influence at the end of the 13th cent. Moreover, the agitation of the church had the effect of casting a baleful light upon the economic situation of the Jews. As a result of the ecumenical council of Vienne (1311), the Spanish church demanded the removal of all Jews from state positions, their strict separation from the Christians, the introduction of the Jew badge, which had been prescribed by canon law in 1215, and the revocation of the right of Jews to act as witnesses. The same demands were made to the representative assemblies (cortes). Demands were made that the state revoke the privileges of Jewish money-lenders, stop the Jews from acquiring real estate, and abolish the existing autonomous Jewish jurisdiction.

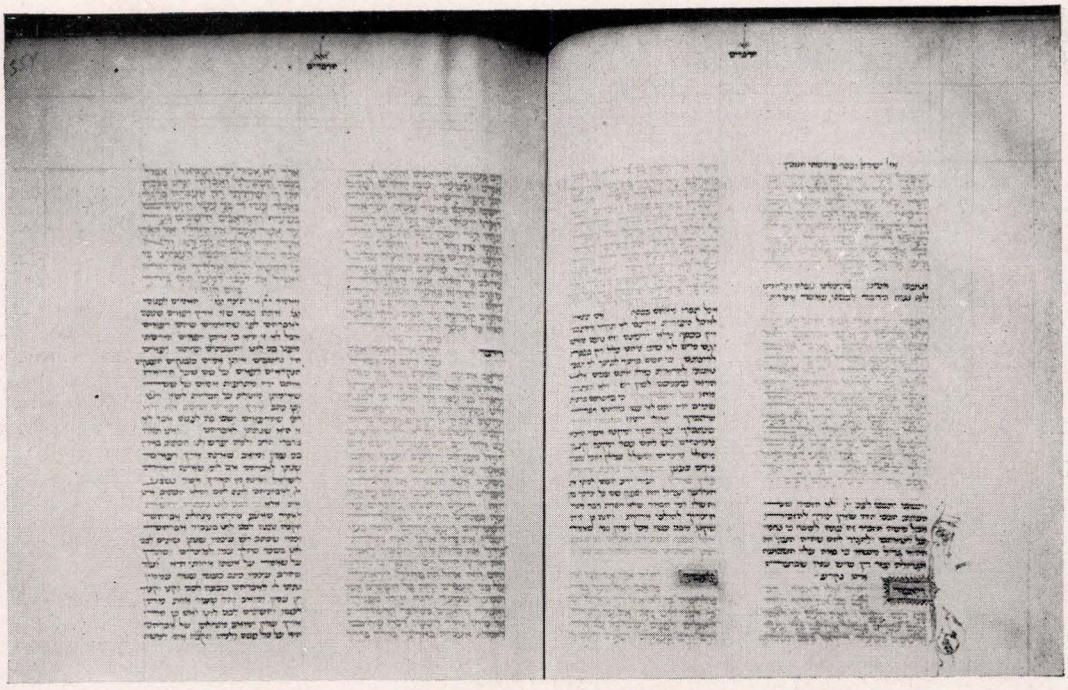
The mounting hatred of the people for the Jews, increased by the occurrence of the Black Death, broke out in 1348 in Catalonia, where the poverty of the peasants led to fresh excesses in the following decades. In 1354 the Jewish communities of Aragon formed a union to avert this threatening evil. In the course of the civil war in Castile between Pedro I and his half-brother, Enrique II, the Jewish communities, from 1366 to 1369, were subject to the exactions of whoever was for a time victor and to the plunderings of the common people. After the death of Pedro I, who was dubbed "the Jew-king," the cities hoped to rid themselves of the Jewish tax collectors; but Enrique, Pedro's successor, was neither willing nor able to dispense with them. In 1380, however, the cortes at Soria abolished the autonomous jurisdiction of Jews in criminal cases. The reason given for this revocation was the mysterious death of a prominent Jew, Don Joseph Pichon, allegedly executed by the Jews.

The year 1391 was one of catastrophe for the Jews of Spain. After the archdeacon Ferrand Martinez had for many years in his sermons incited the population of Seville to actual physical attacks on the Jews, the mob fell on the Jewish quarter (June 6th); those who refused to become baptized or were unable to escape were either killed or sold as slaves. These attacks then spread from Seville to other communities, sometimes through wandering bands of ruffians. Within three months all the Jewish communities of Andalusia, the city of Toledo and its vicinity, the northern part of Castile, the entire coastline from Valencia to beyond Barcelona, and the Balearic Islands, were annihilated. A large number of Jews became Christians in order to save their lives.

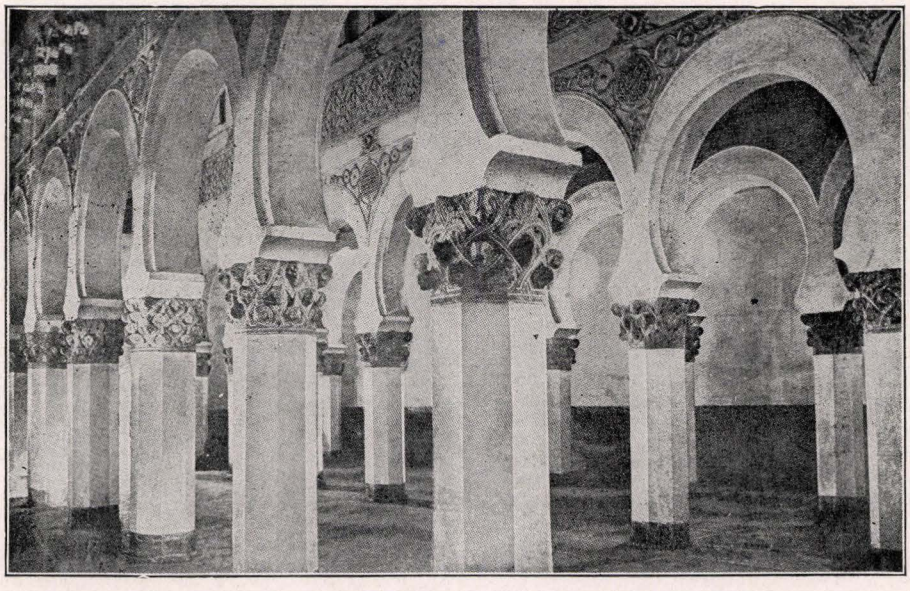
During the following two decades the Jews attempted to reorganize their scattered communities; at the same time the preacher Vicente Ferrer campaigned throughout the country, winning numerous converts among the terrified Jewish population. Together with Paulus de Santa Maria and the anti-pope Benedict XIII, he persuaded the regents of Castile and Aragon to inaugurate legislation (1412 and 1413) which would rob the Jews of their very last possessions. The communities were deprived of jurisdiction in civil cases and of the right of levying taxes. Jews were forbidden to practise any occupation which might bring them into contact with Christians. This meant that they were excluded not only from tax collection and trading, but even from handicrafts. Their right to move about freely was abolished, and Jews who fled were threatened with slavery. A special garb was prescribed for them, and they were forced to live in strictly secluded quarters in the cities. Benedict XIII summoned the Jews of Aragon to Tortosa for a disputation with the apostate Geronimo de Santa Fé (Joshua Lorki), who professed to be able to prove from the Talmud that Jesus was the Messiah. The disputation began in 1413 and lasted for a year and a half; its effect was to increase the number of victims of the church. A papal decree of 1415 repeated the anti-Jewish laws of the state and ordered the confiscation of the Talmud.

c. From 1414 to 1492. Twenty-five years of violent persecution had radically changed the life of the Jews of Spain. Gone were the rich centers of culture in the eastern part of the Iberian peninsula. The Jewish communities of Barcelona and Valencia were never reestablished, and a defenseless small group that had been saved on Mallorca was forced to become Christian in 1435, after a ritual murder trial had been staged. The Jews of western Aragon had been spared, but this small group no longer possessed an importance for the development of Judaism. King Juan II (d. 1454) and his minister Don Alvaro de Luna renewed the policies of the former rulers toward the Jews. A striking document of the conditions of the time which has been preserved is that of the statutes of the Castilian communities—written in a mixture of Spanish and Hebrew —which communities met in Valladolid in 1432 under the leadership of Don Abraham Benveniste, chief rabbi and tax collector general. From this it appears that the Jews once more had the right to levy taxes on the community, as well as jurisdiction in legal matters. The reorganized Yeshivas laid down the basis for the education of the Sephardic Jews in the following centuries. The Spanish Jews still cultivated spiritual values in the field of general culture, but they were no longer able to participate in the new humanistic culture. They lacked a large cultural center. The Jewish masses, like those of northern Europe, had left the larger cities and settled under the protection of the nobles, who drew the Jews to themselves for the promotion of their economic and scholarly interests.

The Jewish settlements in rich Andalusia suffered less. According to reliable contemporary reports, the number of Jews in Castile before the expulsion was estimated as between 35,000 and 40,000 families, in a general population of about 5,750,000. This number was still large enough to make the presence of the Jews in the country a problem. To be sure, conditions had somewhat changed. The Jews appear as collectors of state and city taxes to an even larger extent than before, but they were far less prominent in the money markets. Certain types of handicraft, despised by the



A Pentateuch with commentary of the first great Spanish Jewish teacher Nahmanides (1195-1270)



Interior of the former El Transito Synagogue at Toledo, Spain

Spanish Christians, were increasingly taken up by Jews and Moors. Most Jews were workmen and small traders.

In this period a new class appeared, that of the large number of Marranos, or Jews who had been compelled to accept Christianity during the time of the persecutions. Some of these merged almost completely with the Spanish nation; they filled important state and church positions and even persecuted their former coreligionists. A considerable number of Marranos, however, continued to observe Jewish rites in secret, while outwardly conforming to the Christian usages. At the same time a bloodthirsty anti-Jewish literature stirred up the passions of the mob. There were bloody excesses, principally against the Marranos of Toledo (1449) and Cordova and its vicinity (1473), but naturally also affecting the Jews. The violent struggle of factions in Castile during the reign of Enrique IV (1454-74), in which Marranos participated, cast a most baleful light upon the situation of the Jews.

Isabella and Ferdinand, who reigned over Castile and Aragon from 1474 on and who, after suppressing civil disorders, ruled with an iron hand and began the process of making Spain into a modern state, could not possibly overlook the question of the Jews. Their policy represented a compromise between reasons of state, greed and fanaticism. They had established their power through the aid of a Jewish banker, Don Abraham Senior, who later became tax collector and chief rabbi of the Jews. Both rulers made use of the taxes and loans of the Jews in financing their wars against the Moors; but the Jews were no longer indispensable to the state. According to fundamental canon law, Jews could claim toleration in a Christian state; accordingly, as in all earlier periods, legal protection was accorded to them by the "Catholic sovereigns." On the other hand, it was felt that the presence of Jews strengthened their baptized coreligionists in the latter's secret adherence to their old religion; hence their presence threatened the purity of the faith of the Christians in the state. The monarchs tried first to remove this danger by a series of definite measures which did not remedy it. Isabella again took away from the Jews the right of jurisdiction in criminal cases (1476). In 1480 she compelled them to live in ghettos; in 1481 the Inquisition, directed primarily against those Marranos who were still loyal to Judaism, began to function. In 1483 an order was issued for the expulsion of the Jews from Andalusia; this, however, was partly delayed and never completely carried out. The order of Ferdinand, expelling Jews from Saragossa and its vicinity (1486), was still less successful. In 1490 the grand inquisitor, Thomas de Torquemada, charged several Jews and Marranos with the ritual murder of a boy at La Guardia, near Toledo, and with wilfully destroying Christianity. This led to a sensational trial which, in the opinion of modern historians, led the rulers to a final decision.

After the conquest of Granada Ferdinand and Isabella decided to expel all the Jews from their kingdoms The Jews, under the leadership of Isaac Abravanel, sought to the last moment to prevent the expulsion. The decree to this effect was published on March 31, 1492, and the Jews were to leave the country by July 31st (the period was later extended to August 2nd). The officials were ordered to see that the departure of the Jews took place in a peaceful and orderly fashion; but in certain places, as in Saragossa, the officials of the state and the officers of the Inquisition confiscated the property of the Jews either to compensate the king for the loss of revenue or to line their own pockets. The Jews were simply compelled to abandon their property; what they left behind was taken over by the state. Only a small number of the Jews, among them the eighty-year-old Abraham Senior, became Christians. The exiles went for the most part to Portugal, Northern Africa, Italy and Turkey. The expulsion from Spain was one of the most shocking experiences of the Jewish people. Not only did it completely dislocate the central point in the history of the Jews, but it also profoundly affected the inner development of Judaism in the next three centuries.

d. From 1492 to 1900. After the expulsion there still remained on Spanish soil a number of converted Jews who secretly clung to their old faith. But the Inquisition worked so energetically that by the middle of the 16th cent. the forcible process of assimilation was almost completed. However, the situation changed again when the kingdoms of Spain and Portugal were united in 1580, thus opening up the frontier to the Portuguese New Christians. The "Portuguese," as the Jews of Spanish descent, with some justification, were called in northern Europe, spread over the entire peninsula, and remained apart from the rest of the population. They were called "the merchants of Hebrew or Portuguese descent" (*hombres de la nacion hebria, gente de la nacion de Portugal, hombres de negocios de Portugal*), or simply as Jews. Some were physicians or lawyers; a larger number were tax collectors and merchants who maintained connections with all the large European trading centers and with the colonies. It was said that they dominated the entire Spanish trade, that they invested their money abroad (which was partly true) and that their purpose in this was to undermine the state and to deliver the colonies to foreigners.

As a result of these conditions, there was a new outburst of anti-Semitic literature in the 17th cent. which revealed as much hatred as that of the 15th. The activities of the Inquisition became more acute, but later slackened through the influence exerted by its victims. Jewry in Spain began to gather strength again. Count de Olivares, minister of Philip IV (1621-65), even planned to colonize the neighborhood of Madrid with Jews from Africa and the Orient. But these plans could not be carried out in the face of local prejudice. Instead, more and more Marranos emigrated to Amsterdam, Hamburg, London and the colonies, in order to be able to return openly to Judaism. This movement continued until the end of the 18th cent. The emigrants carried with them their Spanish or Portuguese vernacular and spoke it in their new home; they preserved the intellectual structure which they had built up in their native land. The culture of the Sephardic Jews in Amsterdam, a mixture of fanaticism and rationalism, was essentially Spanish.

FRITZ BAER.

Lit.: Graetz, H., *History of the Jews,* vols. 2 to 5 (1927); Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vols. 4 and 5 (1926 and 1927); Bejarano, M. Mendez, *Histoire de la Juiverie de Seville* (1922); Amador de los Rios, José, *Historia social, política y religiosa de los Judíos de España y Portugal* (3 vols., 1875-76); Kayserling, M., *Sephardim, Romanische Poesien der Juden in Spanien* (1859); idem, *Geschichte der Juden in Navarra, den Balkanländern und auf den Balearen* (1861); Baer, Fritz, *Studien zur Geschichte der Juden im Königreich Aragonien während des 13. und 14. Jahrhunderts* (1913); idem, *Die Juden im christlichen Spanien* (1929); Pulido, Angel, *Españoles sin patria* (1905); Millas i Vallicrosa, J., *Documents Hebraics de Jueus Catalans* (1927); Ehrenpreis, M., *Das Land zwischen Orient und Okzident* (1928); *Biblioteca Hebraica-catalana,* vol. 1 (1929); Marcu, Valeriu, *The Expulsion of the Jews from Spain* (1935); Minkin, Jacob S.,

Abarbanel and the Expulsion of the Jews from Spain (1938); Neuman, Abraham A., *The Jews in Spain: Their Social, Political and Cultural Life during the Middle Ages* (1942).

4. The 20th Century. Under the reign of King Alfonso XIII (1902-31) Jews settled in the country, although in very small numbers. When a zone in Morocco, North Africa, was given to Spain at the conference of Algeciras (1906), for the first time after the expulsion of 1492 a considerable number of Jews—about 25,000—again came under Spanish rule. Their main communities were at Tetuan, Ceuta and Larache. In 1909 Article 2 of the constitution, forbidding the establishment of synagogues, was abolished. There were also other indications that modern Spain would adopt a more friendly attitude toward the Jews. Abraham Shalom Yahuda, orientalist and Biblical scholar, was appointed to the chair of the Hebrew language and literature of medieval Spain at the University of Madrid, which post he held from 1915 to 1922. The king accepted the honorary presidency of the Union Hispano-Hebrea, composed of prominent Spaniards and Jews, aiming to foster friendly relations between the Moroccans, Jews and Spaniards. Ignacio Bauer-Landauer, publisher, journalist and welfare worker, a corresponding member of the Madrid Academy of History and founder of the Jewish community in Madrid (1917), was a personal friend of and adviser to the king. In 1917 Alfonso intervened in behalf of the Palestinian Jews, saving them from wholesale "evacuation" by the Turkish government.

There was a strong sentiment among educated Spaniards in favor of establishing closer relations with the Sephardic Jews, the "lost sons of Spain," the descendants of those Jews who had been expelled from Spain in 1492. Their number was estimated at two million, many of whom lived in the Salonika region and in Morocco, still preserving the Spanish language as it was spoken in the 15th cent. The movement endeavoring to organize a gradual return of those Jews to Spain and to enlist the sympathy of the Sephardic world communities for a liberal Spain became very popular when a prominent member of the liberal party, Angel Fernandez Pulido, the "apostle of the Sephardim," became its leader. Another friend of the Jews was the novelist Benito Pérer Galdós. In 1924 there was even a special law published facilitating the obtaining of Spanish citizenship for Sephardic Jews outside of Spain. On the other hand, much anti-Semitism was spread by Spanish newspapers and periodicals, the *Protocols of the Elders of Zion* were widely distributed in Spanish, and the Jews of Spain joyfully welcomed the fall of General Primo de Rivera's rigid dictatorship (1930) and the establishment of a democratic republic under the presidency of Niceto Alcala Zamora (in the spring of 1931).

In 1931 the Jews, who had hitherto only felt tolerated in Spain, could now openly declare their presence. After the government had issued an edict of complete religious liberty, the first wedding in centuries was celebrated in the Madrid synagogue (June, 1931). In the same summer the Federation of Jewish Communities in Spain held its first public meeting in Madrid to proceed with the organization of Jewish life in the country. There existed in 1931 a small community in Madrid, headed by Bauer and under the religious supervision of the chief rabbi of Tetuan. As late as 1934 the congregation had only forty-five registered members, due to fear or lack of interest among the Madrid Jews. Although the congregation was composed chiefly of Ashkenazim, mainly from Central Europe, the ritual followed in the synagogue was the Sephardic. In 1934 a Zionist society was organized.

Much larger and wealthier was the Jewish community in Barcelona, the industrial and commercial center of Catalonia. It originated in the first years of the 20th cent., and increased after the first World War and after the start of the Nazi regime in Germany, amounting to from 2,000 to 3,000 persons in the 1930's, although the congregation had only 200 registered members (1935). The community was first headed by Samuel Danon, a physician, later by Nesim Arias, both of them Sephardim, although here, too, the overwhelming majority of the Jews were Ashkenazim. Owing to the preponderance of Ashkenazim, the Sephardic ritual alternated in the synagogue every weekend with the Minhag Ashkenazi. As a consequence of the influx of German Jewish refugees, a society, Ezra, was established for relief and advice to needy immigrants (1934). A Zionist society was founded (1934).

A small Jewish community existed also at Seville (Andalusia), consisting of immigrants from Morocco, chiefly craftsmen. A few Jewish families were reported living also at Orense, Vigo, Gijon and Bilbao.

The pro-Jewish attitude adopted at the beginning by the republican government aroused great hopes among the Sephardic Jews all over the world. In June, 1931, the government issued a statement declaring that the expulsion edict of 1492 had become invalid as early as 1812, and that there had never been a purely anti-Semitic movement in Spain, the expulsion of the Jews having been due to the hatred of all other religions. While pointing to the pro-Sephardic law of 1924, the government did not encourage mass Jewish immigration to Spain, in view of the country's bad economic status. Jewish leaders in Spain, therefore, warned would-be-immigrants that the influx of needy Jews would create an economic problem and lead to anti-Jewish sentiments.

In 1935 the hopes of Sephardic Jewry were revived when Spain grandiosely celebrated the 1,000th anniversary of the birth of Moses Maimonides. A religious service was held at Cordova, the first since the expulsion, at the old Maimonides synagogue, and in the courtyard of the synagogue a tablet was unveiled by the mayor, who said: "This plaque shall remind future generations of the peace that has been concluded between Spain and the Jews." The government issued special commemorative postage stamps for the occasion, and a government spokesman recalled the 1492 order of expulsion and contrasted it with the constitution of the Spanish republic: "The expulsion is a black spot which we wish to wipe out." In the same year Ignacio Bauer was appointed a delegate of the Spanish League of Nations Society to the International Union of League of Nations Societies. In 1935 for the first time a Zionist representative of Spanish Jewry took part in a Zionist Congress (at Lucerne, Switzerland).

The civil war which started in 1936 wrought havoc upon those Jewish communities that came under General Francisco Franco's rule. The first Jewries to be affected were those of Spanish Morocco, where the Fascists levied heavy "voluntary" contributions upon the communities of Tetuan and Ceuta, holding the Jews virtually as hostages. Numerous Jews fled from the country, and in the fall of 1936 less than 500 Jews were left in Barcelona. The republican government, however, issued statements condemning the anti-Semitism of the rebels and the persecution of the Jews in Germany, and announced that Jews would be afforded refuge and protection when the civil war ended in a Loyalist victory. Many Jews served in the International Brigade, aiding the government, and Jewish organiza-



Sketch of a Spanish Jew

tions and individuals urged the United States government to lift the embargo on arms for republican Spain.

After the defeat of Loyalist Spain (in the spring of 1939) Franco, in a victory speech, denounced the Jews as persons "whom nobody wants because they are a Communist horde." Sharp measures against the Jews were taken along the Nazi lines, and much anti-Semitic literature was published by Franco's party, the Falange, including history books treating the Jewish problem in the Nazi fashion. Since there were few Jews left in Spain proper, the communities in Spanish Morocco had to bear the brunt of the Fascist war of extermination. In 1940 German Jewish refugees were rounded up in Madrid and Barcelona and sent to special camps. In 1942 José Luna, vice-secretary of the Falange Party, forecast that all Jews would soon be expelled from Spain in the same manner as had been done in the 15th cent. In June, 1942, all the remaining synagogues and Jewish community centers were forced to close. At the end of 1942, after the Nazi occupation of Vichy France, many Jews of France, seeking to avoid deportation to Eastern Europe, fled over the Pyrenees to Spain, where they were interned in jails or camps; the Joint Distribution Committee provided funds for their sustenance.

Franco Spain's anti-Semitism was strenuously repudiated by the exiled members of the former Spanish republican regime. ALFRED WERNER.

Lit.: Brachfeld, A., "A New Expulsion from Spain," *Wisconsin Jewish Chronicle,* Dec. 16, 1932; Stein, Lester K., "Hispanata," *Hebrew Union College Monthly,* Dec., 1936; *Jewish Morning Journal,* May 22, 1938; Jan. 26 and 27, 1939; Yahuda, A. S., "The Late King of Spain Aided Jews in Palestine," *Jewish Exponent,* April 25, 1941; Diaz, Maria, "Juden in Spanien," *Der Morgen* (1934) 328-32; Wischnitzer, Mark, *Die Juden in der Welt* (1935).

SPALATO (in Croatian, Split), Yugoslavian city on the Adriatic Sea, with 200 Jews out of a total population of 30,000 (1940).

Inasmuch as Jews lived in the neighboring town of Salona as early as the Roman period, it may be inferred that at the same time some resided also in Spalato. However, according to a record of the episcopal estates, the oldest Jewish synagogue referred to as "Sdorium" dates from the year 1397.

When, at the beginning of the 16th cent., Sephardic Jews came to Spalato, a dispute prevailed for several centuries between the Levantine Jews from the Orient and the so-called Pontinic Jews from Spain. In addition, Jews from Germany settled there. Thus this small community consisted for a long time of three different ritual groups. Later on, however, the community acquired a uniform Sephardic character.

Soon the Jews became leaders of economic life in Spalato and, especially due to Daniel Rodriguez, Spalato became an important port, forming the commercial center between Venice and Turkey. With the consent of the Senate of Venice, Rodriguez in 1577 succeeded in establishing a large warehouse at the harbor, called "Lazaretto." The Jews of Spalato founded their own bank in 1592; they had their own four consuls. When the Turks laid siege to Spalato (1657) the Jews were assigned to defend a section of the city-wall, the "Posto degl' Ebrei." In 1713 Christian merchants made a vain attempt to prevent Jews from trading in food. In 1738 the Jews were shut up in the ghetto by a general decree of the Doge that applied to all Venetian possessions.

Their status improved, however, after the French occupation of the city (1806). After 1870 many Jews emigrated from Spalato. On the other hand, after the establishment of Yugoslavia as an independent kingdom (1918) Jews from Bosnia and other parts of the country settled in Spalato, where they lived under favorable circumstances. In 1941 the city was occupied by Nazi German and Italian Fascist troops, and the Jews of Spalato shared the fate of the rest of the Jews in Yugoslavia.

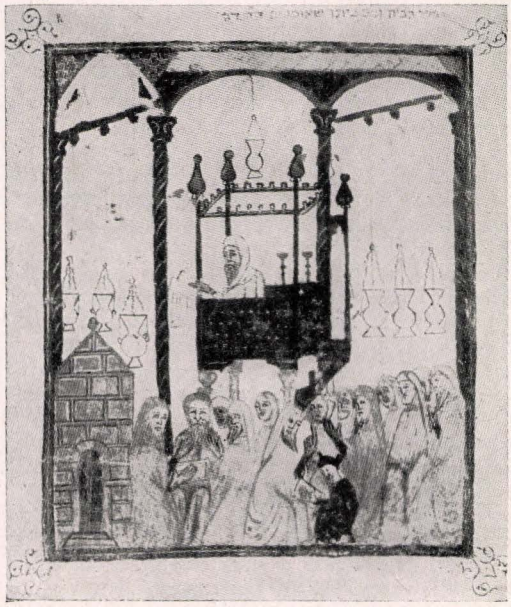
Lit.: Novak, G., *Zidovi u Splitu* (1920); *Split u svjetskom prometu* (1921).

SPANIOLISH, *see* JUDEO-SPANISH; LADINO.

SPANISH TOWN (St. Jago De La Vega), city of Jamaica, fourteen miles from Kingston, the island's capital until 1872. In the three Jewish cemeteries—two on White Church Street and another adjacent to the old Sephardic Synagogue on Monk Street—repose the remains of those who settled here at an early date.

One finds the tombs bearing such family names as Pereira (1727), Andrade (1747), Adolphus, Brandon, Correa, De Cordova, De Leon (1701), Henriques, Melmado, and Baruch (1730). Some of the descendants of these early settlers were actively affiliated in 1943 with the United Congregation of Israelites in Kingston.

As early as 1665 land was conveyed to Antonio Rodrigues, George Lucas and Ann Jacob. The latter



A sketch of the interior of a synagogue in Birna, Spain, in the 14th century

purchased twelve acres. The destruction of Port Royal by the earthquake of 1692 led to an influx of Jews into Spanish Town. A deed of historic value is dated August 11, 1704, where a conveyance of land is made to Jacob Alvares and Moses Mendes Quixano "Of ye town of St. Jago de La Vega, Merchants, Churchwardens for and on Behalf of ye Nacon of ye Jews." "In consideration of ye sum of forty pounds current money in Jamaica." Jacob Alvares obtained letters of denization in Jamaica in 1687 and Moses Quixano in 1719. The latter petitioned the House of Assembly in 1713 and 1715 on behalf of the Jews "to be eased of taxes."

Within a few years the Sephardic synagogue designated as K. K. Neve Shalom (Habitation of Peace) was dedicated. It is the oldest synagogue in the British Empire after the Bevis Marks of London, and was still standing (1943) on Monk Street, but in a most dilapidated condition, and had not been opened for over a quarter of a century.

The early ministers included Haham Joshua De Cordova who served for forty-six years (d. 1797), Abraham R. Lopes (d. 1775) and Jacob de La Penha (d. 1799). Rabbi B. C. Carillon and Rabbi Henry S. Jacobs ministered to the community in the middle of the 19th cent. Henry S. Jacobs emigrated to the United States where he became rabbi of Congregation B'nai Jeshurun, New York city (1874-93). One of the prominent laymen and the president of the congregation was Daniel C. Henriques whose grandson, the Honorable Owen Karl Henriques, was appointed a member of the Legislative Council (1942).

A second synagogue (Ashkenazic) was built at the close of the 18th cent. on Young Street; it was designated as K. K. Mikveh Israel (Hope of Israel). The conveyance was made in 1796 and the land was allotted to Moses Adolphus the younger (whose son bequeathed one thousand pounds towards the erection of the synagogue), Jacob Mendes, Simon Adolphus and David Lyon as trustees. This synagogue existed for only seventy years.

With the migration to Kingston, beginning in the early decades of the 19th cent., the Jewish community of Spanish Town dwindled rapidly and both houses of worship were closed except for services on holy days. In the fifth decade, Rabbi Carillon labored incessantly in the cause of religious education, and whenever Judaism was attacked, he wielded a trenchant controversial pen. The Colonial House of Assembly from time to time voted generous sums for the upkeep of the synagogues and cemeteries.

The Honorable Isaac Levy, Custos Rotulorum of St. Catherine, represented Spanish Town in the Colonial Assembly. He was a captain in the militia and one of the founders of Hamilton Lodge (Free Masonry). The cathedral bell was tolled as a mark of respect on the occasion of his death (1882). His eldest son, the Honorable Emanuel George Levy, was also a member of the Legislative Council.

There were in 1943 only a handful of Jews in Spanish Town. HENRY P. SILVERMAN.

Lit.: Files of the *Daily Gleaner; The First Fruits of the West;* Records of the Colonial Assembly (1852-).

SPARGER, WILLIAM, cantor, b. 1860; place and date of death unascertainable, but after 1903. His Sabbath evening and morning services (in collaboration with Max Spicker; New York, 1901) were, with those by Schlesinger, the most popular for many years in the American Reform synagogue. Although, like Schlesinger, Sparger occasionally utilized foreign compositions, he hewed closer to the traditional tunes of the synagogue. Of great historic value is his "Introductory Essay on the Liturgical Chant of the Synagogue" to *A Collection of the Principal Melodies of the Synagogue from the Earliest to the Present* (Chicago, 1893). Alois Kaiser (1840-1908) collaborated with Sparger in this work, and Cyrus Adler wrote the preface.

In this essay the research made in the field of Jewish music by such men as Burney, Martini, Forkel, Gerbert, Baini, Kiesewetter, Pfeiffer, Speidel, Saalschütz, Arends, Anton, Haupt, Delitzsch, Naumbourg, Weintraub, Deutsch, Singer, Hiller, Marksohn, and Wolf are reviewed and their findings analyzed. Special attention is paid to the synagogal modes and their relation to the medieval church modes. One chapter is devoted to the Sephardic song.

While Sparger and Kaiser were, of course, ignorant of the subsequent discoveries by A. Z. Idelsohn, and thus could not decide with finality the many problems facing the Jewish musicologist, they nevertheless endeavored with all available means at their disposal to approach these questions scientifically. Noteworthy too is Sparger's article "Literature on the Music of the Jews," an attempt at a bibliography published in the *American Hebrew* (November, 1892).

MAX WOHLBERG.

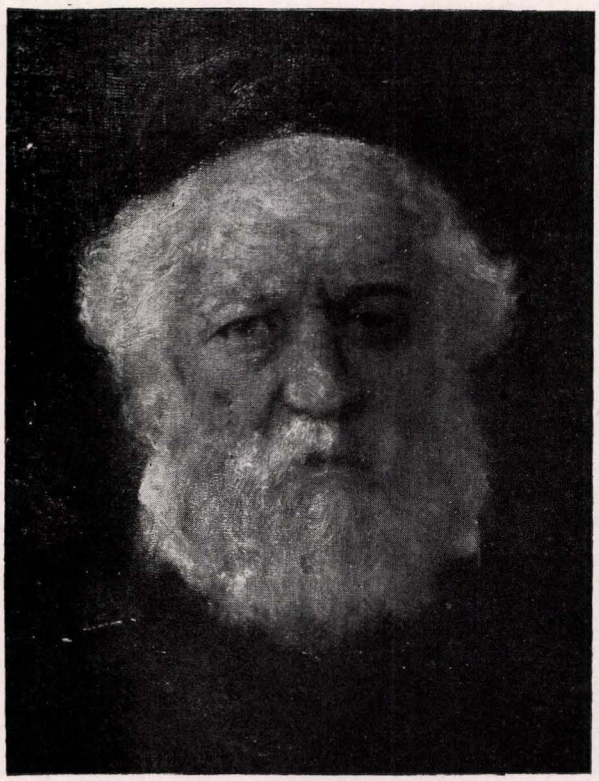
SPEARE, MORRIS EDMUND, editor and author, b. Boston, Mass., 1877. He received the M.A. degree from Harvard University (1909) and the Ph.D. degree from Johns Hopkins University (1923). He taught English at numerous universities, was chairman of the English department and professor of English at St. John's University, Brooklyn (1933-40). Speare was director of the educational department of the Oxford University Press (1925-29), educational editor of the *American Encyclopedia* (1931-32), and editor of the *Pocket Books* (1939-41). In 1943 he was a member of the English department of Hunter College, New York city.

His writings include *The Political Novel* (1924); *The Essay* (1927); *Thomas Mann, Nobel Prize Winner* (1931); and *Geography and Travel* (1933). He edited, among others, *The Great Tales and Poems of Edgar Allan Poe* (1940) and *The Great Poems of England and America* (1940). He was the general editor of the *Chelsea Classics* (46 vols., 1932-33).

SPECTOR, MORDECAI, Yiddish novelist, b. Uman, Russia, 1858; d. New York city, 1925. He rejected an almost fanatical Hasidic heritage and turned to emancipation literature in Yiddish, becoming one of its most colloquial popularizers.

In 1883 his first novel, *A Roman on a Nomen,* was published in Alexander Zederbaum's *Yiddishe Folksblatt.* The following year *Der Yiddisher Muzhik,* a novel extolling the Zionist point of view, appeared in the same periodical. Zederbaum invited Spector to become associate editor of the *Folksblatt,* and Spector accordingly moved to St. Petersburg, where its editorial offices were located. In addition to his technical work as editor, Spector continued to write novels for the journal: *Aniim Veevyonim; Reb Traitel; A Shtumer Guter Yid; A Velt mit Kleine Veltelech.* In 1888 Spector moved to Warsaw, and started to issue an annual almanac in Yiddish, *Der Hois Freint.* When this project had to be abandoned because of competition with the Sholom Aleichem *Yiddishe Folks Bibliothek,* Spector continued to write in other periodicals and annuals. Subsequently he edited numerous other journals, all aiming toward interesting the common reader.

After living for a time in Odessa during the first World War and after the Russian revolution, Spector came to the United States in 1921, where he joined the staff of the *Zeit,* then of the *Tageblatt.* His role remained that of researcher into and interpreter of the folk ways of the Jewish people. He differed from many of the other early Yiddish writers in that he did not come to the use of Yiddish from a preliminary practice in Hebrew; Yiddish was from the very beginning his chosen and only medium. Polish and intellectual profundity may have been lacking in his novels,



Isaac Elhanan Spektor

but he believed in the importance of a moral idea formulated in homey language.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1929), cols. 691-708; Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 523; Roback, A. A., *Story of Yiddish Literature* (1940) 163-64.

SPEIER, ISAAC BEN JACOB, Hebrew printer, b. about 1740; d. Berlin, 1788. He married Edel, daughter of David Fränkel, chief rabbi of Berlin. In 1764 Speier began his printing activity, which lasted until 1770. From 1765 on he had the title of "royal Prussian privileged Hebrew printer." The works issued from his press were generally acknowledged as of high quality.

In 1764 Speier printed *Kithebe Kodesh,* a collection of letters of Maimonides and other authors; in 1765 *Horaath Shaah,* edited by Solomon ben Samuel Greditz and Isaac Heilprin and dealing with difficult Talmudic problems; and *Melecheth Mahshebeth* by Elijah ben Moses Gershom, on arithmetic, algebra and geometry. In 1766 he printed a new edition of Benjamin Mussafia's dictionary, and two Halachic works. Then his activity declined; the last work which he printed was Moses Mendelssohn's commentary on *Ecclesiastes* (1770).

Lit.: Steinschneider, Moritz, "Hebräische Drucke in Deutschland," *Zeitschrift* für *Geschichte der Juden in Deutschland* (1886-92).

SPEISER, EPHRAIM AVIGDOR, orientalist, b. Skalat, Galicia, 1902. He came to the United States in 1920. Speiser received the A.M. degree from the University of Pennsylvania (1923) and the Ph.D. degree from Dropsie College (1924).

From 1924 to 1926 Speiser was Harrison Research Fellow in Semitics, and from 1926 to 1928 he held a Guggenheim Fellowship for historical and philological researches in Mesopotamia. In 1926 he was annual professor in the American School of Oriental Research in Baghdad, and in 1927 headed the joint expedition to Tepe Gawra, Iraq, under the auspices of that school and of Dropsie College.

From 1928 to 1931 Speiser was assistant professor of Semitics at the University of Pennsylvania, and at the end of that period he received a full professorship at the same institution which he was still holding in 1943. From 1930 to 1932 and again from 1936 to 1937 he directed the excavations of the University Museum (University of Pennsylvania) and of the American School of Oriental Research at Tell Billah, Mesopotamia, supervising also the work at Tepe Gawra. He acted as special editor for the *New Webster Dictionary* in charge of the ancient and modern Near East material, and was joint editor (1934-) of the *Journal of the American Oriental Society.*

Speiser's publications include: *The Hebrew Origin of the First Part of the Book of Wisdom* (1924); *Secondary Developments in Semitic Phonology* (1926); *The Pronunciation of Hebrew according to Origen's Transliterations in the Hexapla* (1926); *Southern Kurdistan in the Days of Ashurnasirpal and Today* (1927); *Preliminary Excavations at Tepe Gawra* (1929); *New Kirkuk Documents Relating to Family Laws* (1930); *Mesopotamian Origins: The Basic Population of the Near East* (1930); *One Hundred New Selected Nuzi Texts* (with R. H. Pfeiffer, 1937); and *Introduction to Hurrian* (1941).

Lit.: *The American Hebrew,* June 12, 1931, p. 77; "6,000 Years Ago," *New York Times,* May 10, 1937.

SPEKTOR, ISAAC ELHANAN, the most important Talmudist of the latter part of the 19th cent., b. Rossi, province of Grodno, Russia, 1817; d. Kovno, 1896. He served as rabbi in several small towns as well as in Nishvez (province of Minsk) and Novogrudok, both noted rabbinical centers; finally he was called to Kovno, where he officiated until his death. His tolerance and his fine judgment won him the love and esteem of all groups of Jews. In his decisions he always took the side of leniency and did all he could to help those women whose husbands had left them to emigrate to America and who therefore were in the status of Agunoth. He dealt with the problems of religious observance, not from the scholastic point of view, but with regard to actual living conditions. Thus during the years 1867-69, when the harvests were very poor, he allowed Jews to eat beans and peas during the Passover week, a permission which caused great excitement among the other rabbis. In 1889, which was a Sabbatical year, he ruled that the Jewish colonizers of Palestine might yet cultivate their crops.

Spektor's goal was to unify Russian Jewry and to bring it into contact with the Jewry of Western Europe. He supported entire communities that had been ruined by conflagrations or other misfortunes. He organized a number of Yeshivas and aided the colonization of Palestine. When famine prevailed, he raised large sums of money with the aid of his friends in Western Europe. During the Franco-Prussian War (1870-71) he organized a relief program for the Jewish community of Strasbourg, and in 1872 a similar aid to the Jews of Persia. After the Corfu pogrom of 1875 he issued a ban on the use of Ethrogs from that island. It was at his suggestion that Samson Raphael Hirsch delivered to Count Pahlen, head of the committee to investigate the legal status of the Jews of Russia, a memorandum in German which explained the relation of the Talmud to Judaism and the social outlook of the adherents of that faith. He aided Dembo in his endeavors to maintain ritual slaughtering (Shehitah) in Russia and Western Europe.

Spektor was an outstanding Talmudist, combining sober judgment with simplicity and lucidity of method. Before he would answer a question, he would study all

the literature on the subject and the history of its origin.

His literary production was remarkable. He wrote *Beer Yitzhak* (Königsberg, 1858), *Nahal Yitzhak* (2 parts, 1872-74) and *En Yitzhak* (1889-95), all of them classical rabbinical works of the period. He carried on an extensive correspondence with the rabbis of Western Europe, especially with Samson Raphael Hirsch. The Rabbi Isaac Elchanan Yeshiva in New York city is named after him.

Lit.: Lipschitz, J. H., *Toledoth Yitzhak* (1897); Wiernik, P., in *Jewish Encyclopedia,* vol. 11, pp. 503-4.

SPERBER, ALEXANDER, scholar, b. Czernowitz, Bucovina, 1897. He followed the course of his brother, Jacob H. Sperber (1890-1918), who died at the beginning of a promising career as professor at the Rabbinerseminar Berlin. He studied at the Universities of Vienna, Berlin and Bonn (Ph.D., 1924), and at the Jewish theological seminaries of Vienna and Berlin. Sperber started as a research fellow at the Akademie für die Wissenschaft des Judentums in Berlin (1925-33), was an instructor at the University of Bonn (1928-33), and left Nazi Germany for Palestine where he became a fellow at the Hebrew University at Jerusalem (1933-34). He came to the United States in 1934 and was a visiting lecturer at the Dropsie College (1935-38) and teacher at the Jewish Theological Seminary (visiting professor, 1934-38; lecturer, 1938-41; reader in Bible versions, from 1941 on).

Sperber was an assistant editor of *Biblia Hebraica,* edited by Kittel (1929-33), and a fellow of the American Academy for Jewish Research. His writings include *Septuagintaprobleme* (1929); *Hebrew Based upon Transliterations* (1938); *Hebrew in Parallel Transmission* (1939); *New Testament and Septuagint* (1940); *Hebrew Phonology* (1941); and *Problems of the Masora* (1942).

Lit.: Posner, A., in *Festschrift Jakob Freimann* (1937).

SPEWACK, SAMUEL, journalist and playwright, b. Russia, 1899. From 1918 to 1922 he was a reporter, and from 1924 to 1926 he was Moscow correspondent of the New York *World.* Later he was a member of the dramatic staff of the New York *Telegram.* Much of his later work was done in collaboration with his wife, Bella Cohen Spewack (b. Hungary). Mrs. Spewack had been a magazine writer and press agent. During her husband's period of service as a foreign correspondent, she aided him, and the many plays and motion picture scripts with which their names were connected were written in collaboration.

Among these productions were *War Song; Poppa; Clear All Wires* (1933); the motion picture version of *The Cat and the Fiddle* (1934); *Rendezvous* (1935); the very successful play and motion picture *Boy Meets Girl* (1938) and the motion picture *My Favorite Wife* (1938).

In 1941, Spewack went to England for seven weeks as special correspondent for the New York *Post.*

SPEYER, a Rhenish town, founded by the Romans and originally named Noviomagus. In the 10th cent. the bishop of Speyer obtained the government of the town, but in the 13th cent. the citizens revolted, and Speyer became a free city. In 1815 Speyer was annexed to Bavaria and became the capital of the Bavarian Palatinate.

In 1933, before the Nazis seized power, there was a population of about 27,000, among them 400 Jews, all of whom thereafter emigrated from Speyer.

The situation of the Jews of Speyer was greatly influenced by every change of local government. Speyer was one of the eleven German towns which were protected by fortifications uninterruptedly from the Roman times to the end of the Middle Ages, and were thus chosen by the first Jewish settlers in Germany as their residence. The earliest recorded mention of a Jew in Speyer, however, did not occur until the year 1070. When the cathedral of Speyer was completed, Emperor Henry III asked the learned Jew Kalonymus, who resided there, whether or not this new edifice eclipsed Solomon's Temple. Upon demanding and obtaining immunity, Kalonymus demonstrated that, according to *1 Kings* (6:22), the Temple had been more precious and, according to *II Chronicles* (5:14), more hallowed.

As long as the power of the German emperors was strong, and especially while the Jews remained on friendly terms with the clergy, the conditions of Jewish life in Germany in the Middle Ages were relatively favorable. The Jews of Speyer enjoyed these advantages longer and more fully than those of other cities, especially more so than the Jews of Worms, where the bishop had sided with the adversaries of the emperor. At Speyer the authorities of the emperor and the bishop were united to protect the Jews and to further their economic activity, which was useful to the imperial and episcopal finances.

In 1084 the Jewish population of Speyer increased considerably when many of the Jews of Mayence left their native town for Speyer, upon the burning of the Jewish quarter of Mayence. At the same time Bishop Rüdiger of Speyer decided to enlarge his capital by joining some surrounding villages to the city, and invited the Jews of Mayence to settle in Speyer. In doing so he declared that he "would enhance a thousand times the dignity of the new settlement if Jews could also be persuaded to gather there." By a charter which he issued in 1084 Bishop Rüdiger granted the Jews of Speyer unlimited liberty of trade. The Jews had to pay the bishop three and one half pounds of Speyer currency every year. This payment was a regular rent, due for the soil, and did not include any personal taxes. The Jews were united in a separate jurisdictional league. The president of the Jewish community acted as the judge of his coreligionists in the same manner as the non-Jewish bailiffs used to do. He had but to report to the bishop, as to the supreme judge, such cases as he could not himself decide. The Jewish settlement was surrounded by walls, and was hence a separate autonomous area which the Jews were obliged and allowed to defend with their own levy, while the bishop promised them support by his own troops in case of emergency. The bishop also guaranteed the Jews liberty of worship.

Bishop Rüdiger was praised as "a father" by Solomon bar Simon in his Hebrew chronicle concerning the persecutions of the Jews in the First Crusade (Cod. MS. 28, Jews' College, London). The Jews of Speyer, anxious to preserve their privileges even after Rüdiger's death, asked the bishop to provide them with a permanent imperial guarantee of their rights. Rüdiger obtained, a few days before he died (in 1090), Emperor Henry IV's consent that the Jews of Speyer place their lives and chattels under the emperor's special protection; Henry IV also allowed them to move free and unmolested within the confines of the German kingdom. The wording of this grant was prepared with extraordinary care, probably at the suggestion of a counsel who was charged by the Jews to look after their interests and to render their situation as safe from vicissitudes as possible. It included many phrases and rights embodied in the documents of the Carolingians who had been especially favorable to the Jews.

When, in 1096, some bands of Crusaders, coming from France, plundered the Jewish quarter of Speyer and murdered its inhabitants, Bishop Johannes I, who served from 1900 to 1104 and was a nephew of Em-

peror Henry IV, defended the Jews with his armed forces and protected them in his fortresses until they could return to their quarter. In that way the Jews were saved, except for eleven victims. The bishop punished the assailants of the Jews severely. The emperor also protected the Jews, and Rabbi Moses bar Jekuthiel, archisynagogue of Speyer, received permission to have all Jews who had been converted by force in the dark days return to Judaism.

Because of the favorable situation of the Jews of Speyer, many of their coreligionists elsewhere immigrated into this city after the events of 1096, among them a great number of scholars, including Kalonymus the Elder, Eliakim Halevi, Jekuthiel (father of Rabbi Moses), Jekuthiel ben Moses, a poet and Halachist, Judah ben Kalonymus, who directed the Yeshiva, and David ben Meshullam, who composed a Selihah on the persecutions (still extant in German and Polish rituals). In the 13th cent. Eliezer ben Joel Halevi (a Tosafist), Simhah ben Samuel (nephew of Kalonymus ben Meir), Eleazar ben Jacob, and Rabbi Jedidiah became known in Jewish literary history. A synagogue in Roman style was erected; it was destroyed by fire in 1195. Out of all the Jewish monuments, only the Mikveh was preserved.

The situation of the Jews of Speyer worsened after 1140 when the power of the German emperor weakened and the conflict between him and the pope became permanent. In 1146, when bands of the Second Crusade harried the Jews, Günther, count of Henneberg, who was bishop of Speyer, not only refrained from protecting the Jews but supported the accusation of a ritual murder allegedly committed by them. He was severely denounced for his attitude toward the Jews by Bernard of Clairvaux. During the Third Crusade (1195-96) Bishop Otto, Günther's brother, also condoned persecutions against the Jews, many of whom committed suicide before Count Otto of Burgundy conquered Speyer and punished the murderers.

The Jews of Speyer also lent substantial sums to the emperors, especially to Louis of Bavaria who treated them decently. The emperors of the house of Luxembourg were, however, their adversaries. When in 1349, during the Black Death, many Jews in Speyer as in other German towns were murdered or committed suicide, Emperor Charles IV absolved the persecutors of all blame and allowed the citizens of Speyer to confiscate all the property of the Jews.

In 1352, three years after the Jews were expelled from Speyer, the city council and the guilds invited the Jews to return, and were ready to restore to them their houses, including the "dantzhus," a building wherein Jewish festivals, especially weddings, took place. But it was not until 1354 that the first Jew returned. In 1390 Bishop Nicholas, who was in great financial difficulties, invited as many Jews as possible to reside in his capital or district. In 1394 Emperor Wenzel, who was in even worse straits than the bishop, granted the Jews of Speyer new privileges. But from 1405 to 1421 they were banished again from the city, though not from the territory of the bishopric. In 1435 they were expelled "for ever," yet twenty years later they were allowed to resume residence in Speyer.

Subsequently Speyer was repeatedly devastated by wars, especially in 1689 when the town was razed by French troops. Speyer lost much of its importance, and the Jews who were banished from Speyer (1689 to 1714) preferred such neighboring towns as Bruchsal and Landau, whose Jewish communities increased considerably in the 19th century. None of the existing documents of the Jewish community of Speyer was issued before 1820. The medieval tradition of the Jews of Speyer left no trace in the life of the city's Jewish community during the 19th and 20th centuries.

HUGO BIEBER.

Lit.: Epstein, A., *Jüdische Altertümer in Worms und Speyer* (1895); Rothschild, Leopold, *Die Judengemeinden zu Mainz, Speyer und Worms* (1904); *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1863, 1867, 1905, 1909); *Zeitschrift für Geschichte der Juden in Deutschland* (1930, 1938); *Proceedings of the American Academy for Jewish Research* (1940); Neubauer and Stern, *Hebräische Berichte über die Judenverfolgungen während der Kreuzzüge* (1892); Herz, Reinhold, *Gedenkschrift zum 100-jährigen Bestehen der Synagoge zu Speyer* (1937).

SPEYER, EDGAR, banker, b. New York city, 1862; d. New York city, 1932. He was the second son of Gustav (Eduard Gumpertz) Speyer and the younger brother of James Speyer. He was educated at the Real-Gymnasium of Frankfort and became a partner in the three firms owned by his family. From 1884 on he was resident partner in the Frankfort firm Lazard Speyer-Ellissen. In 1887 he assumed charge of the firm of Speyer Brothers, London. After the outbreak of the first World War (1914) he retired from the New York and Frankfort firms.

In 1892 Speyer became a naturalized British citizen, was created baronet (1906) and was made a member of the Privy Council (1909). King Edward VII of England was very fond of Speyer, as was Edward's son and successor, George V. Emperor William II of Germany took every opportunity to demonstrate his liking for Speyer.

Speyer joined his brother James in placing foreign loans and financing railroads. He was especially credited, even by his implacable adversaries, with "the admirable transport service with which London was equipped." He was a founder of the Whitechapel Art Gallery, and a member of the Company Law Amendment Committee (1905).

Although Speyer, after the outbreak of the first World War, severed his commercial relations with Germany, he was violently accused of remaining in spirit a friend of his native Germany and, when the leading papers of England continued to side with his accusers, Speyer demanded (1915) of Asquith, then British prime minister, to revoke his baronetcy, and resigned his privy councillorship, although Asquith and King George disapproved the attacks upon Speyer. Eventually his naturalization was also cancelled, and Speyer left England for the United States.

SPEYER, GEORG, banker and philanthropist, b. Frankfort, 1834; d. Frankfort, 1902. For many years, Speyer directed his family's banking house Lazard Speyer-Ellissen at Frankfort, and under his leadership the firm grew impressively in international importance. Speyer was devoted to the welfare of his native town, and it was his noble ambition to make Frankfort a center of intellectual life no less than it was a center of finance. To this end he was devotedly aided by his wife Franziska (née Gumbert), who was able to realize her husband's aspirations by elaborating his general ideas and by enlisting the cooperation of such influential personalities as Adickes, Lord Mayor of Frankfort, and Althoff, the all-powerful director of the Prussian Ministry of Public Education.

Speyer founded two chairs (geography and modern languages) at the Academy of Frankfort. In 1901 he provided a one-million mark endowment in the name of the Georg und Franziska Speyersche Studienstiftung. His widow, Franziska Speyer, founded a professorship in chemistry and in 1909 gave an endowment of 1,500,000 marks for the development of the Academy of Frankfort into a university. She also founded the "Georg Speyer-Haus," where Paul Ehrlich pursued his researches and elaborated many of his discoveries.

SPEYER, JAMES, banker and philanthropist, b. New York city, 1861; d. New York city, 1941. He was



James Speyer

the son of Gustav (Eduard Gumpertz) Speyer, who went to the United States in 1845 and entered the New York banking house founded by his brother Philip Speyer in 1837.

The Speyer family was in the banking business for nearly three centuries. Its first member of whom accurate records have been preserved, and of whom James Speyer was a direct descendant, was Michael Speyer, who died in Frankfort in 1686. Joseph Michael Speyer, who died in 1729, was a Parnas and assistant rabbi in Frankfort, and established there a foundation known as the Joseph Speyer Stiftung. Other members of the family also endowed charitable and educational funds which were active until comparatively recent years. Besides Philip Speyer and Company, afterwards named Speyer and Company, the family controlled the Frankfort banking house of Lazard Speyer-Ellissen (founded in 1800) and the London firm of Speyer Brothers.

When James Speyer was three years old, his parents returned to Frankfort where he was educated in public schools. At the age of twenty, he entered the family business at Frankfort, and was afterwards trained in London and Paris banking houses. In 1885, three years after his father's death, he returned to New York and joined the firm founded by his uncle Philip Speyer whose senior partner he became in 1899. He was also a partner of Lazard Speyer-Ellissen (Frankfort) and Speyer Brothers (London). In 1939 Speyer and Company (New York) was dissolved, and James Speyer retired to private life. In 1917, when the United States entered the first World War, Speyer had severed his relations with the Frankfort house.

James Speyer became a public figure in the United States, and among economists the world over, when he successfully endeavored to avert the panic of 1893. He had just returned from Europe where he had studied the operations of municipal pawnshops which lent sums on commodities at rates considerably below those charged by private pawnbrokers. Deciding to do something of a similar nature in New York, in order to save poor persons from despair, Speyer raised $100,000 from among thirty-four fellow-bankers (including J. P. Morgan, Jacob H. Schiff and Cornelius Vanderbilt) and founded the Provident Loan Society which made, in its first year, 27,000 loans, aggregating $500,000; by 1940 these loans totalled 734,881, involving $35,357,044. Of these loans 74 per cent were for less than fifty dollars and 27 per cent for less than ten dollars. From 1897 on Speyer was elected president of the society ten times.

The banking house of Speyer and Company, which enjoyed considerable reputation as a result of its flotation of government bonds in the Civil War, concentrated, under James Speyer's leadership, upon the placement of loans for railroads and foreign governments. It reached the zenith of its influence in the years immediately preceding the first World War by participating in the financial reorganization of several American railroads, including the Baltimore and Ohio, the Central Pacific and Mexican National, the Missouri-Kansas-Texas, and the St. Louis and San Francisco lines. Speyer figured prominently also in financing Pittsburgh Steel, Lackawanna Steel, General Chemical, and numerous other industrial enterprises. He acted as financial adviser to the Radio Corporation of America, the Radio-Keith-Orpheum Corporation and the Wayne Pump Company. He was on the board of many of the outstanding American banking institutions. From 1868 on the house of Speyer was a member of the New York Stock Exchange. In 1937 it joined the Hundred Years Association of New York, and James Speyer was awarded the gold medal of this association (1938), being its first member cited as "an individual who has contributed most to the civic welfare of the city."

Speyer was instrumental in the establishment of several institutions in New York city devoted to education and philanthropy. He was the moving spirit in the creation of the Museum of the City of New York. In 1902 he presented to Teachers College the Speyer School where prospective teachers could come into practical contact with children; in 1910 his wife, Ellin L. Prince (d. 1921), founded the New York Women's League for Animals to give free care to the animals of the poor. Speyer helped found the University Settlement Society, the first of its kind in America. He was vice-president of the Charity Organization Society of the City of New York, a director of Isabella Home, a trustee of the United Hospital Fund of New York, a member of the advisory board of the Salvation Army, and for nearly four decades he served as a director of Mount Sinai Hospital.

Speyer contributed more than $2,000,000 to these and other institutions and doubled the amount of his donations by his last will. Speyer also endowed (1905) the Theodore Roosevelt chair in American history at the University of Berlin, and provided funds (1910) to help found the Amerika Institut in Berlin so as to aid American students in Germany and German students in the United States. In 1925 he endowed a foundation at Johns Hopkins University, Baltimore, providing for a German scientist of prominence to be invited each year.

Speyer was a member of the American Chamber of Commerce in Paris, treasurer of the American Museum of Safety, vice-president of the Chamber of Commerce of the State of New York, president of the Economic Club of New York, treasurer of the Gaynor Memorial Association, vice-president of the Macy Memorial Committee, trustee of the Marine Museum of the City of New York, a member of the Straus Memorial Association, and a founder of the Pan-American Society. He was an honorary member of the University of Frankfort, and received the degree of LL.D. from the Lincoln Memorial University.

He was decorated by the German emperor and by the government of Hungary for his economic and cultural aid to their countries.

HUGO BIEBER.

George Wolf

THE
UNIVERSAL JEWISH
ENCYCLOPEDIA


הרב גדליהו בן צבי וואלף
NEW YORK
RABBI
GEORGE WOLF



By Alexandre Cabanel

REBEKAH AT THE WELL